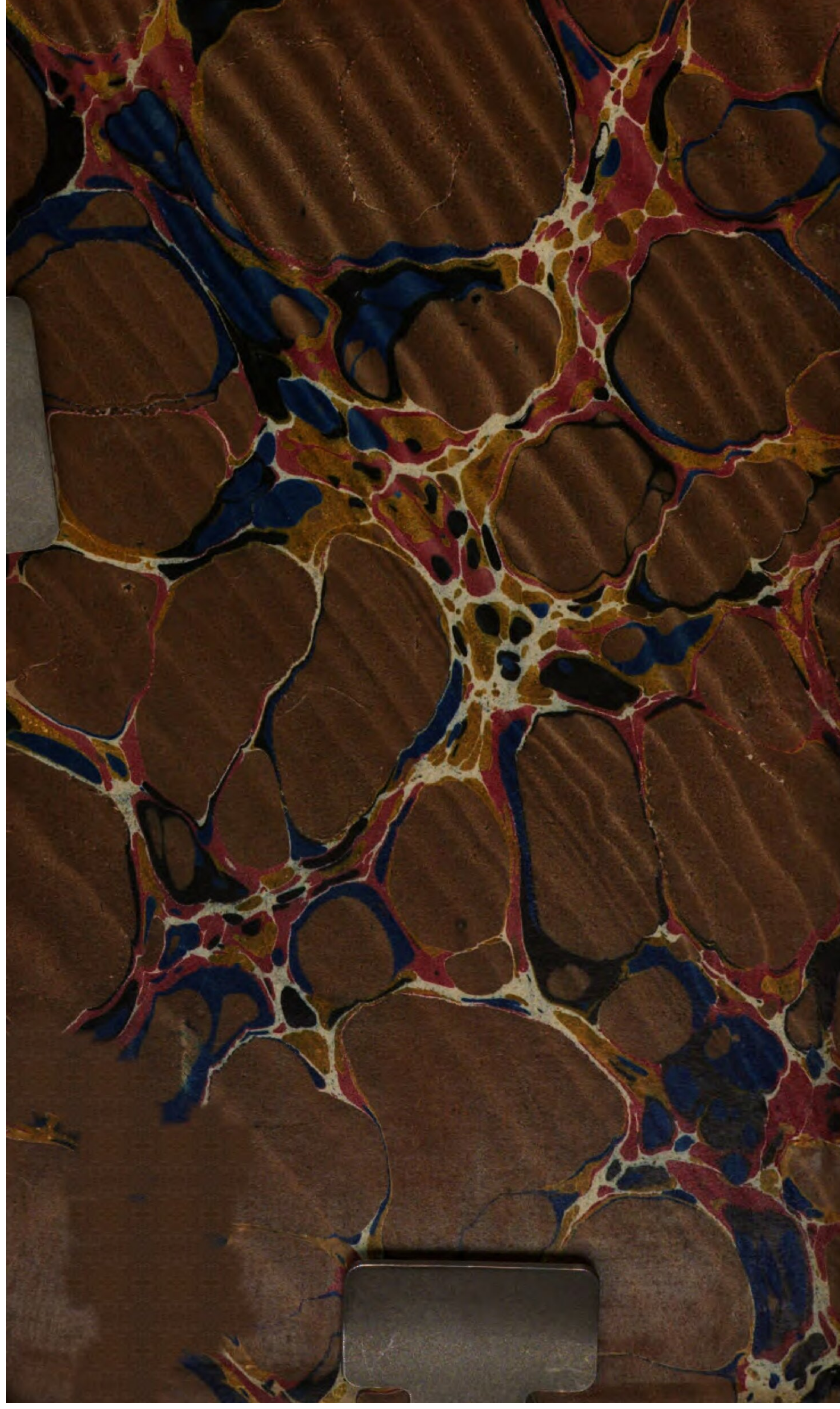




Asc. 4808³₋

Gwedenborg

(24)

CHRISTIAN RELIGION;

Universal Theology

THE NEW CHURCH.

CHRISTIAN RELIGION

General Principles

THE NEW CHURCH

TRUE
CHRISTIAN RELIGION;

CONTAINING THE

Universal Theology

OF

THE NEW CHURCH.

THE

CHRISTIAN RELIGION:

CONTAINING THE

Universal Theology

OF

THE NEW CHURCH.

TRUE
CHRISTIAN RELIGION;

CONTAINING THE

Uníversal Theology

OF

THE NEW CHURCH,

WHICH WAS FORETOLD BY THE LORD,

In DANIEL, chap. vii. 13, 14; and in the APOCALYPSE, chap. xxi. 1, 2.

By **EMANUEL SWEDENBORG,**

SERVANT OF THE LORD JESUS CHRIST.

TRANSLATED FROM THE ORIGINAL LATIN WORK

Printed at Amsterdam in the Year 1771.

IN TWO VOLUMES.

VOL. I.

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THE FIFTH EDITION.

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1819.





DANIEL, chap. vii. 13, 14.

*I saw in the visions of the NIGHT, and behold, one like the SON OF MAN came with the clouds of heaven; and there was given Him dominion, and glory, and a kingdom, that all people, nations, and languages should serve Him: His dominion is an everlasting dominion, which shall not pass away, and His kingdom that which shall not be destroyed.*

APOCALYPSE, chap. xxi. 1, 2, 5, 9, 10.

*And I John saw a new heaven and a new earth; and I saw the holy city, New Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And the angel talked with me, saying, Come hither, I will shew thee THE BRIDE, THE LAMB'S WIFE. And he carried me away in the spirit, to a great and high mountain, and shewed me that great city, the Holy Jerusalem, descending out of heaven from God.*

*And he that sat upon the throne said, Behold, I MAKE ALL THINGS NEW. And he said unto me, Write, for these words are faithful and true.*

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## PREFACE.

THE translator of the following work would think himself wanting in justice to the character and writings of the honourable author, and indeed to the public in general, should he withhold from the reader the following letter, which he lately\* received from a pious and learned friend, a divine of the church of England, in relation to the illustrious *Swedenborg*, and his publications. He therefore takes this opportunity both of publicly expressing his obligations to his friend, for the sensible and judicious remarks contained in his letter, and likewise of communicating them to the public, as the best and most suitable preface he can think of to the

\* This was written in the year 1781, when the first edition of this work was published in English. The friend here mentioned was the Rev. Thomas Hartley, A. M. Rector of Winwick in Northamptonshire, who died, at an advanced age, a few years afterwards. He was the author of a work entitled, "*Paradise Restored, or a Testimony to the Doctrine of the Blessed Millenium; with Considerations on its approaching Advent from the Signs of the Times;*" to which he added, "*A Short Defence of the Mystical Writers,*" in reply to some parts of Dr. Warburton's work, on *The Doctrine of Grace*. These works, which evince great piety and extensive learning, were published by Mr. Hartley, in one volume 8vo. in the year 1764. It was some years after this that he became acquainted with the writings of Swedenborg, which he cordially received, and was thence led to seek an acquaintance with the author, whom, as will be seen from the letter which follows above, he ever afterwards regarded with high veneration. He was also the author of the first translations of the "*Treatise on Heaven and Hell,*" and of the work "*On the Intercourse between the Soul and the Body, or on Influx,*" both which he introduced by suitable prefaces. He likewise published a small tract, entitled "*A Trinity in the Divine Nature defended,*" and was the author of a drama, never published, on the *Martyrdom of Polycarp*.



following pages. The letter, with a very few omissions of no importance, is as follows :

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“ DEAR SIR,

“ I sincerely join with many impartial lovers of the truth, in congratulating you on having undertaken, and thus far so successfully conducted, the translation of the last volume of the highly illuminated *Swedenborg's* writings, which may be considered as the seal and crown of his message to the world; for as a divine messenger I esteem him, and count it a high honour to have known him, and to have received some friendly letters from him.

“ The writings of this honourable man recommend themselves, at first sight, to the discerning reader, by their genuine simplicity, by the profound veneration of the author for the Sacred Scriptures, and also by his deep penetration into, and his clear elucidation of, their spiritual sense, and of the mysteries contained therein; carrying with them a convincing evidence to the judgment of simplified impartial minds, between which and truth there is a certain congruity that disposes the former for an immediate reception of the latter. This simplicity is termed in Scripture the *single eye*, according to those words of our Lord, (Matt. vi. 22,) *If thine eye be single, thy whole body shall be full of light.*

“ There are two main hindrances to the admission of divine truth, when offered to us; the one consists in wilful attachments to sinful habits, called in scripture the *hardening of the heart through the deceitfulness of sin*; the other, in such intellectual prejudices as blind the eye of the mind, so that the light of truth cannot shine into it. This has always been found common even among the decent and learned professors of religion, in every age and dispensation of the several churches, wherein holy men and prophets, commissioned by God to reclaim, exhort, and instruct the world in righteousness, were contemned, rejected or persecuted by it: And when the Lord of life, God manifest in the flesh, came into the world to accomplish all the types of His sacred advent, to fulfil all righteousness, and to instruct mankind in the perfection of wisdom, the most zealous professors of religion, as the scribes, Pharisees, and doctors of the law, were the most strenuous opposers of His doctrine, whilst their love of dominion, and an invincible conceit of self-pre-eminence, on account of their supposed superior

knowledge, so darkened their understanding, that they could not see the types and prophecies under the law, that so plainly pointed at the kingdom of the Messiah then come unto them; which brought upon them that reprehension from our Saviour, (John v. 44,) *How can ye believe, which receive honour one from another, and seek not that honour that cometh from God only?* Hence we are to infer, that persons of the most distinguished natural talents or scientific attainments, are not they that lie most open to that conviction which truth carries with it, but men of defæcate, unprejudiced minds, and of a childlike simplicity in the fear of the Lord, to whom is given this high commendation in Scripture, (Mark x. 14,) *that of such is the kingdom of God.*

“ The establishment of a divine revelation, even by God Himself, does not appear to have been designed, in any age of the church, to supersede the vouchsafement of particular revelations to particular persons, at different times, and on certain occasions : and if in reply to this it should be asked, to what purpose then is the establishment of a divine revelation, if it answers not all human requirements in religion on every occasion ? be it answered, that though an established system of divine institutes be of the highest importance and benefit to mankind, as it serves for a common and safe directory both for faith and practice, and so to all the purposes of life and godliness, yet through a deplorable propensity in our nature to degenerate, it has so happened, that every church has by degrees departed from its primitive purity, and either through the ease and temptations of civil establishments, or other manifold causes, sadly apostatized from virtue and piety, to the love of the world, infidelity, and impiety. In this case a people stands in a different and degraded relation to their God, who of His infinite compassion, is graciously pleased to grant them extraordinary means for their warning and conversion, where, through their own fault, the ordinary ones have failed of their due influence.

“ Another important use of the established institutes of a revealed religion, in connection with the vouchsafement of extraordinary dispensations to particular persons, is that of their serving as a criterion or test, whereby to *try the spirits whether they are of God*: for in our present state of probation we stand betwixt the two worlds of light and darkness, truth and error ; and as we have good spirits to befriend us, so there are evil spirits to mislead and delude us. The prophet Isaiah has laid down the following rule of

distinguishing in such doubtful cases, where any were liable to be deceived by wizards, and such as had familiar spirits: *To the law and the testimony: if they speak not according to this Word, it is because there is no light in them* (, Isaiah viii. 20). Our application of this rule is to bring every doctrine to the test of the Gospel of Christ, and whatever agrees not with this divine standard is to be rejected as false, for *He is the Way, the Truth, and the Life*.

“ To this test, viz. the authority of the Sacred Scriptures, we offer the writings of the inspired *Swedenborg*, for examination and decision in every point of doctrine, and may challenge the most able opposer to shew wherein he has falsified, or even misapplied, any part of them in what he has advanced: nay, I think it may be affirmed with truth, that no one ever more highly exalted their honour and dignity, or exhibited more demonstrative proofs of a clear and comprehensive understanding of them: and even where he enters upon the allegorical interpretation of the Scriptures of the Old Testament, (*for these things*, according to St. Paul, *are an allegory*,) he executes this part of his office with so much religious reverence for the letter, that they who have not as yet attained to the spiritual sense of them, (if they are serious and unprejudiced,) will be so far from having any reason to be offended, that they will rejoice to find that those portions of Scripture, which at first sight seem to contain so little of divine instruction, are significant of the most important truths, even *the wisdom of God in a mystery*: thus the pious mystical, and the pious literal Christian may unite in the spirit of love, and, as different parts of the same temple, have their respective degrees of sanctity.

“ It is particularly observable, that no writer, the knowledge of whom has come down to us, has opened the relation which things bear to each other in the natural and spiritual worlds, in the way of correspondence, in any degree equal to what our learned author has given us on this subject, shewing how the invisible things of God in the latter may be clearly seen and understood by the things that do appear in this visible creation: his exposition of Genesis and Exodus, intitled *Arcana Cælestia*, abounds with instances of this kind, and is a rich treasure of heavenly secrets. In the same work we are given to see how the Spirit of God shadowed forth and delineated the great mysteries of Gospel redemption, through regeneration, before and under

the law, and so forming them into one consistent plan of the divine wisdom and goodness for the recovery of poor lost man, by the great Jehovah's assuming our human nature in the person of JESUS CHRIST. But our enlightened author proceeds still further in the following work, and goes on to comfort us, under the present sad degeneracy of the Christian church, with a prospect of the New Jerusalem from above, whereby JESUS CHRIST will bless the earth, under the administration of the spirit of peace and love, and by which, as he proves from Scripture, is to be understood the second coming of our Lord; not for the destruction of the earth and visible heavens, but for the renovation of the gospel spirit in the church, now so sadly corrupted and fallen, as to render such a new dispensation necessary to the existence of a true Christian church on earth. On this important subject I shall offer something further.

“ A glorious state of the church is foretold in many of the prophetic writings, both of the Old and New Testament, when the earth shall be filled with the knowledge of the Lord, and God shall pour out His Spirit upon all flesh; when the kingdoms of this world shall become the kingdom of our Lord, and men shall not learn war any more, but righteousness and peace shall kiss each other, and the Father be worshipped in spirit and in truth; in a word, when the Son of Man, who is also the Son of God, shall come to exterminate ungodliness from the earth, and to be glorified in His saints. The evangelical prophet Isaiah more particularly abounds with these comforting predictions; and it is matter of real grief to see how they have been explained away by so many short-sighted expositors (, even of repute in the church,) in favour of Constantine's conversion to the Christian religion, and the civil establishments of it since his time: though it is well known to such spiritual Christians as are acquainted with history, how much loss the church has suffered, both as to faith and practice, in the succeeding times down to its present lamentable degradation, by temporizing with the earthly powers for worldly interest and honour, when our Lord has so plainly declared, that *His kingdom is not of this world.*

“ And this leads us to observe, that the same Scriptures, which foretel a glorious state of the church to take place on earth under the administration of the Divine Spirit, do also foretel a dark night of apostacy to precede it, many marks of which are

therein given us, and many cautions laid down against the dangers and deceits of it, particularly by the apostle, in his 2d Epistle to Timothy, chap. i. where he speaks of the perilous times of the last days, by which we are to understand the approaching end of the present Church, before the New Jerusalem state of it on earth, which the inspired *Swedenborg* pronounces to be now at hand. Thus we are told in the Sacred Writings, that the mystery of iniquity is to have its manifestation as well as the mystery of Godliness, and that the latter is not to take place till after a great falling away from the truth, and the revealing of the man of sin, the son of perdition: and if we apply the subject before us to the present times, shall we not find much cause to conclude that the foregoing predictions are fast advancing towards their full accomplishment, through the melancholy decay of Christian faith and practice among men, nay, of human faith betwixt nation and nation, and also individuals, in regard to the first principles of natural and moral obligation, shewing so little of the fear of God and good conscience in their dealings with one another? Among many other signs of the last days mentioned in the Epistle before quoted, the apostle lays down this, that *Men shall be lovers of pleasure more than lovers of God, having a form of godliness, but denying the power thereof*; and here every serious observer can testify to this being the case with us, and how far the love of the world, the love of money, and the pride of life, have run down religion into a dead formality amongst us.

“ Many there are that strive to evade the truth of this complaint, by saying that the times were always much the same, and likely will be, hoping that they shall pass well enough in the croud; and therefore they think that they have no need to be particular as to religion, by going beyond the measure of their neighbours, thus contenting themselves to take and leave the times as they find them, counting it as sufficient if they be not so bad as the worst. But this is a delusion from Satan, which ruins many thousands, by leading them into a false and fatal security, both with regard to the state of the church and that of their own souls; in contradiction to the testimony of Scripture, (1 Pet. iv. 18,) where the apostle, speaking of the last times of the degenerate church, mentions it as difficult even for the righteous to be saved, that is, for those who should pass for such in the judgment of men, according to their lax and low ideas of righteousness.

Were the professors of Christianity in general to measure their state by the gospel standard, they would not so easily satisfy themselves as they do, in living according to the fashion of this world, but take the Scriptures for their rule, deal more in self-examination, and follow after that *holiness, without which no man shall see the Lord.*

“ In order to guard against this general delusion, in these last days of the present church, the excellent *Swedenborg*, like the ancient prophets under the apostacy in their days, has, agreeably to his commission, throughout his writings, exposed the vanity of trusting to an empty profession of religion without a good life answerable thereto: he enters minutely into the specific difference of works, shewing that those only are truly good which proceed from the spirit of love and faith, and that all others, done from mere natural impulse, or from worldly motives of honour, interest, or character, have no title to that denomination; and he also evidently proves that what is called faith, as separate from charity and good works, is no true faith: he opens the doctrine of repentance from its deepest ground, and urges the necessity of regeneration, as the creation of a new heart and spirit in man, from the condition of his fallen nature, pointing out at the same time the error of ascribing this divine principle to water-baptism, or the sacramental sign of it: he confirms and inculcates the doctrine of the Divinity of our Lord and Saviour JESUS CHRIST from the clearest exposition of gospel truths, beyond any author I know of, and so evinces, in a most satisfying manner, how the glorified Humanity of the Son, by a most intimate and essential union with the Father, like the soul and body in man, characters JEHOVAH as God and Man in One Person; and he guards the doctrine of the Sacred Trinity, in a very intelligible manner, against the error of those who figure in their minds three distinct images, forms, or shapes of the Godhead, and so run into mental tritheism, or a triplicity of gods: He vindicates the divine attributes from the offensive and reproachful error of those who charge the God of infinite love with want of compassion, by ascribing to Him an arbitrary mercy in favour of some, whilst He sentences the greater part of mankind by a damnatory decree to unavoidable perdition, proving by convincing arguments that the heathen world, under their several dispensations, are in a salvable state, and will, by a due use

of the means afforded them, he brought into the knowledge of the truth hereafter. In a word, he takes in the whole system of Christian faith and practice, explains and reconciles numberless difficulties and seeming differences in the Scriptures with a perspicuous brevity, points out the errors of the several particular churches, and shews that the depravity and darkness, which overspread the face of Christendom at this time, is the night preceding the morning of that day which shall bless the earth with the New Jerusalem Dispensation, under which Christ's spiritual kingdom shall be exalted in righteousness and peace among men.

“ There is the greater reason to abide by our author's interpretation of the last days mentioned in Scripture, with reference to the approaching end of the present state of things, in order to give place to the New Jerusalem Church, because this is no new doctrine, but believed in by many eminent Christians, in the several ages of Christianity, and looked for, as near at hand, by many in the late and present times. Certain it is, that the glorious state of the church foretold in the Scriptures has not hitherto had its manifestation on earth; and as to its near approach, we may add to what has been observed before on the signs of the times, that the many tremendous signs of late in the natural world, the sore trials of the godly, the withholding of the usual comforts from spiritual Christians, and the monitory presages of some great thing coming on the earth in the minds of many serious persons; these things joined to the inquiet condition of the world through war, distress of nations, and the overflowing of ungodliness, may be considered as the preparatory scourges, for purification, in the household of faith, and in the ungodly, for severity; but this comfort have the former, that the Lord doeth all things well and for good to them; and that *Sion shall be redeemed with judgment, and Jerusalem become a praise in the earth.*

“ The great *Swedenborg* was a man of uncommon humility, and so far from affecting to be the head of a sect, that his voluminous writings in divinity continued almost to the end of his life to be anonymous publications; and I have some reason to think, that it was owing to my remonstrance to him on this subject, that he was induced to prefix his name to this his following last work. He was of a catholic spirit, and loved all good men in every church, making

at the same time all candid allowance for the innocency of involuntary error; but as he found himself obliged to point out the false doctrines in the several churches with an impartial freedom, it must be expected that his writings will meet with opposition from bigots in all churches. The zealous Roman Catholic will be against him, as he censures that church for arrogating to itself the power of Christ, of dispensing with the divine laws, and of exercising spiritual jurisdiction over the consciences of its members: the Solifidian, who separates faith from practice in religion, and makes belief to constitute the whole of it, will also be against him, as our author fundamentally lays down the inseparable union of both as necessary to salvation, showing that neither without the other can be called faith or good works, in a Christian sense, nor can subsist as divided any more than heat and light in the sun: the rigid Calvinist, who confines the mercy of God to a small part of mankind by a partial decree, will reject a writer who asserts the goodness of God, in its utmost possible extent, towards all, on the clearest proofs both of scriptural and moral evidence, and explains the consistency betwixt the freedom of the human will and the operations of divine grace to the conviction of the rational mind, shewing that if positive decrees in respect to our salvation were compatible with human liberty, not a single soul would be lost. To the foregoing adversaries of our author may be added the narrow sectarian, whether it be a leader that seeketh the honour that cometh of man, or others under him who have shut up their minds against all further light, as determined to maintain the interest and credit of their party on its present foundation: the deist and naturalist, who are nearly the same, and, from the depth of a metaphysical darkness, talk of an unknown God without the least idea of him, and confound the Divine Essence with what they call nature, still more unintelligible, will professedly oppose the writings of our illustrious author, who so frequently and sedulously inculcates the Divinity of JESUS CHRIST, by His union with the Father; from whence arises this distinguishing grace and privilege of the Christian, that whereas the eternal, invisible JEHOVAH manifested himself before, and under the law, to mankind by the ministration of angels, He now communicates Himself to us through the adorable JESUS, in our own nature, glorified as God and Man in a Divine Personality: lastly, the mere formalist in religion, the self-righteous Pharisee, and all

such as live according to the course of this world, with minds and hearts directed thereto, however decent they may appear externally, will all join in opposition to so spiritual a messenger, who strenuously insists on the inward principle of good, without which all externals are unavailable to salvation, and that it is only through the energy of the Holy Spirit proceeding from the Divine Humanity of the Son, by derivation from the Father, in hearts duly prepared for, and receptive of, such influence, that we are made meet to be partakers of the inheritance of the saints in light. Now that any extraordinary messenger to the world, faithful to his commission in the delivery of divine truths, without respect of persons, should meet with opposition, is so far from being any just cause of offence to us, that it should serve to confirm us in the belief of his legation, inasmuch as divine truth must ever be contrary to the inclinations, maxims, and pursuits, of a degenerate world, the reasonings of which will ever be according to its governing principles: therefore it was that the Essential Truth of God, in the person of JESUS CHRIST, was to suffer persecution: but wisdom is justified of her children, even such as have their hearts turned towards God; and in respect to such, truth carries in it a native evidence and conviction, so as to supersede the necessity of argument, according to those words of our Lord: *If any man will do His will, he shall know of the doctrine whether it be of God.*

“ Our author ever kept the Holy Scriptures in his view: they were his light and guide, his shield and buckler, on all occasions: his reasonings are grounded on their authority, and he is abundantly copious in the proofs he draws from them in support of whatever doctrine he advances: on this foundation he builds, and a surer can no one lay: he expounds the lively oracles by their harmonizing sense in different parts of them, and opens their spiritual meaning, like the scribe instructed unto the kingdom of heaven; and of this he has in particular given us satisfying evidence in his exposition of the Apocalypse. And yet let it be remarked here, that however high he stands in the character of the enlightened divine; however zealous he appeared for truth and the instruction of his brethren; and lastly, however self-denying, in his own person, as to gratifications and indulgences, even within the bounds of moderation; yet nothing severe, nothing of the precisian appeared, in him, but, on the contrary, an inward

serenity and complacency of mind were manifest in the sweetness of his looks and outward demeanour; and so far is he in his writings from affecting any stoical stiffness or severity, that in several parts of them he allows to Christian liberty its full scope, and no where censures social entertainments and amusements properly conducted.

“This highly gifted man’s visions and communications with the spiritual world, in a frequent visible intercourse with angels and other spirits, will be looked upon by many as an exceptionable part of his writings, owing to a general disbelief of these things, helped on by the weak arguments of some in a degree of reputation for their learning, in order to discredit the reality of such supernatural discoveries, urging, that since the publication of the Gospel they have ceased as useless; though it is most certain, that after the publication of the law they were frequent; and, if any credit is to be given to the best human testimonies, they have been vouchsafed to some in every age of the Christian church. I verily believe with our author, that we have all of us communications with the spiritual worlds, by our connections with good or evil spirits, according to the fitness of disposition and choice that lead to such associations respectively, and that we receive influx from them: but few understand this, through want of visible supernatural representations, though the truth of the matter is provable from the Sacred Writings; and as to that portion of Scripture on which they mistakenly lay so much stress, viz. *If they hear not Moses and the prophets, neither will they be persuaded though one rose from the dead*, it is spoken of such as have hardened themselves in unbelief with respect to a future state, and therefore would bring themselves under still greater condemnation should they have the offer of such additional evidence as they would be sure to reject; whereas the same extraordinary vouchsafements to certain believers may be considered as their privilege, and of benefit to themselves or others; or, if dispensed to such as are weak in the faith, may serve for their confirmation in it: but of these matters we are seldom competent judges, as they are among the secrets of divine wisdom. I forbear to enlarge on this subject here, as I have spoken more fully of it in my preface to the translation of the author’s book, *concerning Heaven and Hell**.

* In respect to the translation of this work I find myself called upon, in order to rectify and obviate some mistakes, to observe as follows: Mr. *William*

“As the credibility of *Swedenborg's* extraordinary dispensation, in respect to his commerce with the invisible worlds, would receive addition from his private good character, I was accordingly led to call upon him by letter* to publish some particulars of himself, for the satisfaction of the public; which he answered, giving me some account of himself and family; and the accuracy of his relation was confirmed to me by some that well knew him in his own country, and of the honours with which he was dignified there as a member of the Diet of the equestrian order of nobles, and of the high esteem in which he was held by the royal family in Sweden, as also by the most pious and excellent men of that kingdom; with some other memorable particulars, not here to be mentioned. The above mentioned letter to me I have given in the translation of a small treatise written by our author *On the Intercourse between the Soul and Body, or on the Nature of Influx*. I am to observe here, that I am indebted to *Christopher Springer*, Esq; formerly a member of the Diet in Sweden, who has resided in London many years, for many satisfactory circumstances relating to his life and character. I saw our author in the beginning of his last sickness, and asked him if he was comforted with the society of angels as before, and he answered that he was: I returned home, about a day's journey from London, and heard soon after that he was near his departure, and expressed his desire to see me; but some hindrances to the visit happening at that time, I did not embrace the opportunity as I should have done, for those hindrances might have been sur-

Cookworthy, of Plymouth, began and carried on a considerable part of that translation: I translated and finished the remainder; he submitted his part of the translation to my revisal and corrections; but I found it needful to form his part from the original Latin into a similarity of language with my own, and accordingly completed it: to which I added the preface, and the whole of the notes. I think myself obliged to mention this, that whatever degree of credit may be allowed to that work, the share which that estimable man had in it may be ascribed to him; and this also is said for the satisfaction of his surviving friends. I am to observe, that Mr. *Cookworthy* was at the whole expense of the publication.

* The writer of a note inserted in the late edition of the *Treatise on Heaven and Hell*, was led to assert, on what appeared to be unquestionable authority, that the letter here alluded to was not written by Mr. Hartley, but by Dr. Messiter: as however Mr. Hartley here mentions the circumstance himself, there can be no doubt but that the fact was as he states it.

mounted. My neglect on this occasion appears to me without excuse, and lies very heavy on my mind to this day.

“ That so highly gifted a messenger from the Lord (as I verily believe he was) should meet with the reproach of being beside himself, will be so far from appearing strange to such as are acquainted with the Scriptures, that they would expect it; and credible it is, that an angel from heaven in a human form, with a like message to an apostate world, would find no better treatment from it. But let the authors of all such calumny look well to the danger they incur by it: for where a person is advanced to any good degree of usefulness in the cause of virtue and religion, and more particularly if led to consecrate very exalted talents to the honour of God and the spiritual benefit of his brethren, such a character is sacred, and to go about to defeat the success of such labours is nothing less than a degree of profanation. Such conduct in any of the clergy, whether proceeding from envy, jealousy, or any partial regard to their own particular credit or interest, is still more blameable: and as to such as are led by mistake, or a zeal for some particular opinions, to oppose the usefulness of eminently good men, because they think and walk not in all things according to their rule, they would do well to remember, that there are diversities of gifts, and differences of administrations of the same spirit, and all for the edification of the body of Christ: thus some are more in the literal, whilst others excel in opening the spiritual sense of the Scriptures; some are eminent for their active usefulness in public exhortation, teaching, and preaching, whilst others are more fitted for writing in defence of the truth, or find themselves called to perfect their states respectively in the various exercises of a retired piety: some Christians have little more of grace than is sufficient for themselves; others have a larger portion of it for the benefit of their brethren also; whilst all are graciously provided with instruments and means suited to their recipiency and several occasions: thus the church, like the natural body, has its different members, all which may contribute to the welfare of the whole, by the concurrence of their several functions uniting in love, whilst no one can say to another, *I have no need of thee*. Why then do men, called religious, go about to reproach and vilify one another on account of their several distinguishing gifts, which, like as one star differeth from another star in glory, may and should all attune in one divine

harmony to the praise and glory of God? The unchristian spirit of calumny and detraction here mentioned, leads me to observe in this place, that some have taken pains to represent our author as mad, in order to discredit his character and writings, grounding their charge on the following circumstance: he was seized with a fever, attended with a delirium, common in that case, about twenty years before he died, and was under the care of a physician; and they have gone about to pick up what he said and did, and how he looked, at the time, and have propagated this both in private and in print; a proceeding so contrary to common humanity, that one cannot think of it without offence, nay even horror: but there is not the least occasion for a particular answer to so malignant a charge, as it receives its full confutation from the consistency and wisdom of his numerous publications before and since that time, insomuch that we can here apply the apostle's answer to *Festus's* imputation of madness to him, that he speaks the *words of truth and soberness*; and if this be not allowed as a proof in point, where is the test whereby we are to distinguish betwixt sane and insane?

“ It may reasonably be supposed, that I have weighed the character of our illustrious author in the scale of my best judgment, from the personal knowledge I had of him, from the best information I could procure concerning him, and from a diligent perusal of his writings; and according thereto I have found him to be the sound divine, the good man, the deep philosopher, the universal scholar, and the polite gentleman; and I farther believe that he had a high degree of illumination from the Spirit of God, was commissioned by Him as an extraordinary messenger to the world, and had communication with angels, and the spiritual worlds, beyond any since the time of the apostles: and as such I offer his character to the public, solemnly declaring that, to the best of my knowledge, I am not herein led by any partiality, or private views whatever, being much dead to every worldly interest, and accounting myself as unworthy of any higher character than that of a penitent sinner. I pretend to no authority over the mind of the reader; and if I have erred in any thing here delivered, I trust that it is in the innocency of error, and it shall be retracted on conviction. I have farther to declare it as my belief, that we draw nigh to the last of the latter days spoken of in Scripture, and that the woes are already begun,

which are to prepare the way for the New Jerusalem from above, to the truth of which our honoured author appears to have been called to bear a particular testimony. The doctrine of a judgment approaching, will meet with no favourable reception from those that are of this world, and satisfied with the present condition of it; but the children and heirs of that kingdom, which shall have its sure foundations in Christian love, righteousness, and peace, will, through the power of faith, be enlightened to see the foregoing scourges as preparatory to the manifestation of Christ's glorious kingdom on earth, and, together with all the present mourners in Sion, be enabled to rejoice in hope, with the divine witness in the Revelation, saying, and earnestly praying, *Come, Lord Jesus, come quickly!*"

The translator hath only to add to the above letter, that he should count himself most happy, if he could engage the candour and serious attention of the reader to the important contents of it, and of the following pages. He is very sensible that in an age when few persons, comparatively, give their minds to religious contemplations, and when those few are so much divided in their sentiments concerning truth, the writings of the enlightened *Swedenborg* will meet with a very partial reception: he is the more earnest therefore in his wishes, that every person into whose hands the following work may fall, would examine it carefully and impartially, and not pronounce judgment either for or against it, till he hath, in all sincerity and good conscience, deliberately weighed its various and interesting matter. Our Lord cautioned His disciples to *take heed how they heard*; and surely there is the same necessity in our days, to take heed how we read; lest on the one hand we should close hastily and incautiously with every new doctrine presented to us, and on the other hand should reject every one, merely because it seems at first reading to controvert our prejudices and pre-conceived opinions.

The variety of information, instruction, and new discovery, contained in the pages before us, must be confessed by every candid person to be very extraordinary; and if it be all grounded in truth, it must then be acknowledged to be equally momentous: the reader's obligations therefore, for his own sake, to examine seriously whether it be true or not, must needs be proportionably

forcible, inasmuch as the importance of the information here presented, with respect to himself, must depend entirely on such an examination.

And here the translator begs leave to caution his reader against a common weakness in the human mind, which, if not attended to, may possibly be an effectual bar against his receiving any benefit from the following work, and which, moreover, is so deceitfully insinuating, that it generally escapes the observation even of those very persons who are most exposed to its influence, and the greatest sufferers by it. The weakness he alludes to, is that whereby many suffer themselves to be prejudiced against a useful book, merely because they have heard the author of it called by some opprobrious name, such as enthusiast, visionary, madman, &c. The evil effects of this weakness are manifold and notorious; our judgments are immediately enslaved by it to the tyranny of calumnation; we put it in the power of every ignorant, or evil-minded man, to rob us of the most valuable treasures of instruction; the best writings, and the best men, under such imputations, are unheeded by us; in short, we are exposed hereby to the loss of every thing that is most connected with our best interests, and in the mean time can gain nothing by it but the poor satisfaction of joining in the common censure against some of our fellow-creatures.

It was this delusive weakness, prevalent amongst the Jews of old, which blinded the eyes of many amongst them to the knowledge of the divine light and truth manifested in and by the Messiah, the Lord Jesus Christ. *He has a devil, and is mad*, was the received outcry against the Lord of life; and few had goodness of heart, and wisdom of understanding, sufficient to examine what ground there was for such a false and censorious judgment: it furnished the carnal and the worldly-minded with a temporary excuse for the supineness of their own spiritual conduct; and possibly they were unwilling to have it contradicted, lest an invincible argument should thence arise for their own repentance and reformation of life.

Now we at this day can easily see the folly and impiety of such a procedure in the Jews, but then we do not so well consider that we ourselves are guilty of the same, whensoever we suffer our minds to be prejudiced against the truth, by any idle reports, or ill-grounded censures, that ignorant or evil-minded men

may propagate against the teachers of it. We condemn the Jews as a very unwise and impious people, because they formerly reprobated the doctrines and testimony of our Lord, when He appeared on earth, and we wonder how they could be so blinded as not to discern in Him, and in His divine words, incontestible proofs of His being the true Messiah: but then we do not so often reflect, that the very same causes, which at that time operated to darken the intellectual sight of the Jews, in regard to the person of the Redeemer, may, and do now operate also to darken our intellectual sight, in regard to the discernment of genuine truth.

It becometh us well therefore, if we would form a right judgment in relation to the things of God, to take heed that the eyes of our minds be not obscured by the mists arising from lower things, such as an inordinate love of this world and its ensnaring pleasures, an overweening conceit of our own natural wisdom, a weak and credulous attention to the calumniating charges of carnal persons against a spiritual teacher of the truth, or any violent attachment to the received doctrines and traditions of men. For it must be plain to every considerate person, that these were the things which, in days of old, made the difference between the believing and unbelieving Jew; and in proportion as these things operate in the mind, they must of necessity ever unfit and indispose it for the sober and profitable contemplation of religious truths.

Take heed then, dear reader, how thou sufferest thy mind to be abused and turned from the truth, by any evil prejudices, arising from any of the causes above mentioned, lest they do that to thee which they did in old time to the Jewish nation,—make thee reject the truth which would have saved thee, and bring upon thee that severe rebuke of the prophet, *Behold ye despisers, and wonder, and perish; for I work, a work IN YOUR DAYS, a work which ye shall in no wise believe, though a man declare it unto you.*

The translator, earnest as he is in his wishes for the good reception of the following work, from a thorough conviction, in his own mind, both of its truth, and its importance, is yet too well acquainted with mankind, and the nature of the human heart, to expect that all others should see it with his eyes, and receive it with the same firm and implicit belief. Men always did, and probably always will, differ in opinion concerning the truth and

validity of every new dispensation of religious doctrine and instruction. Such difference of sentiment is no proof either of the truth or falsehood of such a dispensation; it is only a natural consequence of that liberty to which every individual man is left to judge for himself in things appertaining to his salvation, and therefore should be considered as laying every one under a more pressing obligation not to judge according to prejudice and appearance, but to *judge righteous judgment*, inasmuch as on his own judgment must infallibly depend the happiness or misery of his existence to all eternity.

The translator is not ashamed to confess his own entire acquiescence in the doctrines and sentiments of the honourable author, whose last work he here presents to the public. He is sincerely thankful that ever Providence brought him acquainted with one, whom he conceives, in his humble opinion, to be a heaven-instructed scribe. He is happy also to find, that he is not quite singular in his sentiments; but that many others, both learned and unlearned, bear the same testimony to the truths taught by the Swedish divine. He thought it his duty, therefore to endeavour to make known to his fellow creatures, what he hath found to be so exceeding precious and profitable to himself; and he is the more zealous in this endeavour, inasmuch as he will venture to affirm, that amidst the variety of new information with which the writings of *Swedenborg* abound, he no where asserts any thing but what hath a tendency to make mankind good and virtuous, if they would live accordingly; what every good man therefore must needs wish might be true, and what none but bad men would desire to prove false.

The translator cannot take his leave of the reader, without suggesting to him a caution respecting the MEMORABLE RELATIONS, which he will find annexed to every chapter in the following work. These memorable relations contain particular accounts of what had been seen and heard by the author in the spiritual world, and have in general some reference to the subjects of the chapters preceeding them. The reader then will do well here to remember, what the author so often inculcates concerning the spiritual world, that the things contained therein are *representations* of the spiritual affections and thoughts of its inhabitants, and are therefore produced, varied, modified, and removed, according to such their correspondence. It must needs be expected that these relations will,

in many particulars, on their first perusal, seem strange to every reader who hath been unaccustomed to such spiritual contemplations. But what is there, howsoever true and reasonable, which doth not seem strange to the mind before it has been familiarized to it, in some degree by the habit of consideration? Even the justest and most important discoveries in natural philosophy seem unaccountable and surpassing all belief to such as are novitiates in that science. Tell an ignorant man, for instance, that the sun standeth still, and that the earth is continually moving, and that there are such people as the philosopher calls antipodes; and that there is no colour in bodies, but what they receive and reflect, in consequence of the light shining upon them, with numberless surprising phenomena of similar nature; and he will naturally ridicule such information, notwithstanding its truth, merely because his mind hath never been accustomed to such philosophical light and knowledge. What then are we not to expect in regard to information concerning the spiritual world, many of whose laws, we may well imagine, must at first sight appear as contradictory and opposite to our *natural ideas*, as the truth of philosophy is to the notions of the most unlettered savage? But as all objections to our author's spiritual communications have been so ably and satisfactorily answered by the writer of the above letter in his excellent prefaces to the *Treatise on Influx*, and the *Treatise on Heaven and Hell*, it is needless to say any thing more on that subject.

There is however one other particular, which the translator must here beg leave to observe to the reader, in order to his receiving the full light and benefit of the following work. The author frequently illustrates and elucidates spiritual subjects by comparative references to the human body, with its several component parts and members. This likewise, we are well aware, will appear at first reading very strange and unintelligible to many, merely for want of knowing and considering the true ground of connection between spiritual things and the human body. The reader therefore will here again do well to remember, that the author, in the earlier years of his life, had made the human body, with its several parts, the particular objects of his study and attention, having written the large and valuable works, entitled *Regnum Animale*, and *Œconomia Regni Animalis*, on that subject. The consequence of his deep researches into a

matter of such importance was, that he discovered both a general and particular analogy between the spirit of a man and his corporeal frame; and that nothing existeth in the latter, but what hath a corresponding ground and cause of its existence and subsistence in the former. Hence he was led to a further discovery, that as the spirit of man was created to be a recipient of all things in heaven, and is therefore a form of heaven, both in general and in particular, consequently the body of man, both in general and in particular, must, in its state and place, be representative of heavenly and spiritual things, by virtue of the spirit that giveth it birth, and of which it is a corresponding form in outward nature. It must be expected, however, that the mind, before it is accustomed to regard the human body according to this philosophical light and ground, will be surprised to hear of such a connection between spirit and matter, and will discern little analogy between them; nevertheless, this we will venture to assert, that the more the subject comes to be deliberately and philosophically considered, so much the more beautiful and instructive will such analogy appear, and so much the more striking and forcible all our author's reasonings and allusions, in regard to the corporeal frame, will come home to us.

Reader, farewell; and remember, that that is the truest doctrine which hath a tendency to make thee live in the best and wisest manner; and he is the most enlightened teacher, whose lessons lead thee to the Lord of heaven, and open thy heart most thoroughly to the reception of the Divine Love and Wisdom. Try only the following work impartially by this test; compare it with the Word of God, that never-failing touchstone of all true doctrine; be not over-attentive to the opinions of erring men, but judge for thyself, taking the Lord and His Holy Word for the directors of thy judgment; above all, be careful to live well, that so thy judgment may be freed from evil prejudices, and disposed aright to the contemplation of truth; and then receive or reject the doctrine here presented to thee, according as thou findest it in agreement or disagreement with thy more composed and serious thoughts.

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TRUE CHRISTIAN RELIGION:

CONTAINING

The Universal Theology

OF THE

NEW HEAVEN AND NEW CHURCH.



THE FAITH OF THE NEW HEAVEN AND NEW CHURCH.

1. **T**HE reader is first presented with a view of Faith, in its universal and particular form, that it may stand as a frontispiece to the work which follows, and as a gate of introduction to the temple, and as a compendium, or summary, wherein all the particulars that follow are in a measure included. It is called the faith of the new heaven and new church, because heaven, which is the abode of angels, and the church, which is constituted by men on earth, are one in operation, like the internal and external of man. Hence every member of the church, who is in the good of love derived from the truths of faith, and in the truths of faith derived from the good of love, is, with regard to the interiors of his mind, an angel of heaven; and therefore after death^{before dying} he enters into heaven, and into a state of enjoyment therein, according to the state of the conjunction subsisting between his love and faith. It is to be observed, that in the new heaven, which is at this day establishing by the Lord, this faith is cherished, and is the frontispiece, the portal, and the summary thereof.

2. THE FAITH OF THE NEW HEAVEN AND NEW CHURCH, IN ITS UNIVERSAL FORM, is this: That the Lord from eternity, who is JEHOVAH, came into the world, that He might subdue the hells, and glorify His Humanity; and that without Him no flesh could have been saved; and that all will be saved who believe in Him.

It is called faith in its universal form, because this is the universal of faith, and the universal of faith is what entereth into all and every particular part thereof. It is a universal of faith, that God is one in essence and person, in whom is a Divine Trinity, and that the Lord God the Saviour Jesus Christ is that God. It is a universal of faith, that no flesh could have been saved, unless the Lord had come into the world. It is a universal of faith, that He came into the world to remove hell from man, which He effected by combats against it, and victories over it; whereby He subdued it, and reduced it to order, and under obedience to Himself. It is a universal of faith, that He came into the world to glorify His Humanity, which He assumed in the world; that is, to unite it with the Divinity of which it was begotten (*Divino a quo*); thus He keepeth hell eternally in order and under obedience. Inasmuch as this could only be effected by means of the temptations wherewith He suffered His Humanity to be assaulted, even to the last and most extreme of all, which was His passion on the cross, therefore He endured that process. These are the universals of faith concerning the Lord.

The universal of faith on man's part, is, that he should believe on the Lord; for by believing on Him he hath

conjunction with Him, and by conjunction, salvation. To believe on Him is to have confidence that He will save; and because none can have such confidence, but he who leadeth a good life, therefore this is also implied in believing on Him. To this purpose the Lord testifieth in John: "*This is the will of the Father, that every one that believeth on the Son may have everlasting life,*" chap. vi. 40: and in another place: "*He that believeth on the Son hath everlasting life; but he that believeth not the Son shall not see life, but the anger of God abideth on him,*" iii. 36.

3. THE FAITH OF THE NEW HEAVEN AND NEW CHURCH, IN ITS PARTICULAR FORM, is this: That JEHOVAH GOD is essential love, and essential wisdom, or that He is essential good and essential truth; and that as to divine truth, which is the Word, and which was God with God, He came down and took upon Him human nature, for the purpose of reducing to order all things which were in heaven, and which were in hell, and which were in the church; inasmuch as at that time the power of hell prevailed over the power of heaven, and on earth the power of evil prevailed over the power of good; in consequence whereof a total damnation was at hand, and threatened every creature. This impending damnation JEHOVAH GOD removed by His Humanity, which was divine truth, and thus He redeemed both angels and men; and afterwards He united in His Humanity divine truth with divine good, or divine wisdom with divine love, and thus returned into His Divinity, in which He existed from eternity, together with and in His glorified Humanity. This is signified by these

words in John: "*The Word was with God, and God was the Word; and the Word was made flesh,*" chap. i. ver. 1, 14: and in another place: "*I came forth from the Father, and am come into the world; again, I leave the world and go to the Father,*" chap. xvi. 28: and again: "*We know that the Son of God is come, and hath given us an understanding that we may know Him that is true, and we are in Him that is true, even in His Son, Jesus Christ. This is the true God and eternal life,*" John 1st. Epist. chap. v. 20, 21. Hence it is manifest, that unless the Lord had come into the world, no flesh could have been saved. The case is similar at this day; and therefore, unless the Lord come again into the world in Divine Truth, which is the Word, no person can be saved.

The particulars of faith on the part of man are these: (1.) That God is one, in whom is a Divine Trinity, and that He is the Lord God and Saviour Jesus Christ. (2.) That a saving faith is to believe on Him. (3.) That evil actions ought not to be done, because they are of the devil and from the devil. (4.) That good actions ought to be done, because they are of God and from God. (5.) And that they should be done by man, as of himself; nevertheless, under this belief, that they are from the Lord operating with him and by him. The two first particulars have relation to faith; the two next to charity; and the last respecteth the conjunction of charity and faith, and thereby of the Lord and man.

CHAP. I.

OF GOD THE CREATOR.

4. THE Christian Church, since the time of the Lord's coming into the world, hath passed through the several periods of its existence, from infancy to extreme old age. Its infancy was in the days of the apostles, when they preached throughout the world, repentance, and faith in the Lord God the Saviour Jesus Christ: that this was the substance of their preaching, is plain from these words in the Acts of the Apostles: "*Paul testified both to the Jews, and also to the Greeks, repentance towards God, and faith towards our Lord Jesus Christ,*" chap. xx. 21. It is here worth remarking as a memorable circumstance, that not many months ago the Lord called together his twelve disciples, now angels, and sent them throughout the spiritual world, with a commission there to preach the gospel anew, inasmuch as the church, which He had established by their labours, is at this day brought to such a state of consummation, that scarcely any remains of it are left. This has come to pass in consequence of dividing the divine trinity into three persons, each of which is declared to be God and Lord. Hence a sort of phrenzy hath infected the whole system of theology, and thereby communicated its baneful influence to the church, which derived its name from its divine founder. This disorder of the church is called a phrenzy, because the minds of men are reduced by it into such a state of delirium, that they do not know whether there be only one God, or whether there be three; they confess but one God with their lips, whilst they entertain the idea of three in their hearts, so that their lips and their hearts, or their words and their ideas, are at variance with each other; the consequence whereof is, that they at last become atheists, and deny the existence of any God,

This is the true source of the naturalism which is now so prevalent in the world. For I appeal to experience, whilst the lips confess but one God, and the mind entertains the idea of three, whether such confession of the lips, and such idea in the mind do not tend mutually to destroy each other? Hence, if there be any conception of God left in the understanding, it is that of a mere word or name, destitute of any true perception which implies a knowledge of Him. Since then the idea of God, with all knowledge of Him is thus rent asunder, it is my design to enter into a particular and orderly inquiry concerning God the Creator, the Lord the Redeemer, and the Holy Spirit the Operator, and lastly, concerning the Divine Trinity, to the end that what is thus torn to pieces may be re-united; as it assuredly will be, whensoever human reason is convinced from the Word, and the light thence proceeding, that there is a Divine Trinity, and that this Trinity existeth in the person of the Lord God the Saviour Jesus Christ, as the soul, body, and proceeding operations exist together in man; and that therefore this article in the Athanasian Creed is true: "*That in Christ God and Man, or the divine and human natures, are not two, but in one Person; and that as the reasonable soul and flesh is one man, so God and Man is one Christ.*"

OF THE UNITY OF GOD.

5. SINCE the acknowledgment of God arising from a true knowledge of Him, constituteth the essence and soul of every part of theology, it is expedient to begin with the UNITY OF GOD; which shall be proved, methodically, in the following articles: I. *That the Holy Scriptures throughout, and the doctrines of all Christian Churches thence derived, maintain that there is a God, and that He is One.*

II. *That there is an influx universal into the souls of men, teaching that there is a God, and that He is one.* III. *Hence, that there is no nation throughout the world, possessed either of religion or sound reason, but what confesseth the being of a God, and that He is one.* IV. *That the nature and qualities of this one God, are subjects concerning which various nations and people have differed, and do still differ, in their sentiments; and this from several causes.* V. *That human reason, if it be so disposed, may collect and be convinced, from the various objects in the visible World, that there is a God, and that He is one.* VI. *That unless God was one, the universe could neither have been created nor preserved.* VII. *That every man, who doth not acknowledge the being of a God, is excommunicated from the church, and in a state of condemnation.* VIII. *That no doctrine, nor worship of the church, can be consistent, or coherent, where more gods than one are acknowledged.* But we will proceed to a particular explanation of each article.

6. I. THAT THE HOLY SCRIPTURES THROUGHOUT, AND THE DOCTRINES OF ALL CHRISTIAN CHURCHES THENCE DERIVED, MAINTAIN THAT THERE IS A GOD, AND THAT HE IS ONE.

That the Holy Scriptures throughout maintain the being of a God, is plain from this consideration, that in their inmost contents they are nothing but God, that is, the Divine which proceedeth from God, they being dictated by God; and nothing can proceed from God but what partaketh of His essence, thus is Himself, and is called divine. Such are the Holy Scriptures as to their inmost contents: but in their derivative and subordinate contents, they are accommodated to the understandings of angels and men, and in these contents the Divine is alike present, but in another form, wherein it is called the Divine-Celestial, the Divine-Spiritual, and the Divine-Natural, all which forms are no-

thing else but so many veils or coverings of the Godhead : for God Himself, as He dwelleth in the inmost contents of the Word, cannot be seen by any creature. Thus when Moses desired to behold the glory of Jehovah, he was informed, that *no one can see God and live* ; which is equally true of the inmost contents of the Word, wherein God is in His being (*esse*) and in His essence. Nevertheless, the Divine which is in the inmost of the Word, and is clothed with such veils as are accommodated to the perceptions of angels and men, emitteth thence its brightness, like light through chrystalline forms, but with infinite varieties, according to the state of mind which man hath formed for himself, either from himself or from God. Where the mind is framed in conformity to the divine will, the Holy Scriptures are as a mirror, wherein man seeth God, every one after a manner and measure peculiar to himself: this mirror is composed of those truths that a man learneth from the Word, and imbibeth into his soul by a suitable life and conversation; from whence it is evident, that the Holy Scriptures are the fulness of God. And as they maintain the existence of a God, so do they also maintain His unity : for the truths, which form the fore-mentioned mirror, cohere in one series; and do so affect the understanding, that a man cannot possibly, under their influence, frame an idea of more gods than one. Hence every one, whose reason is at all tinctured with the divine sanctity of the Word of God, knows in himself, as it were, that God is one, and deems it madness to affirm that there are more. Angels cannot open their lips to pronounce the word *gods*, by reason of a continual resistance arising from the state and quality of the heavenly atmosphere which they breathe. The Divine Unity, however, is not only taught by the general tenor of the Holy Scriptures, but also by a variety of particular passages; as for example : “ *Hear, O Israel, Jehovah our God is one Jehovah,*” Deut. vi. 4 : and in like manner,

Mark xii. 29 : *"Surely God is in Thee, and there is none else,"* Isaiah xlv. 14, 15 : *"Am not I Jehovah ? And there is no God else beside Me,"* xlv. 21, 22 : *"I am Jehovah thy God, and thou shalt acknowledge no God but Me,"* Hosea xiii. 4. *"Thus saith Jehovah the King of Israel, I am the First, and I am the Last, and beside Me there is no God,"* Isaiah xlv. 6 : *"In that day Jehovah shall be King over all the earth : in that day there shall be one Jehovah, and His name one,"* Zech. xiv. 9.

7. It is well known that all Christian Churches assert the unity of God as an established point of doctrine ; the reason is, because all their doctrines are derived from the Word of God ; and they are all consistent with themselves, so far as one God is acknowledged, not only with the lips, but with the heart also. But where one God is acknowledged with the lips only, whilst the heart acknowledgeth three, as is the case with the generality of Christians at this day, God with such persons is little else than a mere name, and the whole system of religion is no otherwise regarded than as an idol of gold inclosed in a shrine, the key to which is in possession of the priests alone ; so that whilst they read the Word, they have no perception of any light contained in it, or derived from it, and do not even discover therein that God is one ; for the Word with such persons is as if it were covered with blots, by which the unity of God is entirely concealed. These are the persons whom the Lord thus describeth in the gospel : *"Hearing ye shall hear, and shall not understand ; and seeing ye shall see, and shall not perceive. For this people's heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed ; lest at any time they should see with their eyes, and hear with their ears, and should understand with their heart, and should be converted, and I should heal them,"* Matt. xiii. 14, 15. All such persons are like men who shun the light, and enter into dark chambers where there are no windows for its ad-

mission, and grope about the walls in search of food or money; till at length they acquire a sort of vision like that of owls, whereby they are enabled to see in darkness: or they may be compared to a woman with several husbands, who is not a wife, but a lascivious harlot; or to a virgin, who accepteth rings from several suitors, and after her marriage with one, maketh no scruple of bestowing her favours upon the rest.

8. II. THAT THERE IS AN INFLUX UNIVERSAL FROM GOD INTO THE SOULS OF MEN, TEACHING THEM THAT THERE IS A GOD, AND THAT HE IS ONE.

The existence of an influx from God into man, is implied in the general acknowledgment, that all good which is in man, or which is done by him, if it be really good, is from God; and in like manner, that all charity and all faith are from God; for it is written, "*A man can take nothing except it be given him from heaven,*" John iii. 27; and Jesus saith, "*Without Me ye can do nothing,*" John xv. 5; that is, nothing which hath regard to charity or faith. This influx is into the souls of men, by reason that the soul is the inmost and supreme part of man, and the influx from God entereth therein, and descendeth from thence into the inferior parts, which it quickens and enlivens in proportion to its reception. Those truths, which are the future materials for the building of faith, enter indeed by the organs of hearing, and so are implanted in the mind, thus in a region below the soul; but the effect of these truths is, only to dispose man for the reception of the divine influx through the soul; and according as this disposition is produced, in the same proportion the divine influx is received, and the faith which was before only natural, is transformed into spiritual faith. This divine influx into the souls of men inspireth the idea of one God alone, because all that is divine, whether it be considered in a general or particular view, is God; and inasmuch as all that is divine coheres together as one, it cannot but in-

spire man with an idea of the unity of God; which idea is every day confirmed, in proportion as a man is elevated by the divine influence into the light of heaven; for the angels in the light of their world, cannot compel themselves to pronounce the word *gods*; wherefore all their speech, at the close of every sentence, hath its termination in unity of accent; which is merely in consequence of the divine influx into their souls respecting the unity of God. The reason why so many people conceive the Godhead to be divided into three persons of the same essence, notwithstanding this general influx into the souls of all men, inspiring an idea of the divine unity, may be thus explained. That influx, as it descends, enters into forms that are not in a state of correspondence with it; and the recipient form causes a change in the influx, according to the prevailing law in all the subjects of the three kingdoms of nature. It is the same God who communicates life to man and to beast; but that this life in the former case is human, and in the latter bestial, is owing to the different natures of the recipient forms. The case is similar with man, when he induceth on his mind the form of a beast; the change not being in the influx from God, but in the reception by man. Thus also the influx of light and heat from the sun into every plant is alike, but it is varied according to the particular form of each; it is the same in a vine that it is in a thorn; but if the thorn be ingrafted into the vine, the influx is then inverted, and proceeds according to the form of the thorn. So again in the subjects of the mineral kingdom; it is the same influx of light which shineth upon a piece of chalk, and upon a diamond; but it is owing to their different contextures, that in the former case it is rendered opake, and in the latter it is transmitted with brightness. With respect to the minds of men, they are various according to their forms, which are inwardly spiritual, in proportion to their belief in God, if it be attended at the same time with life derived from God: those forms

become transparent and angelical by a faith in one God; but, on the contrary, dark and bestial, by a faith in several Gods, which differs but little from a faith in no God.

9. III. HENCE, THAT THERE IS NO NATION THROUGHOUT THE WORLD, POSSESSED EITHER OF RELIGION OR SOUND REASON, BUT WHAT CONFESSETH THE BEING OF A GOD, AND THAT HE IS ONE.

From what hath been said concerning the divine influx into the souls of men, it follows, that there is an internal impression on the heart of every man, dictating to him the existence and the unity of God. It is true indeed that there are some men who deny the being of a God, and who set up nature in His stead; and others who worship more gods than one, and likewise pay divine adoration to images; but the reason is, because they have closed up the interiors of their reason, or understanding, with worldly and corporeal things, and have thereby obliterated the primitive idea of God, or that which was impressed upon them in their infancy, and at the same time have banished all religion from their bosoms, casting it behind them. That Christians acknowledge one God, but in a certain manner, appears evident from this general confession in their Creed: "*The Catholic Faith is this, that we worship one God in trinity, and trinity in unity; neither confounding the persons, nor dividing the substance; for there is one person of the Father, another of the Son, and another of the Holy Ghost; and yet there are not three gods, but one God; although the Father is God, the Son is God, and the Holy Ghost is God. For like as we are compelled by the Christian verity to acknowledge every person by Himself to be God and Lord, so are we forbidden by the Catholic Religion to say there be three gods or three lords.*" Such is the faith of Christians concerning the unity of God; but that the trinity and unity of God are at variance with each other according to this confession, will appear, when we come to treat of the DIVINE TRINITY. The

other nations of the world, who are influenced either by religion or sound reason, are all agreed in their acknowledgment of one God alone; as all the Mahometans in their several empires: the Africans, throughout many kingdoms in that continent; the Asiatics, for the most part, throughout their's; and likewise the modern Jews. Amongst the most ancient people in the world, who lived in that time which is called the golden age, such as professed any sort of religion, worshipped one God, whom they called JEHOVAH. The people of the succeeding age agreed in the same worship, until the establishment of monarchical power,* when worldly and at length corporeal affections began to close up the superior parts of the understanding, which heretofore had been opened towards heaven, as so many temples and sacred recesses for the worship of one God. It was to open again those interiors of the human mind, and thereby to restore the worship of one God, that the Lord established a church amongst the posterity of Jacob, and prefixed to all their religious precepts this commandment, "*Thou shalt have no other Gods before Me,*" Exod. xx. 3. The name JEHOVAH, also, which He assumed anew upon this occasion, signifieth the supreme and only Being, from whom all other beings in the universe derive their essence and existence. The ancient Gentiles worshipped the supreme God under the name of *Jove*, possibly so called from *Jehovah*, and they admitted also many subordinate deities, who composed his court; but the philosophers of succeeding ages, as Plato and Aristotle, would not allow these to be separate gods, but only

* It is not to be inferred from hence that the author regarded any other modern form of government as preferable to the monarchical, no such preference being intimated in any part of his writings: but he holds, in agreement with the best informed writers, that the only mode of government known in the primeval ages of the world, was the patriarchal, in which all authority was vested in the heads of families and tribes; and that extensive empires, or monarchies, did not exist, till the lust of dominion impelled some of these tribes to attempt the subjugation of others.

distinct properties, qualities, and attributes of one God, which had gained the name of gods from their partaking of divinity.

10. Sound reason, also, though it be not under any religious influence, can discern plainly, that where things are in a state of separation, and without dependence on one first cause, they must instantly fall to pieces, and be dissolved; as the various members, viscera, and other organs of motion and sensation, whereof the human body is composed, could only be preserved in their state of life and activity by their dependence upon one soul; and the body itself must come to dissolution, if it were not connected with, and dependent on, one heart. In like manner, every kingdom deriveth support from one king, and every family from one master, and every various function and office in each kingdom, from one officer or chief. What could an army do in the field of battle without a commander in chief, to whom the other officers are subordinate, each of whom exercises his particular authority over the common soldiers? From this reasoning, then, we may conclude what would befall the church without the acknowledgment of one God, and also what would befall the whole angelic heaven, which is as the head of the church on earth, animated by the Lord, who is the life and soul of both; wherefore, heaven and the church are called His body; which, in case they did not acknowledge their dependence upon one God, would become like a lifeless corpse, fit only to be cast out and buried.

11. IV. THAT THE NATURE AND QUALITIES OF THIS ONE GOD, ARE SUBJECTS RESPECTING WHICH VARIOUS NATIONS AND PEOPLE HAVE DIFFERED, AND DO STILL DIFFER, IN THEIR SENTIMENTS; AND THIS FROM SEVERAL CAUSES.

The first reason is, because the knowledge of God, and a consequent acknowledgment of Him, are not attainable without a revelation; nor is a knowledge of the Lord, and

a consequent acknowledgment that "*in Him dwelleth all the fulness of the Godhead bodily,*" attainable, except from the Word of God, which is the crown of revelations. For by the help of revelation man is enabled to approach unto God, and to receive influx from Him, and thereby from natural to become spiritual. In the earliest ages of the world, therefore, a revelation was published, and made universal; but it was perverted by various artifices of the natural man, whence have arisen all the disputes, dissensions, heresies, and schisms, that have in all times divided the church. A second reason why men have differed in their sentiments concerning God, is, because the natural man cannot perceive, nor apply to himself, the things of God, but only the things of the world; wherefore it is an established doctrine in the Christian Church, that the natural man and the spiritual man are at enmity with each other. Hence they who have discovered the being of a God, from His Word, and other revelations, have yet differed, and do differ, in their sentiments concerning His nature, and concerning His unity. Where the intellectual sight hath been made dependent on the bodily senses, and yet men have been desirous to see God, they have formed for themselves images of gold, silver, stone, and wood, that they might worship God under such appearances as were adapted to the senses of the natural man. Others again, who saw the absurdity of such image-worship, fell into another species of idolatry, and fancied they could discern God in the sun, the moon, the stars, and other parts of the visible creation. A third sort, who had a fond opinion of their own superior wisdom, and yet remained in a natural or unregenerate state, seeing the immensity and omnipresence of the Deity in the creation of the world, conceived nature to be God, and acknowledged her as such, either in her more secret and inward operations, or, according to others, in her visible and external manifestations. Others again, to make a dis-

inction between God and nature, conceived to themselves some most universal principle as entering into the composition of all creatures, which they called the Being (*Ens*) of the universe, and this they supposed to be God; but inasmuch as they had no further knowledge of God, than of some such ideal principle, this was in fact no knowledge of God at all. For how plain is it to perceive, that knowledges concerning God are the only mirrors wherein to see God? And that they who have no knowledge concerning God, do not see Him, as it were, in a mirror with its face turned towards them, but look for Him on the back, which, being covered with mercury, or some other thick substance, doth not reflect, but suffocates, the image presented to it? The faith of God entereth into Man by a prior, or interior way, that is, from the soul into the superior regions of the understanding; but knowledges concerning God are received by a posterior, or external way, that is, from the revealed Word of God by the understanding, through the channels of the bodily senses; and these influences meet in the understanding as a common centre, where natural faith, which at first is no more than a mere persuasion, is changed into spiritual faith, which is a real consent and acknowledgment. The human understanding is, as it were, the refining vessel wherein this change is wrought.

12. V. THAT HUMAN REASON, IF IT BE SO DISPOSED, MAY COLLECT, AND BE CONVINCED, FROM THE VARIOUS OBJECTS IN THE VISIBLE WORLD, THAT THERE IS A GOD, AND THAT HE IS ONE.

This Truth may be confirmed by innumerable testimonies in the visible creation; for the universe is as a theatre, on which the evidences of the existence of a God, and His unity, are continually exhibited. But for the illustration of this truth I shall produce the following memorable relation from the spiritual world. Being on a time in conversation with angels, there joined us some spirits who were lately

arrived from the natural world; to whom, having wished them much joy in their new state, I related many particulars, before unknown to them, respecting the world of spirits. After some discourse I began to inquire of them, what opinions they had brought from their world concerning God and nature? They replied, that they had heard in the world, that nature is the sole operatrix in the universe of creation, and that God, after creation, gave or impressed upon nature this power and faculty of operation, whilst He Himself only supports and preserves things from destruction; and therefore the life, the growth, and the increase of every thing, were at this day ascribed to nature. But in answer to this I objected, that nature of herself can do nothing, but that God is the sole operator, by and through nature; and for their further satisfaction on this point, I argued, that whosoever believeth in a divine operation throughout the particular parts of nature, may confirm himself, by many arguments derived from the visible things of the creation, in favour of the operation of God, rather than nature. For let him but attend to the wonders, conspicuous in the productions both of vegetables and animals; and first in the PRODUCTIONS OF VEGETABLES; that from a small seed sown in the ground, there is emitted a root, and by means of the root a stem, and afterwards branches, buds, leaves, flowers, and fruits, till at length new seeds are produced by such a regular process, as if the first seed was acquainted with all the orderly steps and successive stages, through which it must pass to its self-renewal in the second seed. What reasonable man can suppose that the sun, which is pure fire, is acquainted with this wonderful process; or that he can instruct his heat and light how to effect it; or can design and intend such purposes? Were the rational faculty in man but in any degree elevated above the objects of sense, he must be forced to confess, from a sight and consideration of such things, that they are derived from a Being of in-

finite wisdom, and of consequence from God. Such persons as acknowledge the divine operation in every particular part of nature, confirm themselves in such an acknowledgment by the observation of these wonders; but on the other hand, such as do not acknowledge the divine operation, behold these wonders with an inverted sight, and not with the clear and direct eye of reason; forming all their ideas and conclusions according to the suggestions of the bodily senses, and confirming their fallacies by the most trivial arguments; asserting the light and heat of the sun to be the principal and first operating causes of all effects, and denying the existence of such things as do not fall under the notice of the bodily eyes. They who are willing to believe a Divine Principle operating in nature, confirm this belief further, by attending to the various wonders which they behold in the PRODUCTIONS OF ANIMALS; as first, when they consider an egg, wherein the young chicken lieth hid, as in its seed, with all things requisite for its formation, and likewise for its future growth, from the time of incubation, till it becometh a complete bird, of its own peculiar kind and form. A further attention to the general nature and instincts of the feathered race exhibits to the contemplative mind, such a scene of wonders as begets astonishment; to observe in the least as well as in the largest species, in the invisible as well as in the visible, that is, in the most minute insects as well as in birds and other large animals, how they are all endowed with organs of sense, such as seeing, smelling, tasting, and feeling; as likewise with organs of motion, such as muscles, whereby they are enabled to walk and fly; and lastly with viscera adhering to the heart and lungs; all which, having a communication with the brain, derive from thence their life and action. They who ascribe all things to the operation of nature, observe indeed these wonderful phenomena, but then they reflect little upon their hidden causes, and resolve all into mere natural agency; and this in conse-

quence of having turned their minds from thinking about God, in which case they disqualify themselves for thinking rationally, and much more for thinking spiritually, upon the natural wonders which they behold: thus they fall into a sensual and material way of thinking and concluding, never rising above the sphere of nature, but making her the cause and the end of all her own operations, and then they differ from beasts in this respect alone, that they still enjoy the faculty of rationality, and are capable of understanding, if they would. Men who are thus averse from thinking of God, and are become thereby mere sensual corporeal beings, do not consider how gross and material the sight of the bodily eye is, which, when applied to discern the minute parts of animated nature, sees a heap of small insects as one obscure confused spot without form or order; whereas every one of these insects is endowed with organs of sense and motion, and of consequence with fibres and vessels; and likewise with a heart and pulmonary tubes, minute viscera, and brains; all which are contextures of the purest substances in nature, which contextures correspond to life in its ultimate degree, by which their most minute parts are distinctly acted upon and enlivened. Since the sight of the bodily eye is so gross and defective, that many insects, with the innumerable component parts of each, appear to it as a small confused spot, and yet sensual men form their reasonings and conclusions from such vision, it is manifest how very gross and defective the vision of their understandings must be, and in what darkness they dwell, with respect to the perception of spiritual things.

Every man, if he be so disposed, may confirm himself in favour of a divine agency, from beholding the visible things of the creation; and he doth so confirm himself who reflecteth upon the existence of a God, together with His omnipotence in creating the universe, and His omnipresence in preserving it; whilst, for instance, he observes the fowls of the

air, how every species knoweth its own proper food, and where it may be found; how it distinguisheth those of its own kind, by their voice and figure; how each bird can distinguish its friends from its enemies; how they all, at certain seasons, join in pairs, and celebrate connubial rites; how artfully they build their nests, lay their eggs, sit upon them, are acquainted with the time of hatching; at which time they help their young out of the shell, love them with the utmost tenderness, cherish them under their wings, and provide them with food, with which they nourish and support them until they are able to provide for themselves; with many other surprising circumstances of the like nature. Every man who is disposed to think of a divine influx, through the spiritual world, into that of nature, may surely behold a full proof of it in these wonders; for he may reason with himself, if he be so disposed, that such skill and science as is discoverable in these animals, cannot possibly be communicated from the sun, by means of its heat and light, inasmuch as that sun, from which nature deriveth its birth and essence, is pure fire, and of consequence the effluxes of its light and heat are altogether void of life; and hence he may conclude rightly, that such effects are produced by a divine influx, through the spiritual world, into the ultimates of nature.

Every man also may confirm himself in favour of a divine agency, if he but attendeth to the history of caterpillars and silk worms; how, under the impulse of pleasure, arising from some innate affection, they seek and aspire after a change of their earthly state, for one analogous to a heavenly state; and how, for this purpose, they creep into suitable places, where they infold themselves in a covering, and so return again, as it were, into the womb, from whence they look for a new birth, to become chrysallisses, aureliæ, nymphs, and at length butterflies; and when they have passed through these several changes,

and put on their beautiful wings, according to their species, they fly abroad into the open air, as into their proper heaven, where they indulge in all festive sports, solemnize their connubial rites, and lay their eggs, with a view of continuing their kind to future generations; and then they feed upon a sweet and pleasant food, extracted from the flowers of the field. Where the mind is confirmed in favour of a divine agency, by the visible things of nature, how plainly may it discern, in these wonders, an image of the earthly and heavenly states of man! of his earthly state, in the dull creeping worm, and of his heavenly and regenerate state, in the sportive and exulting butterfly! And yet they who confirm themselves in favour of nature's agency, though they behold these wonders, still call them mere natural effects, by reason of their inattention to, and rejection of, heavenly things, and the heavenly state, attainable by man.

Every one, again, may confirm himself in favour of a divine agency, by the visible things of nature, if he but attendeth to the well-known facts relating to bees; how they have the art to gather wax and suck honey from the flowers of the field; how they build themselves cells for their little habitations, which they dispose in the most orderly arrangement, like a regular city, with streets and passages for their coming in and going out; how they can smell out flowers and plants at a distance, from which they collect wax for their houses, and honey for their food; and how, when they are laden with these treasures, they can find their way back to their hives, where they store up their food to be a supply during winter, just as if they foresaw its approach. It is further remarkable of these animals, that they choose themselves a queen, to be at once their sovereign, and the parent of a future race; whom they provide therefore with a palace in an elevated situation, furnish it with proper guards and attendants; and when the time cometh that she

should be the mother of a new offspring, she is accompanied by these guards, called drones, from cell to cell, wherein she deposits her eggs, whilst her attendants cover them with a sort of ointment, to secure them from the inclemencies of the air. Hence ariseth a new generation, which, when it is old enough to provide for itself, is expelled the hive, and forced to look out for a new habitation; not however till they have first collected themselves in a swarm, to prevent their disunion. About the time of autumn, the indolent drones, who have added nothing to the common stock, either of wax or honey, are led away from the hive, and deprived of their wings to prevent their return, lest they should consume that provision which they would take no pains to collect. Many other surprising facts are related of these animals; but the fore-mentioned are a sufficient proof, that, on account of their uses to mankind, they are instructed by a divine influx, through the spiritual world, to model for themselves such a form of government as existeth amongst men on earth, and even amongst angels in heaven. How plainly must every man of uncorrupted reason perceive, that such instincts are not communicated to bees from the natural world! for what virtue is there in the sun of the natural world, to contrive a form of government so exactly corresponding with the celestial? From these then, and the like wonders observable in the animal creation, the advocate and worshipper of nature confirmeth himself in favour of nature, whilst the advocate and worshipper of God, by a contemplation of the same wonders, confirmeth himself in favour of God; for the spiritual man, in such things seeth what is spiritual, but the natural man seeth only what is natural; thus every one according to his quality. As to myself, I must confess, that the consideration of such wonders hath long been a testimony with me, in favour of an influx from God, through the spiritual world, into the natural. Consider also whether you feel it possible to reason analyti-

cally, concerning any particular form of government, or any law of civil society, or any moral virtue, or any spiritual truth, except by means of an influx of divine wisdom from God, through the spiritual world. For my own part, I have long felt, and still feel it, to be impossible; having had a sensible and manifest perception of such influx, without interruption, for six and twenty years past; wherefore I speak from my own experience.

Can nature, let me ask, regard uses as the end of her operations, or dispose such uses into their orders and forms? This is in the power of none but a wise being; and so to order and form the universe, is in the power of none but God, whose wisdom is infinite. Who else could foresee and provide for mankind what is necessary for their food and clothing; or make the herbs, fruits, and animals, which the earth produces, subservient to such provision? It is surely a most wonderful consideration, that those vile reptiles, called silkworms, should supply, with comfortable and elegant clothing, all ranks of men, from monarchs on their thrones, down to the lowest of their vassals; and that those small animals, the bees, should furnish wax to illuminate both our temples and palaces. These, with several other similar considerations, are standing proofs, that God, by His own operation, through the spiritual world, effecteth whatsoever is done in nature.

It may not be amiss here to subjoin the extraordinary appearance of those persons, in the spiritual world, who, from a contemplation of things here below, have confirmed themselves in favour of nature against God, and have thereby become atheists. Their intellects, when viewed by spiritual light, appear open below, but closed above, in consequence of their having looked downwards towards earth, and not upwards towards heaven, in their philosophical reasonings and reflections. Above their sensual principle, which is the lowest region of the understanding, there appeareth

as it were a veil, sparkling with infernal fire; in some cases black as smoke, and in others pale and livid, as a corpse. Let every one, therefore, take heed how he confirmeth himself in favour of nature; and since there is such abundant reason to confirm himself in favour of God, let him prudently choose the safer side.

13. VI. THAT UNLESS GOD WAS ONE, THE UNIVERSE COULD NEITHER HAVE BEEN CREATED, NOR PRESERVED.

The unity of God may be concluded from the creation of the universe, inasmuch as the universe is a coherent and uniform work, from first to last, depending upon God, as the body dependeth upon the soul. For the universe is so created, that God may be every-where present therein, and keep the whole, with all its parts, under his government and observation, and thus maintain it in perpetual unity, which is to preserve it. It is for this reason, that Jehovah God calleth Himself "*the First and the Last, the Beginning and the Ending, the Alpha and Omega,*" Isaiah xliv. 6. Rev. i. 8, 17; and that He saith in another place, "*I am the Lord that maketh all things; that stretcheth forth the heavens alone; that spreadeth abroad the earth by Myself,*" Isaiah xliv. 24. This great system, which we call the universe, is a coherent and uniform work, from first to last, by reason that God intended but this one end in its creation, to form an angelic heaven from the human race; and all things whereof the world consisteth, are means to promote this end; for the desire of any end, implieth also a desire of the means requisite for its promotion. If, therefore, we regard the world as a work containing means adapted to such an end, we may also regard the universe of creation as a coherent and uniform work; and may perceive that it is a complex of uses, in successive order, for the service of the human race, out of which subjects are to be supplied for the angelic heaven. For the divine love cannot design any

other end, beside the eternal happiness of men, by a communication of itself; and the divine wisdom cannot produce any thing but uses, as means for the promotion of that end. By contemplating the world, according to this enlarged and universal idea, every wise man may discern, that the Creator of the universe is one, and that His Essence is Love and Wisdom; of consequence, there is not a single thing existing in the world, but what containeth some hidden use, more or less remote, for the service of man. Whilst people consider only particular parts of the creation, and do not take a view of the whole, in its connected series, as consisting of ends, mediatory causes, and effects; or whilst they do not refer creation to its true source, as an effect derived from the divine love, by means of the divine wisdom, it is impossible they should see that the universe is the workmanship of one God, and that He hath His abode in the uses of every particular thing, inasmuch as He is in the end for which it was created. For whatever is in the end, is also in the means conducive thereto, inasmuch as the end itself is in all the means, acting in them, and influencing them, to its own ultimate purposes. Whilst men consider the universe, not as the workmanship of God, and as the habitation of His love and wisdom, but as the workmanship of nature, and as the habitation of the sun's light and heat alone, they close up the superior parts of their minds against the admission of God, and open the inferior parts thereof for the admission of the devil; whereby they divest themselves of the nature of men, and acquire the nature of beasts, whose likeness they assume, not in imagination only, but in reality; for they become foxes in cunning, wolves in fierceness, leopards in treachery, tygers in cruelty, and crocodiles, serpents, owls, and bats, as to the respective natures of those animals. In the spiritual world such persons appear also, at a distance, in the proper shapes of such beasts as they represent in disposition; for it is

their love of evil which thus represents itself in the particular figure of each.

14. VII. THAT EVERY MAN WHO DOETH NOT ACKNOWLEDGE A GOD, IS EXCOMMUNICATED FROM THE CHURCH, AND IN A STATE OF CONDEMNATION.

Whosoever doth not acknowledge the being of a God, is of necessity excommunicated from the church, inasmuch as God is the all in all of the church, and divine subjects, which are called theological, are what constitute its existence; therefore a denial of God is a denial also of the church, and of all things which belong to it; and it is this denial which excommunicateth; so that man and not God is the author of such excommunication. By the same act man is brought into a state of condemnation; because whosoever is excommunicated from the church, is excommunicated also from heaven; for the church on earth and the angelic heaven are one in operation, just as the internal and external, and as the spiritual and natural principles of man are one. For man was so created by God, as to be, with respect to his internal, an inhabitant of the spiritual world, and with respect to his external, an inhabitant of the natural world; thus he was created a native of both worlds, to the intent, that a spiritual principle, which is of heavenly extraction, might be implanted in his natural principle, which is of earthly extraction, like seed sown in the ground, that so man might acquire a fixed and everlasting existence. Whosoever by a denial of God hath excommunicated himself from the church, and thereby from heaven, hath also by the same act closed up his internal man, with respect to the faculty of the will, and thereby with respect to his genial love; for the will of man is the receptacle of his love, and becometh its habitation. But the internal man cannot be closed up with respect to the faculty of the understanding: for were this practicable, and to take place, then man would be no longer man. The love principle of the will, however, infatu-

ates the superior regions of the understanding with falses;* in which case the understanding becometh as it were closed against the reception of the truths which are of faith and the goods which are of charity, and thereby more and more against the reception of God, and of the spiritual things of the church. Thus man is excluded from communion with the angels of heaven, and when excluded he introduces himself into communion with the satanic spirits of hell, and thinks in unity with them : and as all satanic spirits deny a God, and are infatuated in their conceptions concerning Him and the spiritual things of the church, so also doth every man who is joined in fellowship with them. When he thinks according to the dictates of his spirit, or internal man, as is the case when he is left alone to his own reflections, he suffers his thoughts to be led by the pleasures of the evil and the false which he hath conceived and brought forth in himself, and he then fancies that there is no God, and that the name of such a Being is a mere fiction, devised by priests, for the purpose of keeping the vulgar in obedience to the laws of civil society. He further imagines that the Word of God, from whence the ministers of God proclaim aloud His divine majesty, is a mere visionary collection of records, void of all sanctity, but what hath been stamped upon it by public authority ; and that the Decalogue, or Catechism, is a book fit for little children, but which may afterwards be thrown aside, as containing no precepts but what are taught by the

* We must here take the liberty of using the word *false* as a substantive, there being no other word in our language that will serve so clearly and fully to express the author's meaning. Falsehood and falsity, as a former translator justly observes, are both used to express particular acts and determinations of what is false, rather than the general idea of what is opposite to the true ; whereas, when the author useth the word *falsum*, he meaneth thereby to signify that general idea in the abstract. The classical reader therefore must not be offended when he meeteth with such expressions, as *the false of evil*, *the evil of the false*, or *falses* in the plural, because it is impossible to give the author's true meaning by any other term in our language.

civil laws of every country, as, that men should honour their parents, and do no murder, neither commit adultery, nor steal, nor bear false witness, &c. His notions concerning the church are of the same character; that it is a congregation of weak, simple, and credulous people, who fancy they see things which have no real existence. Respecting man, and himself as a man, he hath the same ideas as respecting brute beasts; and concludeth that both will experience a like fate after death. These are the opinions of his internal man, whatsoever contrary professions he may make with his external man; for, as was observed above, every man hath both an internal and an external part, and it is the internal which properly constituteth the man, and which is called his spirit, and surviveth the death of the body, whereas the external part is buried at death, and howsoever the internal may thereby have played the hypocrite by a semblance of virtue, yet by reason of his denial of God, he is then in a state of condemnation. Every man, as to his spirit, is associated with his like in the spiritual world, and is as one with them; and I have frequently been permitted to see the spirits of persons now alive on earth, in the spiritual societies, both angelic and infernal, whereunto they respectively belong; I have also conversed with them for several days together, and it hath often been matter of wonder with me, that man, whilst he is in the body, is totally unacquainted with this state of his spirit. Hereby I was fully assured that whosoever denieth a God, is already amongst the damned, and after death is gathered to his companions.

15. VIII. THAT NO DOCTRINE OR WORSHIP OF THE CHURCH, CAN BE CONSISTENT OR COHERENT, WHERE MORE GODS THAN ONE ARE ACKNOWLEDGED.

Whosoever acknowledgeth one God in faith, and worshipeth him in heart, is in the communion of saints on earth, and in the communion of angels in heaven. These two orders, of

saints and angels, are called communions, and in reality are so; inasmuch as they are in one God, and one God is in them. Whosoever also is in these communions, is in conjunction with the universal angelic heaven, and, I will venture to affirm, with all and every particular angel therein; because they are all as the children and offspring of one father, whose minds, manners, and countenances, bear such a resemblance, that they thereby mutually recognize each other. The angelic heaven is arranged into societies, according to all the varieties of the love of good, which varieties all centre in one most universal love, the love of God; from which love, all derive their birth and descent, who in faith acknowledge, and in heart worship, one God, who is both the Creator of the universe, and at the same time the Redeemer and Regenerator of mankind. But the case is altered, if, instead of one God, men address and worship more than one; or if they acknowledge but one God with their lips, whilst they have the idea of three in their hearts; as is done by those in the church of the present day, who divide God into three persons, and declare each person, by himself, to be God, and attribute to each distinct qualities and properties, which they do not allow to the other. Hence not only the unity of God is actually divided, but the whole theological system, and also the human mind, in which it should reside, are divided with it; and what can thence result, but perplexity and incoherency in all things appertaining to the church? That such is the state of the present church, will be proved in the appendix to this work. The truth is, that the division of God, or of the Divine Essence, into three persons, whereof each singly, or of himself, is God, leadeth directly to a denial of God; and implieth the same absurdity, as if a man should go into a temple to perform his devotions, and should there see painted over the altar, one God as the ancient of days, another as a great high priest, and a third as a flying Æolus, with this inscrip-

tion, "*These three are one God;*" or as if he should see there the unity and trinity described as a man with three heads upon one body, or with three bodies under one head, which is the form of a monster: should any one enter heaven with such an idea, he would assuredly be cast out, howsoever he might excuse himself by saying, that the head or heads signified essence, and the body or bodies, different properties.

16. To the above I shall add one MEMORABLE RELATION.* I once observed some persons, lately arrived out

* That the following Memorable Relations may be more clearly understood by those who are unacquainted with the author's writings, it is thought proper here to inform the reader of several important particulars relating to the spiritual world, and man in his state of separation from the body, as made known by him in his valuable treatise concerning Heaven and Hell; and to give the numbers of those passages, that they may be more easily referred to for the elucidation of any matter that may seem to require explanation. I. That every man is a spirit, with respect to his soul, as the inner man; and that the human natural body is no more than its effigy or instrument, by which it acts all its functions in the natural world, n. 432 to 444. II. That death is no more than a separation of that which is spiritual, or the spiritual man, from that which is natural, or the natural man; and that this separation always ensues a short time after the total cessation of the systole of the heart, and the respiration of the lungs, n. 445 to 452. III. That a man then finds himself in a perfect human form, agreeing in the whole, and in every part, with the form of the terrestrial body he has then put off, n. 453. IV. That every man after death retains every sense, as also the same memory, thoughts, and affections, which he had in the world; and that he leaves nothing behind him but his earthly body, which he never re-assumes, n. 461. That throughout the whole spiritual world there is the same appearance of space and things, as there is in the natural world; and that all things there are absolutely real and substantial, n. 183, 191. V. That the Lord Jehovah is a fountain of life, and that His common manifestation in heaven is as the sun thereof; and that angels and spirits receive from thence all heat and light; yet, that the sun itself is not the Lord, but the first sphere of His glory; and that the light of heaven, proceeding from thence, so vastly surpasses the meridian light on earth, as that the latter cannot be put in comparison with it, n. 116 to 123. VI. That the whole outward appearance of things, visible unto every society of angels and spirits, is, to every particular, correspondent to the state of their interior affections and lives, n. 170 to 176. VII. That all angels and spirits are human beings; that they live associated as men do on earth; and

of the natural world into the spiritual, who were conversing together about the existence of three Divine Persons from eternity. They were dignitaries of the church, and one of them was a bishop. On their approach, after some discourse about the spiritual world, with which they were before utterly unacquainted, "I overheard you," said I, "conversing concerning three Divine Persons existing from eternity, and I beseech you to unfold this great mystery to me, according to the ideas which ye had conceived in the natural world, from whence ye are lately come." Then the primate, looking attentively at me, replied, "I perceive that thou art a layman, and therefore I will unfold to thee the ideas of my mind concerning this great mystery for thy instruction. It always was, and is still, my notion, that God the Father, God the Son, and God the Holy Ghost, sit in the midst of heaven, upon magnificent and lofty seats or thrones; God the Father on a throne of the finest gold, with a sceptre in His hand; God the Son at His right hand, upon a throne of the purest silver, with a crown on His head; and God the Holy Ghost beside them, upon a throne of shining chrystal, holding in His hand a dove; and that round about them there hangs a triple row of burning lamps, glittering with precious stones; and at a distance there stand innumerable companies of angels, worshipping and singing praises. I conceive further,

that they have garments, dwellings, and most of the things similar unto those that men have on earth; all of which are from a spiritual origin, and representative of their several states, n. 177, 183, 582. VIII. That angels and spirits converse together on various topics, and in articulate sounds, just after the same method as men do; and that even common spirits do far excel men in mental powers, n. 234, 235, and n. 1641 of the work entitled *Arcana Cœlestia*. Those who are desirous of being further acquainted with the ground and nature of correspondences and appearances, as seen in the spiritual world, and related in a general manner in these narratives, may receive much information respecting it, from a candid perusal of the above mentioned work, which will amply repay their trouble.

that God the Father holds continual conference with the Son, concerning those that are to be justified, and that they determine and decree together who upon earth should be worthy to be received amongst the angels, and to be crowned with eternal life; and that God the Holy Ghost, having heard the names of such, hasteneth instantly to them over all parts of the earth, carrying with Him the gifts of righteousness, as so many tokens of salvation, to them who are justified; and immediately on His coming and breathing upon them, He disperses their sins, as a ventilator doth the smoke out of a furnace, and also removes the stony hardness from their hearts, and makes them soft as flesh, and at the same time renews their spirits or minds, and begets them to newness of life, and gives them the innocent countenances of little children; and lastly, signs them in their foreheads with the sign of the cross, and calls them the elect, and the children of God." The primate having thus explained himself, further added, addressing himself to me, "Thus did I unravel this great mystery whilst I lived upon earth; and because several of our order did then much applaud my opinions herein, I am persuaded that you also, being a layman, will join in the same approbation." Here the primate ended; and I then, looking attentively at him and the dignitaries with him, observed that they all gave tokens of favourable assent to what he had advanced; whereupon I prepared to reply, and said, "I have well weighed the exposition of your faith, and have thence collected, that you have conceived and cherished a merely natural and sensual, yea, a material idea concerning the triune God, from which there inevitably flows the idea of three Gods. Is it not a sensual conception of God the Father, to think that he sits upon a throne with a sceptre in His hand? and of the Son, that He is on a throne, with a crown upon His head? and of the Holy Ghost, that He also sitteth upon His throne, with a dove in His hand; and that in obedience to the de-

crees of the two former, He runs to and fro through the whole earth? Wherefore, since there hence results such an idea, I cannot possibly accord with this exposition of your faith. For from my earliest years I could never admit into my mind the idea of more Gods than one; and as I have always received, and do still retain, this idea of ONE God alone, therefore all that you have said is of no weight with me. I then plainly perceived, that by the throne, whereon Jehovah is said to sit, according to the letter of Scripture, is signified the kingdom; by the sceptre and crown, government and dominion; by sitting on the right hand, the omnipotence of God by His Humanity; and that by all the expressions relating to the Holy Ghost, are signified the operations of the divine omnipresence. Be pleased only, my Lord, to adopt the idea of ONE GOD, and give your reason time to digest it well; and then you will plainly apprehend the truth of what I say. Indeed ye yourselves also declare God to be one, inasmuch as ye make the essence of those three persons to be one, and also indivisible; nevertheless ye do not allow any to maintain that one God to be one single person, but ye insist that there are three; and this ye do from an apprehension lest the idea of three gods, according to your conception, should be lost. Ye likewise ascribe to each person separate and distinct properties; and do not ye hereby divide the Divine Essence? and how then can ye say, and at the same time think, that God is one? I could excuse you, if ye should assert that the Divine is one. How is it possible, when a man is told, that *'the Father is God, the Son is God, and the Holy Ghost is God, and that each person by Himself is God,'* that he should conceive there is only one God? Is not there a contradiction herein, which cannot be reconciled? It may indeed, be said, that they partake of Divinity alike, but to call them one God is highly improper; and this may be illustrated by these considerations: It would be improper to

say of several men, who compose one senate, congregation, or council, that they are one man; when, nevertheless, on a supposition that they all agree in sentiment, it may properly enough be said, that they think alike, and are of one opinion; so likewise, in the case of three diamonds, of one and the same substance, it cannot properly be said that they are one diamond, but that they are one with respect to substance, and that each diamond differs from the other in value, according to its particular weight; whereas it would not be so, supposing there was only one, and not three. But I perceive the true reason why ye call the three Divine Persons but one God, and insist upon every member of the church using the same language, notwithstanding ye declare each singly, and by Himself to be God; ye are ashamed to contradict herein the common sense and reason of all mankind, which will not allow of more Gods than one; and yet ye are not ashamed, whilst you profess, with your lips, only one God, to entertain the idea of three in your hearts." On hearing these words, the bishop retired, with his clerical attendants; and as he went away, he turned about, and endeavoured to say, "there is one God," but was not able, inasmuch as his thought drew his tongue back again, and then, with open mouth, he proclaimed three gods. All who stood by smiled at the strange sight, and departed.

17. Afterwards I inquired where I might meet with some of those learned men who have most distinguished themselves by their acuteness and arguments, in maintaining the division of the Divine Trinity into three persons; and there appeared three before me, whom I thus addressed: "How can ye divide the Divine Trinity into three persons, and assert each person by himself, or singly, to be God and Lord? Is not the confession of your lips, concerning the Divine Unity, as distant herein from the thought of your hearts, as the north is from the south?" "Not in the least," they replied; because we allow but one essence to the three per-

sons, and the Divine Essence is God. We were formerly, whilst on earth, tutors of a trinity of persons, and the pupil under our care was this our faith, by which we allow to each divine person his respective office; to God the Father that of imputation and donation; to God the Son, that of intercession and mediation; and to God the Holy Ghost, that of effecting the purposes of imputation and mediation.”

“But,” I asked, “what mean ye by the Divine Essence?” they answered, “We mean omnipotence, omniscience, omnipresence, immensity, eternity, equality of majesty.”

I replied, “According to this supposition, that such essence can make one God of several distinct gods, ye may still keep adding to the number, and may take in a fourth, as for example, the God Schaddai,* mentioned by Moses, Ezekiel, and Job. For thus did the old philosophers in Greece and Italy, who assigned equal attributes, and thereby a like essence, to their several gods, as to Saturn, Jupiter, Neptune, Pluto, Apollo, Juno, Diana, Minerva; nay, even to Mercury and Venus; but still they never pretended, that all those were but one God. Ye yourselves also are three distinct persons, and, as I perceive, of similar erudition, and therefore of similar essence, in that respect; and yet ye cannot, by any combination, become but one scholar.” Hereupon they smiled, and replied, “You are surely not in earnest; the case is very different with the Divine Essence, which being one, and not tripartite, and being individual, and so not divided, cannot possibly be an object of partition and division.” To this I rejoined, “On this ground let us rest the dispute; and let me ask you, what ye mean by person, and what the word signifies?”

They answered, “*The word person signifies, not any part or quality in another, but what properly and distinctly subsists*

* It is to be observed, that no mention is to be found, in the English Bible, of the God Schaddai, our translators having substituted the term “God Almighty.”

in itself; thus do the most celebrated writers in the church define the word person, and we abide by their definition.” “And is this” said I, “your signification of the word?” They said, “It is.” Then I replied, “According to this definition, there is not any part of the Father in the Son, nor any part of either in the Holy Ghost; from whence it follows, that each of the three is independent of the rest in respect of authority, power, and jurisdiction, and therefore nothing unites them but the will, which is distinct in each, and of consequence communicable only at the pleasure of each; and is not this making the three persons into three separate gods? Again, ye have further defined the word person to signify, what hath a distinct subsistence; of consequence ye make three substances, into which ye divide the Divine Essence; and yet ye say, that this Essence is incapable of division, because it is one and individual: ye moreover attribute to each substance, that is, to each person, properties which do not belong to the other two, and which cannot even be communicated to them; such as imputation, mediation, and operation; and what conclusion must follow from thence, but that the three persons are three distinct gods?” On hearing these words they withdrew, saying, “We will consider this reasoning, and, after consideration, we will make our reply.” There was present at the debate a certain wise man, who, when it was ended, said to the three learned disputants, “I have no inclination to examine this high subject, through the medium of such subtle arguments; but, setting them aside, I can see as clear as the light, that in the ideas of your minds there are three gods; yet forasmuch as ye are ashamed to publish them to the world, for fear of being called madmen and idiots, which would certainly be the case, therefore, to avoid that ignominy, ye confess but one God with your lips.” The three disputants gave little attention to these words, continuing firm to their own sentiments; and as

they departed, they muttered some metaphysical terms, which they had learned by rote; whence I perceived that that science was the tripod, from which they were desirous to give their answers.

OF THE DIVINE ESSE,* WHICH IS JEHOVAH.

18. WE shall first speak of the Divine Esse, and afterwards of the Divine Essence. It appeareth as if they were one and the same thing, when nevertheless the term esse is of more universal signification than essence; for an essence supposes an esse, and an esse is the cause of an essence. The Esse of God, or the Divine Esse, cannot be described, inasmuch as it transcends every idea of human thought; for human thought can comprehend nothing but what is created and finite, and not what is uncreate and infinite; consequently it can form no conception of the Divine Esse. The Divine Esse is Esse Itself, from which

* The author, in this section makes a distinction between the *Esse*, the *Essence*, and the *Existence* of God, for a reason, which he satisfactorily explains, to such as will be able to comprehend his meaning. But, as all our readers may not be qualified to follow him through his abstruse reasoning, we shall, for the information of such, attempt a more familiar explanation of the author's meaning. All things that exist, must have an *essence*, or an *esse*, as the cause and ground of their *existence*. For *existence* is nothing but the outward manifestation of a thing's *essence*; as the *essence* may be called an outward manifestation, with respect to the *esse*. The *esse* therefore of a thing is it's inmost ground, or most hidden principle of being; the *essence* is it's particular quality or determination, originating in the *esse*; and the *existence* is the external manifestation, or operation of both. Thus, for instance, love may be said to constitute the *essence* of man, of which, wisdom, and the actions thence derived, are the *existence*; but the principle of the love, as grounded in good or evil, is his *esse*; which principle must be supposed prior, or superior to the *essence*, as the *essence* is to the *existence*. It may be satisfactory to the unlearned reader to be informed further, that the term *Esse* literally signifies *To Be*, as *Essence* literally signifies *Being*.

all things have their being, and which must needs be in all things to give them being. Some further notion respecting the Divine Esse may be formed from the following articles, I. *That the one God is called Jehovah from His Esse, by reason that He alone is, was, and will be, and because He is the First and the Last, the Beginning and the Ending, the Alpha and the Omega.* II. *That the one God is Substance itself, and Form itself; and that angels and men are substances and forms, by derivation from Him; and that so far as they are in Him, and He in them, they are images and likenesses of Him.* III. *That the Divine Esse is Esse in itself, and at the same time Existere in itself.* IV. *That the Divine Esse and Existere in itself cannot produce another Divine that is Esse and Existere in itself, consequently, that another God of the same essence cannot be given, nor supposed.* V. *That a plurality of gods amongst the ancients, and also amongst the moderns, had it's rise solely in consequence of the Divine Esse not being understood.* But we will proceed to explain each article particularly.

19. I. THAT THE ONE GOD IS CALLED JEHOVAH FROM HIS ESSE, THAT IS, BY REASON THAT HE ALONE IS, WAS, AND WILL BE; AND BECAUSE HE IS THE FIRST AND THE LAST, THE BEGINNING AND THE ENDING, THE ALPHA AND THE OMEGA.

That Jehovah signifies I AM, and TO BE, (*Sum, et Esse,*) is well known; and that God was so called from the earliest ages, appears from the book of creation, or Genesis, where, in the first chapter, He is called God; but, in the second, and the succeeding, Jehovah God; and afterwards, when the descendants of Abraham, out of the loins of Jacob, forgot the name of God, by reason of their sojourning in Egypt, it was thus recalled to their remembrance: "*Moses said unto God, what is thy name? And God said, I AM THAT I AM: thus shalt thou say unto the children of Israel, I AM hath sent me unto you; and*

thou shalt say, JEHOVAH GOD of your fathers hath sent me unto you ; this is My name for ever, and this is My memorial unto all generations," Exod. iii. 14, 15. Forasmuch as God alone is the I AM, and the ESSE, or JEHOVAH, therefore nothing existeth in the universe of creation, but what deriveth its being (*esse*) from Him ; the manner of which derivation will be shewn presently. This also is signified by the following words : "*I am the First and the Last, the Beginning and the Ending, the Alpha and the Omega,*" Isaiah, chap. xliv. 6 ; and Rev. i. 8, 11, xxii. 13 ; by which words is signified, that He is the essential Self, and the One only Being, (*Ipsum et Unicum*) from first to last, or from principles to effects, and that all things are from Him. The reason why God is called the Alpha and the Omega, the Beginning and the Ending, is, because Alpha is the first, and Omega the last letter in the Greek alphabet ; and thence they signify all things in the complex. The true ground of this signification lieth in the nature of alphabetic letters in the spiritual world, each of which is expressive of some particular sense, or thing ; whilst every vowel, as serving to direct the tone of expression, is significative of something that hath relation to affection or love. The spiritual, or angelic speech, and writing, have their birth from this origin ; for there is a universal language, natural to all angels and spirits, and which has nothing in common with any language spoken by men upon earth. Every man, after death, cometh into the use and understanding of this language ; for it is implanted in every one from creation ; and therefore throughout the whole spiritual world each understandeth another's speech. I have frequently been permitted to hear that language, and having compared it with those spoken among men, I have found that it hath not the slightest agreement or connexion with any natural language upon earth ; for it differs from them in this first principle, that every single letter of each Word

hath its particular sense and signification. Hence then it is that God is called the Alpha and the Omega ; whereby is signified, that He is the essential Self, and the One only Being (*Ipsum et Unicum*), from first to last, or from principles to effects, and that all things are from Him. But concerning this language, and the writing thereof, as it floweth from the spiritual thought of angels, more may be seen in a Treatise written by me on CONJUGIAL LOVE, n. 326 to 329 ; and also in the following pages.

20. II. THAT THE ONE GOD IS SUBSTANCE ITSELF, AND FORM ITSELF, AND THAT ANGELS AND MEN ARE SUBSTANCES AND FORMS BY DERIVATION FROM HIM, AND THAT SO FAR AS THEY ARE IN HIM, AND HE IN THEM, THEY ARE IMAGES AND LIKENESSES OF HIM.

Inasmuch as God is *Esse*, He is also Substance ; for an *esse* without a substance is a mere imaginary entity, substance being a subsisting entity ; and whatsoever is a substance is likewise a form, for substance too, without form, is a mere imaginary entity ; wherefore both substance and form may be predicated of God, but with this distinction, that He is the only, the very, and the first Substance and Form, (*Substantia et Forma, unica, ipsa, et prima*). That this form is truly and verily human, that is, that God is true and very Man, in whom all things are infinite, is proved in a work intitled, ANGELIC WISDOM CONCERNING THE DIVINE LOVE AND DIVINE WISDOM, published at *Amsterdam* in the year 1763 ; as also that angels and men are substances and forms, created and organized for the reception of the divine influences through the heavens ; wherefore in the book of Genesis they are called images and likenesses of God, chap. i. 26, 27 ; and in other places, His sons, and born of Him : but in the course of this work it will be abundantly proved, that in proportion as man liveth under the divine government, that is, suffereth himself to

be led by God, so far he becometh His image more and more interiorly. Unless an idea be formed of God, as being the primary Substance and Form; and of His form, as being truly and verily human, the minds of men would readily imbibe idle fancies, like so many imaginary spectres, both concerning God Himself, the origin of mankind, and the creation of the world; of God they would conceive no other notion, than as of the nature of the universe in its first principles, that is, as of the expanse of the universe, or as of an empty shadow or a mere nothing; concerning the origin of mankind they would conceive, as of a fortuitous conflux of the elements into such a form; and concerning the creation of the world, that the origin of its substances and forms is first from points, and afterwards from geometrical lines, which as they are not predicated of any substance, are in fact mere nothings. To minds clouded with such notions, every thing respecting the church appeareth as dark and obscure, as the river Styx, or the gloom of Tartarus.

21. III. THAT THE DIVINE ESSE IS ESSE IN ITSELF, AND AT THE SAME TIME EXISTERE IN ITSELF.

That JEHOVAH God is Esse in itself, is a consequence of His being the I AM, the essential Self, the One only Being, and the First (*Sum, Ipsum, Unicum, et Primum*), from eternity to eternity, from whom every thing that is, derives its being, and without which it could not be any thing. In this, and no other sense, He is the Beginning and Ending, the First and the Last, the Alpha and the Omega. It cannot be said, that He had His own Esse from Himself; because this term, FROM HIMSELF, supposes priority, and thereby time, which is not predicable of the Infinite, that is said to be FROM ETERNITY; it likewise supposes another God, who is God in Himself, and thereby a God from God, or that God formed Himself, in which case He would not be uncreate, nor infinite, because hereby He must have limited and determined Himself, either from

Himself, or from another. From this proposition, that God is Esse in Itself, it follows, that He is* Love in Itself, Wisdom in Itself, and Life in Itself; and that He is the very essential Self, (*Ipsum*), from whom are all things, and to whom all things bear relation, as the sole ground of their being. That God is Life in Itself, and thereby God, appears from the words of the Lord, in John, chap. v. 26; and in Isaiah: "*I Jehovah make all things, I stretch forth the heavens alone, and spread abroad the earth by Myself,*" chap. xliv. 24: and that He is "*God alone, and besides Him there is no God,*" Isaiah xlv. 14, 15, 20, 21. Hosea xiii. 4. That God is not only Esse in Itself, but likewise Existere in Itself, results from this, that an esse without it exists is nothing, and in like manner an existere is nothing unless it be derived from its esse; wherefore, granting one, we must also grant the other. The same reasoning is applicable to substance and form: a substance is nothing without a form, and a form cannot exist unless it be derived from a substance; for nothing is predicable of a substance without a form; and a form without a substance must be a mere nothing, because it is without that which is necessary to give it quality or distinction. The reason of using the terms

* Love in itself, wisdom in itself, and life in itself, are expressions used by the author, to signify the Creator's divine independence, whereby He is essentially distinguished from the creature. They may possibly seem at first sight to convey no great meaning, and to mark no very material distinction in the nature and character of the Godhead. If, however, the expressions be duly considered, and attended to, it will be found that none else could so fully and clearly ascertain the true ground of the difference between the Creator, and the things created. For the truest and justest notion we can form of the things created, is, that they are without love, without wisdom, and without life, in themselves; that is, as possessed independently of another; and that they were made solely for the purpose of receiving love, wisdom, and life, according to their respective forms, from another; whereas the truest and justest idea we can conceive of God, is, that He hath all love, wisdom, and life, in Himself, which He possesseth independently of others, and imparteth to all creatures, according to their respective capacities of reception.

esse and existere, and not essence and existence, is, because there is a distinction to be made between esse and essence, and consequently between existere and existence, just as between what is prior and what is posterior, what is prior being more universal than what is posterior. Infinity and eternity are applicable to the Divine Esse; but to the Divine Essence and Existence, divine love and divine wisdom are applicable, and thereby omnipotence and omnipresence: of which therefore we shall speak in their order.

22. That God is the very essential Self, the One only Being, and the First, (*Ipsum, Unicum et Primum*) which is called the Esse and Existere in Itself, from which are all things which are and exist, the natural man by his own reason cannot possibly discover; for the natural man by his own reason can apprehend nothing but what belongeth to nature, this being consonant with his essence, into which nothing else hath gained admission from his earliest years. But as man was created to become a spiritual being also, by reason that he is to live after death, and then to dwell amongst spiritual beings in their world; therefore God hath provided the Word, wherein He hath not only revealed Himself and His own existence, but likewise the existence of a heaven and a hell; and that in one or other of these, every man must live to all eternity, each according to his life and faith conjointly. God hath also revealed in His Word, that He is the I AM, or ESSE, the very essential Self, and the One only Being, which is Self-essent, (*Ipsum et Unicum quod in Se*), and thereby the First, or Beginning, from whom are all things. It is by means of this revelation, that the natural man is enabled to elevate himself above nature, and thereby above himself, and to contemplate such things as have relation to God, but yet as at a distance, notwithstanding that God is nigh to every man, being in him with His essence; and for this reason He is nigh to those who love Him; and they love Him who live according to His commandments, and believe on Him; and these

do, as it were, see God. For what is faith but a spiritual sight or perception of God's existence? And what is a life according to His commandments, but an actual acknowledgment that salvation and eternal life are from Him? Where, however, the faith is not spiritual, but only natural, which is nothing more than a sort of science; and where the life is similar; in such a case men indeed see God, but then it is at a great distance, and that only whilst they are talking of Him. And the difference between these two descriptions of men, is the same as between persons who stand in clear day-light, and see people near them, and touch them, and others who stand in a thick mist, wherein they cannot distinguish men from trees, or stones. Or they may be compared, in the former case, with persons elevated on a high mountain, whereon a city is built, through the streets of which they walk at pleasure, and converse with their fellow-citizens; and in the latter case, with persons who look downwards from that mountain, and cannot discern whether the objects they look upon be men, beasts, or statues. Nay, the difference is as great, as between those who live in some planetary orb, and see their friends and acquaintance therein, and those who only look upon that orb, from another planet, through optical glasses, and say that they perceive men therein, when yet they can discover nothing but a general confusion of earth and water, as in the bright and dark spots of the moon. Such is the difference between seeing God, and the divine things which proceed from Him, as they are perceivable in the minds of those who are living in a right faith, and at the same time in a life of charity; and as they are perceivable by those who have only a scientific knowledge of such subjects. The same, therefore, is the difference between natural and spiritual men. But where men deny the divine sanctity of the Word, and yet load themselves with religious notions and opinions, which they carry as in a bundle tied upon their backs, in such case,

they have no sight or perception of God, but only learn to talk about Him, like a parrot taught to speak by rote.

23. IV. THAT THE DIVINE ESSE AND EXISTERE IN ITSELF CANNOT PRODUCE ANOTHER DIVINE, THAT IS ESSE AND EXISTERE IN ITSELF; CONSEQUENTLY THAT ANOTHER GOD OF THE SAME ESSENCE CANNOT BE SUPPOSED.

That the one God, who is the Creator of the Universe, is Esse and Existere in itself, thus God in Himself, hath been shewn above. Hence it follows, that the production of a God from a God is a thing impracticable, and not to be supposed, inasmuch as Essential Divinity, which is Esse and Existere in itself, could not possibly have place in such a production. It is the same thing whether we use the terms begotten by God; or proceeding from Him; in both cases we must suppose a God to be produced by a God, and this differs little from the creation of a God. Wherefore to introduce into the church a belief, that there are three Divine Persons, whereof each singly and by Himself is God, and of the same Essence, and one born from eternity, and the third proceeding from eternity, is utterly to destroy the idea of God's unity, and thereby every just apprehension of the Godhead; and thus to banish all the spirituality of reason, from the human soul. The consequence is, that man is no longer man, but becometh totally and entirely a merely natural animal, differing from the brute creation only in the power of speech, and wholly opposed to all the spiritual things of the church, which the natural man calleth foolishness. Hence, and hence alone, have arisen such enormously heretical opinions concerning God; wherefore a division of the Divine Trinity into persons hath not only introduced night into the church, but also death. That an identity of three Divine Essences is an offence to reason, appeared evident to me from the angels, who declared, that they could not utter the expression of three equal Divinities; and that

if any one should approach them with an intent to utter it, he would be forced to turn his face away ; and when he had given it utterance, he would become like a human log, would be cast out, and afterwards betake himself to those spirits in hell, who acknowledge no God. It is a truth, that to implant in children and young people the idea of three divine persons, to which is unavoidably annexed the idea of three Gods, is to deprive them of all spiritual milk, and afterwards of all spiritual meat, and lastly of all spiritual reason ; and the consequence is spiritual death to all those who confirm themselves in such an opinion. The church therefore, which in faith and in heart worshippeth one God, the Creator of the Universe, and the same God the Redeemer and Regenerator, may be compared with the city of Zion in the time of David, and with the city of Jerusalem in the time of Solomon, after the temple was built ; but the church, which believeth in three persons, and in each as a distinct God, is like the city of Zion and Jerusalem, when they were destroyed by Vespasian, and the temple was burnt down. Moreover, the man who worshippeth one God, in whom is the Divine Trinity, and who is thus one person, becometh more and more a living and angelic man ; but he who confirmeth himself in a plurality of Gods, by a plurality of persons, becometh by degrees like a statue formed with moveable joints, in the midst of which Satan standeth, and speaketh through its artificial mouth.

24. V. THAT A PLURALITY OF GODS AMONGST THE ANCIENTS, AND ALSO AMONGST THE MODERNS, HAD ITS RISE SOLELY IN CONSEQUENCE OF THE DIVINE ESSE NOT BEING UNDERSTOOD.

It hath been shewn already, n. 8, that the unity of God is most intimately inscribed on the minds of all mankind, inasmuch as it is in the centre of all influxes from God into the human soul ; but the reason why it hath not descended thence into the human understanding, is, because there hath been

hitherto a deficiency of those knowledges, whereby man ought to ascend to meet God; it being every man's duty to prepare a way for God, that is, to prepare himself for His reception, which must be done by knowledges. The knowledges hitherto wanting to enable the human understanding to penetrate where it might perceive the divine unity, and see that there can be but one only Divine Esse, and that all things in nature are from that Esse, are the following. 1. No one hath hitherto known any thing of the spiritual world, where spirits and angels have their abodes, and into which man enters after death. 2. Nor that there is a sun in that world, which is pure love from Jehovah God, who is in its centre. 3. Nor that from that sun proceedeth heat, which in its essence is love; and light, which in its essence is wisdom. 4. Nor that, of consequence, all things in that world are spiritual, and affect the internal man, and form his will and understanding. 5. Nor that Jehovah God, out of His sun, not only produced the spiritual world, and all its spiritual contents, which are innumerable, and substantial, but that He also produced the natural world, with all its natural contents, which are likewise innumerable, but material. 6. That hitherto no one hath known the distinction between what is spiritual and what is natural, nor yet what the spiritual principle is in its essence. 7. Nor hath it been hitherto known that there are three degrees of love and wisdom, according to which the angelic heavens are arranged. 8. Nor that the human mind is divided into as many degrees, to the intent that it may be exalted after death into one of the three heavens, which is effected according to man's life and faith conjointly. 9. Nor, lastly, that not a single atom of all these things could have existed but from the Divine Esse, which in itself is the essential Self, (*Ipsum*,) and thus the First, and the Beginning, from which are all things. These knowledges have hitherto been wanting, which nevertheless are the necessary means

of man's ascent to know the Divine Esse. We speak of man's ascent, but we would be understood to mean, that he is elevated by God; for by virtue of his free-will every man is at liberty to collect for himself knowledges, and as he collecteth them from the Word, by means of the understanding, he thereby prepares and makes ready a way for God to descend and elevate him. The knowledges by which the human understanding ascendeth, whilst supported and led by the hand of God, may be compared with the steps of Jacob's ladder, which was "*set upon the earth, and the top of it reached to heaven, and the angels of God ascended and descended upon it, and behold Jehovah stood above it,*" Genesis xxviii. 12, 13. But the case is quite otherwise when those knowledges are wanting, or where man despiseth them; for when this happens, the elevation of the understanding may be compared with a ladder raised from the ground, up to the windows of the first story of a magnificent palace, where men have their apartments, but not to the windows of the second story, where spirits have theirs, much less to the windows of the third story, where angels have theirs. Hence it is that mankind abide merely in the atmospheres and material forms of nature, to which they confine their eyes, and ears, and nostrils, and from which they collect no other ideas of heaven, and of the Esse and Essence of God, than such as are atmospherical and material; and whilst such ideas are the subjects of a man's thought, he is not in a capacity to form any judgment concerning God, whether He exists or not, or whether He is one, or more; and still less what His nature is with respect to His Esse and His Essence. Hence arose a plurality of Gods amongst the ancients, and likewise amongst the moderns.

25. To the above I shall add this MEMORABLE RELATION.—Awaking on a time out of sleep, I fell into a profound meditation about God; and when I looked up-

wards, I saw in the heaven above me, a most clear shining light, in an oval form. As I fixed my eyes attentively upon that light, it receded gradually from the center towards the circumference; and lo! then heaven was opened before me, and I beheld magnificent scenes, and saw angels standing, in the form of a circle, on the southern side of the opening, in conversation with each other; and because I earnestly desired to know what they conversed about, it was permitted me first to hear the sound of their voices, which was full of celestial love, and afterwards to distinguish their speech, which was full of wisdom flowing from that love. They conversed together concerning the ONE GOD, of CONJUNCTION WITH HIM, and SALVATION thereby. The matter of their discourse was for the most part ineffable, there being no words in any natural language adapted to convey its meaning; but as I had oftentimes been in consort with angels in their heaven, and, being at such times in a similar state with them, was also in the use and understanding of their language, therefore I was now able to comprehend what they said, and to collect some particulars from their conversation, which may be intelligibly expressed in the words of natural language. They said that the DIVINE ESSE IS ONE, IMMUTABLY THE SAME, THE VERY ESSENTIAL SELF, AND THE INDIVISIBLE. (*Idem, ipsum, et individuum.*) This they illustrated by spiritual ideas, saying, that the Divine Esse cannot possibly belong to several, so as to be a Divine Esse in each of them, and yet remain one, immutably the same, the very essential self, and indivisible; for on such a supposition, each would think from his own particular esse, and singly by himself, in which case, although the thoughts of each might be influenced, from and by the rest, to agreement and unanimity, yet it is plain they would be several unanimous gods, and not one God; because that unanimity being the consent of several, and at the same time of each separately, from, and by himself,

doth not agree with the unity of God, but implies plurality; they did not say of gods, because they could not; inasmuch as the light of heaven, which gave birth to their thought, and the atmosphere which conveyed their words, were in opposition to that expression. They added further, that when they meant to pronounce the word gods, and each as a distinct person by Himself, the power of pronunciation was diverted immediately to utter one God, yea, one only God. Again, they proved that the Divine Esse is A DIVINE ESSE IN ITSELF, not from itself, because to be from itself supposes an Esse in itself from another prior to it; thus it supposes a God from a God, which is not possible. What is from God is not called God, but is called divine; for what is a God from a God; consequently, what is God born of God from eternity; and what is God of God proceeding through a God born from eternity; but obscure words, that have no light in them from heaven? They said further, that the Divine Esse, which in itself is God, IS IMMUTABLY THE SAME (*idem*); not simply the same, but infinitely the same, that is, the same from eternity to eternity; it is the same every where, with every one, and in every one; but that all variableness and changeableness is in the recipient, occasioned by its peculiar state. That the Divine Esse, which is God in Himself, is THE ESSENTIAL SELF (*ipsum*), they thus explained: God is the essential Self, because He is love itself, and wisdom itself; or because He is good itself, and truth itself, and of consequence life itself; which, unless they were the essential self in God, could have no existence in heaven and earth, inasmuch as there would be nothing in them that had relation to the essential self; for all quality hath its quality from this condition of its existence, that there be an essential self from whence it is derived, and to which it hath relation, as the cause of its peculiar quality. This essential self, which is the Divine Esse, is not in place, but with

those and in those who are in place, according to its reception; inasmuch as neither place, nor progression from one place to another, is predicable of love and wisdom, or of good and truth, or of life derived thence, which are the essential Self in God, yea, God Himself; and this is the foundation of the divine omnipresence; and therefore the Lord says, *That He is in the midst of them, and that He is in them, and they in Him.* But since He cannot be received by any creature according to His quality in His Esse, He appeareth, according to His quality in His Essence, as a sun above the angelic heavens, being manifested, with respect to His wisdom, in the proceeding light thereof, and with respect to His love, in the proceeding heat. He Himself is not that sun; but divine love and divine wisdom, in their proximate emanation from Him, and round about Him, appear as a sun before the angels. Himself in the sun is MAN, OUR LORD JESUS CHRIST, BOTH WITH RESPECT TO THE ALL-BEGETTING DIVINITY, (*Divinum a Quo*) AND WITH RESPECT TO THE DIVINE HUMAN; inasmuch as the essential self, which is love itself and wisdom itself, was a son to Him from the Father, and thus divine life, which is life in itself. The case is otherwise with man, for in him the soul is not life, but the recipient of life. This the Lord also teacheth when He saith, “*I am the way, the truth, and THE LIFE*: and in another place, “*As the Father hath LIFE IN HIMSELF, so hath He given to the Son TO HAVE LIFE IN HIMSELF,*” John v. 26. Life in Himself is God. They further added, that whosoever is under the influence of any spiritual light, may see plainly from what hath been said, that the Divine Esse being one, immutably the same, the very essential self, and of consequence indivisible, cannot possibly exist in more than one; and that if it should be supposed to exist in more, manifest contradictions would follow such a supposition.

26. As I listened to this discourse, the angels perceived

in my thought the common ideas entertained in the Christian church of a trinity of persons in unity, and their unity in trinity, with respect to God; as also of the birth of the Son of God from eternity: whereupon they said to me, "What notions are these which thou entertainest? Are not they the offspring of natural light, wherewith our spiritual light hath no agreement? Unless therefore thou removest these ideas from thy mind, we must shut heaven against thee, and take our leave." But I replied, "Enter, I beseech you, more deeply into my thought, and possibly ye will find it to be in agreement with your own." And they did so, and perceived, that by three persons I understood three proceeding divine attributes, which are CREATION, REDEMPTION, and REGENERATION, and that those attributes belong to one God; and that by the birth of the Son of God from eternity, I understood His birth foreseen from eternity and provided in time; and that it is not above what is rational and natural, but contrary to what is rational and natural, to conceive that any Son was born of God from eternity; but not so, to conceive that the Son, who was born of God by the Virgin Mary in time, is the only, and the only begotten Son of God; and that to suppose otherwise is a strange error. I further acquainted them, that I had my natural idea of a trinity of persons, and of the unity and of the birth of the Son of God from eternity, from that doctrine of faith in the church which hath its name from Athanasius. Then said the angels, "It is well;" and they desired me to declare upon their testimony, that whosoever doth not approach the true God of heaven and earth, cannot have entrance into heaven, inasmuch as heaven is heaven from that one only God, and that THAT GOD IS JESUS CHRIST, WHO IS JEHOVAH THE LORD, FROM ETERNITY CREATOR, IN TIME REDEEMER, AND TO ETERNITY REGENERATOR: of consequence, who is at once Father, Son, and Holy Spirit; and that this is the

Gospel which is to be preached. After this the heavenly light, which I had before seen, returned over the aperture, and by degrees, descended thence, and filled the interiors of my mind, and illuminated my ideas concerning the trinity and unity of God; and then I perceived that the ideas which I had originally entertained about them, and which were merely natural, were separated, as chaff is separated from the wheat by winnowing, and that they were carried away, as by a wind, to the northern part of heaven, and there disappeared.

ON THE INFINITY OF GOD; OR, OF HIS IMMEN- SITY AND ETERNITY.

27. THERE are two things peculiar to the natural world, by which all its contents are fixed and bounded; one is SPACE, and the other TIME; and forasmuch as that world was created by God, and spaces and times were created together with it, and are its limitations, or terminations, therefore it will be proper to treat of their two original sources, which are IMMENSITY and ETERNITY; for the immensity of God hath relation to spaces, and His eternity to times; and His INFINITY comprehendeth both immensity and eternity. But since infinity transcendeth what is finite, and the knowledge thereof a finite mind, therefore it will be necessary, towards attaining any degree of perception on this subject, to discuss it according to the following series. I. *That God is Infinite, by reason that He Is and existeth in Himself, and that all Things in the Universe are and exist from Him.* II. *That God is Infinite, by reason that He was before the World, consequently before Spaces and Times had birth.* III. *That God, since the World was made, is in Space without Space, and in Time without Time.* IV. *That Infinity, in re-*

lation to Spaces, is called *Immensity*, and in relation to Times, *Eternity*; and that yet, notwithstanding these Relations, there is nothing of Space in God's Immensity, and nothing of Time in His Eternity. V. That enlightened Reason, from very many Objects in the World, may discover the Infinity of God the Creator. VI. That every created Thing is Finite, and that the Infinite is in Finite Things, as in its Receptacles, and in Men, as in its Images. But we will proceed to a particular explanation of each article.

28. THAT GOD IS INFINITE, BY REASON THAT HE IS AND EXISTETH IN HIMSELF, AND THAT ALL THINGS IN THE UNIVERSE ARE AND EXIST FROM HIM.

It was shewn above, that God is One, and that He is the essential Self, (*Ipsum*), and the first Esse of all things, and that all things which are, exist, and subsist in the universe, are from Him; hence it follows, that He is infinite. That human reason may be convinced of this truth, by very many things in the universe of creation, will be shewn presently. But although the human mind, by a contemplation of these, may discover the first Entity, or the first Esse, to be infinite, yet it cannot discover what is the quality of that Infinite; and therefore can define it after no other manner than as the infinite All, and that it subsisteth in itself, and is thereby the very and the one only substance; and since nothing is predicable of a substance, unless it be a form, that it is also the very and the one only form. But notwithstanding these just conclusions, the true quality of the Infinite doth not still appear; for the human mind, however highly analytical, and fitted for sublime speculations, is still finite, and cannot get rid of this necessity of its being; it cannot therefore ever comprehend the infinity of God, as to its true quality; consequently it can never see God, as He is in Himself, and His real Esse; it may however behold Him obscurely, as it were behind; as it is written of Moses, when he prayed to see God, that he was set in a cleft

of the rock, and saw His back parts [, Exod. xxxiii. 20 to 23]: by the back parts of God are signified the visible objects of the creation, and in particular such things in the Word as come under human perception. Hence it appears how vain it is to desire to know what God is in His Esse, or in His Substance, and that it is enough to acknowledge Him from things finite, that is, from things created, in which He infinitely is. Whosoever wisheth to see more of God than this, may be compared to a fish taken out of its native element into that of air, or to a bird placed under the receiver of an air-pump, which, while the air is pumping out, begins to gasp for breath, and then expires. He may also be compared to a ship, which, when she no longer obeys her rudder, from the violence of a storm, is wrecked upon the rocks and quick-sands. This is an exact resemblance of the case of those who wish to see the infinity of God by an interior view, such as it is in itself, and who are not content to behold and acknowledge it in its external and manifest tokens. We are told of a certain philosopher amongst the ancients, who cast himself into the sea, because by the light of his own mind he could not see and comprehend the eternity of the world; but what would that philosopher have done, had he desired to see and comprehend the infinity of God?

29. II. THAT GOD IS INFINITE, BY REASON THAT HE WAS BEFORE THE WORLD, CONSEQUENTLY BEFORE SPACES AND TIMES HAD BIRTH.

In the natural world there are times and spaces, but in the spiritual world they have not the same actual existence, and yet they exist apparently. The reason why spaces and times were introduced into the worlds was, to distinguish one thing from another, great from small, many from few, and thereby the quantity and quality of different objects; and that by their means the bodily senses might distinguish their objects, and the mental senses their's, where-

by their several affections might be excited, and they might be thus impelled to thought and choice. The introduction of times into the natural world is effected by the rotation of the earth about her axis, and by the process of those rotations through the different points of her orbit, in her motion round the sun; whilst these changes appear nevertheless to be occasioned by the sun, from whose orb the whole terraqueous globe deriveth all its heat and light. Hence come the different times of the day, as morning, noon, evening, and night; and also the times of the year, as spring, summer, autumn, and winter; the times of the day, as distinguished with respect to light and darkness, and the times of the year, with respect to heat and cold. But the introduction of spaces into the natural world was effected by the gathering together of the earth's particles into a globular form, and filling it with matters, the parts of which are distinct from each other, and at the same time extended. In the spiritual world, however, there are no material spaces, and times corresponding with them, yet nevertheless there are the appearances of them, which appearances are according to the differences of state in the minds of spirits and angels; wherefore times and spaces, in the spiritual world, have a conformity with the affections of the will, and the thoughts that thence exist in the understandings of its inhabitants: those appearances however are real, because they are constant according to their states. It is a general notion concerning the state of souls after death, and also of angels and spirits, that they do not live in any extense, and consequently not in any space and time; and from this idea it is conceived of departed souls, that they have no fixed determinate abode; and of angels and spirits, that they are mere aerial beings, of whom no other idea is entertained, than such as may be formed of æther, air, vapour, or wind. Nevertheless the truth is, that they are substantial men, and live together, like men in the natural world, upon places of

space, and in portions of time, which, as was observed, are determined according to the states of their minds. Were it not so, that is, were there no spaces and times in that world into which departed souls are gathered, and where spirits and angels dwell, the whole of it might then be drawn through the eye of a needle, or be concentrated on the point of a single hair: on the supposition that there is no substantial extense in that world, this would be very possible: but inasmuch as there is a substantial extense therein, therefore the angels dwell together in a state of as true distinction and separation one from another, nay, more so, than men upon earth, where there is a material extense. Times, however, in the spiritual world, are not distinguished into days, weeks, months, and years, because the sun there never appeareth to rise and set, nor to have any progressive motion, but remaineth stationary in the east, exactly in a mean elevation between the zenith and the horizon. They have also spaces in that world, by reason that all things therein are substantial, as in the natural world they are material; but on this subject more will be said in the Lemma concerning Creation, at the conclusion of this chapter. From what hath been observed then, it may be easy to conceive, that spaces and times are the limits and terminations of all and every thing in both worlds, and consequently that men, as well as angels and spirits, are confined within certain limits, not only with regard to their bodies, but also with regard to their souls. From all which considerations we may come to this conclusion, that God is infinite, that is, not finite, inasmuch as He, being the Creator, Former, and Maker of the universe, limited and bounded all things; and this He did by means of His sun, in the centre of which He dwelleth; which sun consisteth of the Divine Essence, that proceedeth from God as a spherical emanation; and there and thence is the beginning of finiteness; but its progression extendeth from thence to ultimates, which are in the natural world. That God is infi-

nite in Himself, by reason of His being uncreated, is obvious. But because man is finite, and thinketh according to what is finite, infinite appears as nothing to him; wherefore if that finite nature, which adheres to his thought, were to be removed, he would have no perception of any thing being left, which thus would appear to him as nothing; whereas the truth is, that God is infinitely all, and that man, respectively, of himself, is nothing.

30. III. THAT GOD, SINCE THE WORLD WAS MADE, IS IN SPACE WITHOUT SPACE, AND IN TIME WITHOUT TIME.

That God, and the Divine which proceedeth immediately from Him, is not in space, notwithstanding He is omnipresent, and with every man upon earth, and every angel in heaven, and every spirit under heaven, is a truth that cannot be comprehended by an idea merely natural, although it may in some degree by a spiritual idea. The reason why it cannot be comprehended by an idea merely natural, is, because in every such idea there is some notion of space, being conceived from the objects of this world, in all and every one of which, so far as they are visible, there is some relation to space; every thing great and small, long, broad, and high therein, hath relation to space; in a word, every measure, figure, and form therein, have the same relation. This truth, nevertheless, may be comprehended by the natural thought of man, if he will only admit therein a ray spiritual light. But previous to this it may be necessary to consider what is meant by an idea of spiritual thought. Such an idea deriveth nothing from space, but deriveth its all from state. By state is to be understood whatsoever hath relation to love, to life, to wisdom, to the affections, to joys, and in general to good and truth; but a spiritual idea concerning such things hath nothing in it that is common to space; for it is superior to it, and looketh down upon the ideas of space, as heaven looketh down upon

earth. That God is present in space without space, and in time without time, is a consequence of His being always the same, from eternity to eternity, and therefore the same before the world was created that He was after its creation; and in God, and in His presence, there existed neither spaces nor times before creation, but after it; wherefore He, being the same, is in space without space, and in time without time. Hence it follows, that nature is separate from God, and yet God is omnipresent therein; in like manner as life is present in every substantial and material part of man, although it doth not mix and unite with them; or as light is in the eye, sound in the ear, taste in the tongue; or as the ethereal fluid is in earth and water, preserving the terraqueous globe in its present harmony, and impelling it in its rotations; not to mention other instances; in all which, supposing a privation of the active powers, the substantial and material subjects would in a moment fall to pieces, or be destroyed; nay, even the human mind, were not God continually present in it in all its parts and at every moment, would be dissolved like a bubble in the air; and both spheres of the brain, wherein the mind exerteth its first and principal operations, would melt away like froth, and thus leave the whole bodily system a heap of dust, or as a volatile exhalation in the atmosphere. Forasmuch as God is in all time without time, therefore in His Word He speaketh of what is past and to come as of what is present; as in Isaiah: "*Unto us a Child is born, unto us a Son is given, and His name is called Hero, Prince of Peace,*" &c. ix. 6: and in David: "*I will declare concerning the statutes, whereof Jehovah hath said unto me, thou art my Son, this day have I begotten thee,*" Psalm ii. 7: these words are spoken of the Lord who was to come; wherefore also it is said again, "*A thousand years in thine eyes are as yesterday,*" Psalm xc. 4. That God is every where present throughout the universe, and yet that no part or property of the universe is in Him,

that is, nothing which hath relation to space or time, must appear evident to every observant and attentive reader of the Word from several other passages; to mention only this in Jeremiah: "*Am not I a God at hand, and not a God afar off? Shall a man be hidden in secret places, that I shall not see him? I fill all heaven and all the earth,*" chap. xxiii. 23, 24.

31. IV. THAT THE INFINITY OF GOD, IN RELATION TO SPACES, IS CALLED IMMENSITY, AND IN RELATION TO TIMES IS CALLED ETERNITY; AND THAT YET, NOTWITHSTANDING THESE RELATIONS, THERE IS NOTHING OF SPACE IN HIS IMMENSITY, AND NOTHING OF TIME IN HIS ETERNITY.

The reason why the infinity of God, in relation to spaces, is called immensity, is, because the term "immense" is predicated of whatsoever is great and large, and also what is extended, and herein of what is spacious: but the reason why the infinity of God in relation to times is called eternity, is, because the phrase, "to eternity," is predicated of whatsoever is in endless progression, and capable of mensuration by time: as for example: the relations of space are predicated of the terraqueous globe with its several parts, and the relations of time are predicated of its rotation and progression; the latter also constitute times, and the former constitute spaces; and they are represented under such appearances, by the senses, in the perception of every reflecting mind. But in God there is nothing of space or time, as was shewn above, and yet they have their beginnings from God; whence it follows, that by immensity is signified His infinity in relation to spaces, and by eternity is signified His infinity in relation to times. In heaven, however, the angels, by the immensity of God, are led to a perception of His Divinity with respect to His *Esse*, and by His eternity, of His Divinity with respect to His *Existere*; as also by immensity they have a perception of the Divinity with respect to love, and by eternity, of the Divinity with respect to wisdom; the reason is, because they abstract spaces and times from their

idea of the Godhead, and this abstraction leadeth immediately to such perception. But since human thought is bounded by ideas conceived from such objects as have relation to space and time, it is therefore impossible for man to have any distinct perception of the immensity of God before the existence of spaces, and of His eternity before the existence of times; nay, should he be desirous of such a perception, he would feel himself as if his mind were falling into a swoon, or like a person in a shipwreck just falling into the water, or as one ready to be swallowed up alive by an earthquake; and should he persist to penetrate deeper into such profound speculations, he might easily fall into a delirium, and from this into a denial of God. I myself was once convinced of this by experience, whilst I was revolving in my thoughts what God was from eternity, and what He did before the creation of the world, and whether He deliberated with Himself about its creation, and whether such deliberate thought were possible in a pure vacuum, with other vain conceits of a like nature. But to prevent my falling into a delirium by such speculations, I was elevated by the Lord into the sphere and the light in which the interior angels dwell, and there, when the ideas of space and time, which had before limited my conceptions, were a little removed, it was given me to comprehend, that the eternity of God is not an eternity of time, and that since there was no time before the creation of the world, it was altogether an idle folly to entertain any such speculations about God. I was confirmed also in this further truth, that as the Divine from eternity (consequently abstracted from all time) hath no connexion with days, years, and ages, all such portions of time with God being instant, therefore the world was created by God, not in time, but times were first introduced by God with creation.

To the above I shall add this memorable circumstance. There appear at one extremity of the spiritual world two

statues, in a monstrous human form, with their mouths wide open, and their jaws dilated, by which such persons seem to themselves to be devoured, as entertain vain and foolish conceits about God in His existence from eternity ; but these are only phantasies, into which they cast themselves, who speculate wildly and unprofitably about God, what He was and what He did before the creation of the world.

32. V. THAT ENLIGHTENED REASON, FROM VERY MANY OBJECTS IN THE WORLD, MAY DISCOVER THE INFINITY OF GOD THE CREATOR.

The following are a few of the many considerations which evince the infinity of God. I. That in the universe of creation there are not to be found two things precisely the same. This hath been discovered and confirmed by human learning, aided by human reason, in the case of such things as have a simultaneous existence, or that exist at the same period of time ; in these no such identity is to be found, and yet the substantial and material parts of the creation, singly considered are infinite in number : it is also equally true in the case of two effects, produced at different periods of time, that they are never found precisely the same ; as may be concluded from the earth's rotation, which, from the inclination of her axis to the plane of the ecliptic, occasions a constant succession of different effects. The same truth is confirmed also by considering the faces of mankind, no two of which are exactly alike and the same throughout the whole world, neither can be to all eternity. Nor could this infinite variety possibly exist but from the infinity of God. II. That the mind of one man is never found exactly like the mind of another ; whence comes the common proverb, "*many men, many minds ;*" consequently the will and understanding in one is never found exactly alike and the same as in another ; and hence also the speech of different people varies, both with regard to the sound of their voices, and the thought which gives birth to it ; as also their actions, with respect

both to gesture and affection, so that they are never found precisely the same in two different persons; from which infinite variety the infinity of God may be seen as in a mirror. III. That there is a kind of immensity and eternity innate in all seed, both of animals and vegetables; an immensity, in that all seed is capable of being infinitely multiplied, and an eternity, in that such multiplication hath already continued without interruption since the creation of the world, and will continue to all ages. As a proof of the truth of this observation in the animal kingdom, let us take the fish of the sea, which, supposing them to multiply according to the abundance of their seed, in twenty or thirty years would so fill the place of the ocean, that it would consist of fish only, and its water would be so raised as to deluge and destroy the whole face of the earth; but to prevent this, the providence of God hath ordained that one species of fish should be food for another. The case would be the same with the seeds of vegetables, which, supposing only the product of a single plant to be sown yearly, within twenty or thirty years would cover the surface, not of one earth only, but of several; for there are some shrubs, of which every single seed yieldeth a hundred, and a thousand-fold increase; and if a calculation be made by multiplying the successive product of each single seed into twenty or thirty, the experiment would evince the truth of the observation. In both cases then, as well of vegetables as of animals, the immensity and eternity of God may be discovered, which must of necessity produce a sort of general image and resemblance of themselves in all creatures. IV. The infinity of God is also discoverable, by the eye of enlightened reason, from the infinity to which every science, and thence the intelligence and wisdom of every man, may grow by cultivation; for both the one and the other are capable of growth and increase, like a tree from its seeds, or like forests and gardens from their trees; and it is impossible to assign their limits; the me-

mory of man being as ground to receive them, and the understanding the place where they bud and blossom, and the will where they bring forth fruit; and these two faculties, the understanding and the will, are of such a nature, that they are capable of being cultivated and perfected during the term of the present life, and afterwards to eternity. V. The infinity of God the Creator is also discoverable from the infinite number of fixed stars, which are so many suns, and consequently have so many worlds revolving round them. That in the starry heavens there are globes of earth, or worlds, with men, beasts, birds, and vegetables living upon them, has been shewn in a particular treatise of mine, written from ocular experience. VI. The infinity of God was made still more apparent to me from a view of the angelic heaven, and also of hell; and from the consideration that they are both of them divided and sub-divided into innumerable societies, or congregations, in an orderly arrangement, according to all the varieties of the love of good and of evil; and that every one taketh his place according to his love; for the whole race of men since the creation of the world are there collected, and will be collected unto ages of ages; and although every individual person hath his particular place or habitation, yet they are all so connected, that the whole angelic heaven representeth one divine man, and the universal hell one monstrous devil. From these two places, and from an infinity of wonders in them, the immensity, together with the omnipotence of God, are rendered most conspicuous and apparent. VII. Who also cannot perceive, by a little elevation of his rational faculties, that the life which every man is to live after death to eternity, can only be communicable from an eternal God? VIII. Moreover, there is a sort of infinity in many things, which fall under the notice and apprehension of the natural and spiritual light in man. The natural light, for instance, discovereth that there are various series in geometrical calculations capable of infinite

extension : and again, that amongst the three degrees of altitude there is a progression towards infinity, in that the first degree, which is called natural, can never be perfected and elevated so as to reach the purity of the second degree, which is called spiritual ; nor can this attain to the perfection of the third, which is called celestial. The case is the same with respect to the end, the cause, and the effect ; that the effect can never be perfected to become like it's cause, nor the cause to become like its end. 'This may be illustrated by the atmospheres, of which there are three degrees, the aura being in the highest degree, the æther in the second, and the air in the lowest ; and no quality of the air can be exalted to the perfection of any quality of the æther, nor any quality of the æther to any quality of the aura ; and yet each is capable of an elevation of its perfections to infinity. The spiritual light in man discovereth, that the natural love, which is peculiar to a beast, can never be elevated to the nature of spiritual love, of which man is capable by the law of his creation ; so also with respect to the natural intelligence of a beast, compared with the spiritual intelligence of a man : but these truths, being at present unknown in the world, will be further explained in another place. From the above then it is plain to perceive, that the universals of creation are perpetual types of the infinity of God the Creator ; but in what manner particulars are copies of universals, and represent also the Creator's infinity, is an abyss, and an ocean, wherein the human mind may, as it were, sail ; but then it should be upon its guard, lest any storm, arising from the natural man, should upset the ship with its masts and sails, and dash in pieces the stern, where the natural man standeth confiding only in himself.

33. VI. THAT EVERY CREATED THING IS FINITE, AND THAT THE INFINITE IS IN FINITE THINGS, AS IN ITS RECEPTACLES, AND IN MEN, AS IN ITS IMAGES.

The reason why every created thing is finite is, because all

things are from Jehovah God, by the instrumentality of the sun of the spiritual world, which proximately encompasses Him, and is of the substance that proceedeth from Him, the essence of which is love. Out of that sun, by means of its heat and light, the universe was created from first to last, or from its first principles to its last effects; but an orderly explanation of the progress of creation will come more properly in another place, a short sketch of which will be given in a future part of this work. It is only necessary here to observe, that one thing was formed from another, and that hence degrees originated, of which there are three in the spiritual world, and three corresponding to them in the natural world, and an equal number in the passive subjects of which the terraqueous globe consisteth. But the origin and nature of those degrees hath been fully explained in a work written by me, entitled *ANGELIC WISDOM CONCERNING DIVINE LOVE AND DIVINE WISDOM*, published at Amsterdam, in the year 1763; and in a small tract on *THE INTERCOURSE BETWEEN THE SOUL AND THE BODY*, published at London, in the year 1769. The effect of these degrees is, that things posterior are the receptacles of things prior, and these again of things prior to them, and so in order up to the receptacles of the primitives of which the sun of the angelic heaven consisteth; and thus that finite things are the receptacles of the infinite; which coincideth also with the wisdom of the antients, who held, that all things are divisible to infinity. It is the general idea, that inasmuch as what is finite is not capable of containing what is infinite, therefore finite things cannot be the receptacles of the infinite. But from what is said in *MY WORKS* on the subject of creation, it appears evident, that God first bounded His infinity by the substances emitted from Himself, whence the proximate sphere of His glory, which constituteth the sun of the spiritual world, existeth; and that afterwards, by the instrumentality of that sun, He perfected other ambient

spheres, even to the last, which consisteth of quiescent or passive forms; and that thus by means of degrees He bounded the world more and more. This explanation is given for the satisfaction of human reason, which is not easy without a perception of causes.

34. That the Divine Infinite is in men, as in its images, appeareth from the Word, where it is written, "*And God said, Let us make man in our image, after our likeness; so God created man into His own image; into the image of God created He him,*" Gen. i. 26, 27: from whence it follows, that man is an organ recipient of God, and that he is an organ according to the quality of reception. The human mind, from and in conformity to which man is man, is formed into three regions according to three degrees; in the first degree the human mind is celestial, in which degree also are the angels of the highest heaven; in the second degree the human mind is spiritual, in which degree also are the angels of the middle heaven; and in the third degree the human mind is natural, in which degree also are the angels of the lowest heaven. The human mind, organized according to these three degrees, is a receptacle of Divine influx, but still the Divine flows-in no further, than as man prepareth the way, or openeth the door, for its reception; if this be done up to the highest or celestial degree, man in that case becometh truly an image of God, and after death an angel of the highest heaven; but if he prepareth the way, or openeth the door, only to the middle or spiritual degree, he then indeed becometh an image of God, but not in such perfection, and after death an angel of the middle heaven; but if he prepareth the way, or openeth the door, only to the last or natural degree, in that case, supposing him to acknowledge a God, and to worship Him with actual piety, he becometh an image of God in the ultimate degree, and after death, an angel of the lowest heaven. But supposing a man neither acknowledges a God nor worships Him with actual

piety, he then putteth off the image of God, and becometh like some animal, except that he retaineth the faculty of understanding, and thence of speech. If he then close up the highest natural degree, which corresponds to the highest celestial, he becometh with respect to love, like a beast of the earth; but if he close the middle natural degree, which corresponds to the middle spiritual, he becometh, with respect to love, like a fox, and with respect to intellectual sight, like a bird of the evening; but if he also close up the ultimate natural degree, as to its spiritual part, he becometh, with respect to love, like a wild beast, and with respect to the understanding of truth, like a fish. The divine life, which acteth upon man by influx from the sun of the angelic heaven, may be compared with the light of the sun of this world, and with its influx into a transparent object. The reception of that life in the highest degree, may be compared with the influx of light into a diamond; the reception of life in the middle degree, with the influx of light into a chrystal; and the reception of life in the ultimate degree, with the influx of light into glass, or into a transparent membrane; but supposing this degree to be closed, as to its spiritual part, which is the case when God is denied, and Satan worshipped, the reception of life from God may then be compared with the influx of light into opaque substances, as rotten wood, or mouldering earth, or dung, &c. for man in such a case becometh a spiritual carcase.

35. To the above I shall add the following MEMORABLE RELATION. I was once in much amazement at the great numbers of men who ascribe creation, and of consequence whatever is under the sun, and above it, to the operation of nature; expressing the real sentiments of their hearts, concerning the visible things of the world, by this question, "What are these but the works of nature?" And when

they are asked why they ascribe those things to nature, and not to God, when nevertheless they sometimes join in the general confession that God hath created nature, and consequently they might ascribe creation to God, as well as to nature, they generally return for answer, with an internal tone of voice that is scarcely audible, "What is God but nature?" All such persons, by reason of this persuasion concerning nature as the creatrix of the universe, and in consequence of this insanity which they imagine to be wisdom, appear full of their own importance, so that they regard all others, who acknowledge God to be the Creator of the universe, as so many ants which creep along the ground, and tread in a common beaten path; or as butterflies which fly in the air; ridiculing their opinions as mere dreams and the effects of a fanciful imagination, and deciding all by this question, "Who hath ever seen God? and who doth not see nature?" Whilst I was in amazement at the great number of such persons, I perceived an angel standing beside me, who asked, "What is the subject of thy meditation?" I replied, "It is concerning the great number of those who fancy that nature existeth of herself, and is thus the creatrix of the universe;" and the angel said to me, "All hell consisteth of such persons, and they are there called satans and devils; satans, if they have confirmed themselves in favour of nature to the denial of God; and devils, if they have lived abandonedly, and have thereby rejected all acknowledgment of God from their hearts: but come with me, and I will conduct thee to the places of study in the south-west quarter, which such persons inhabit before they are separated to their infernal abodes." And he took me by the hand and conducted me; and I saw several small houses, in which were places set apart for study, and in the midst of these was one which was like a palace to the rest; it was built of a pitchy kind of stone, covered with a sort of thin glazed plates, that seemed to sparkle with gold and

silver, like the stones called selenites, or those which were formerly used instead of glass; and here and there were interspersed bright glittering shells. To this house we approached, and knocked at the door, which was presently opened by one who desired us to walk in, and bade us welcome: he then ran to the table and fetched four books, and said, "These books are the wisdom, which at this day is the admiration of many kingdoms; this book, or this wisdom, is the admiration of many in France; this of many in Germany; this of some in Holland; and this of some in Britain:" he further said, "I will cause these four books to cast forth a bright light before your eyes, if you wish to see it;" and immediately he poured forth the glory of his own reputation around, and the books instantly shone, as it were, with light; but this light immediately after vanished from our sight. We then asked him what he was now writing; and he replied, that he was now about to bring forth from his treasures, and communicate to the world, disquisitions of the deepest wisdom, which would be comprised under these general heads: I. *Whether nature be derived from life, or life from nature.* II. *Whether the center be derived from the expanse, or the expanse from the center.* III. *Concerning the center and the expanse of nature and of life.* Having given us this information, he sat down in a chair at his table, whilst we walked about in his study, which was large and spacious: he had a candle upon his table, because the light of the sun never shone in that room, but only the faint light of the moon; and what appeared wonderful to me, the candle seemed to be carried all around the room, and to illuminate it; but for want of being snuffed it gave very little light. Whilst he was writing we observed images, in various forms, flying from the table towards the walls, which, viewed by the faint light of the moon, appeared like beautiful Indian birds; but on opening the door to the clear light of the sun, they appeared like those

birds of the evening, which have wings like net work; for they were resemblances of truth made fallacies by being confirmed, and which he had ingeniously connected together in a regular series. After attending some time to this sight, we approached the table and asked him what he was then writing; He replied, "on the first subject of enquiry, WHETHER NATURE BE DERIVED FROM LIFE, OR LIFE FROM NATURE;" and on this he said, that he could confirm either side, and cause it to be true; but inasmuch as there was something lay concealed within, which excited his fears, therefore he durst only confirm the position, that nature is derived from life, and not that life is derived from nature. We then civilly requested him to tell us, what lay concealed within, that excited his fears? He replied, he was afraid lest he should be called a Naturalist, and so an Atheist, by the clergy, and a man of unsound judgment by the laity; the former seeing only with the eyes of others who have confirmed that sentiment, and the latter believing with a blind credulity. But being then no longer able to repress a sort of indignant zeal in favour of truth, we thus accosted him: "Friend, you are much deceived; your wisdom, which is only an ingenious talent for writing, hath seduced you; and the glory of reputation hath tempted you to confirm what is contrary to your real sentiments; do not you know that the human mind is capable of being elevated above sensual things, which are received into the thoughts from the bodily senses; and that when it is so elevated, it sees whatsoever relates to life as above, and whatsoever relates to nature as beneath? What else is life but love and wisdom? And what else is nature but their receptacle by which they may produce their effects, or uses? Can these possibly be one in any other sense, than as the principal and the instrumental are one? Can light be one with the eye, or sound with the ear? Whence come the sensations of these but from life; whence their forms but from nature? What

is the human body but an organ of life? Are not its general and particular parts organically formed for the purpose of bringing into effect what the love wills, and what the understanding thinks? Are not the organs of the body from nature, and love and thought from life? And are not the former entirely distinct from the latter? Raise but that acuteness of apprehension a little higher, and you will perceive, that it is the property of life to be affected, and to think; that to be affected belongeth to love, and to think belongeth to wisdom, and both belong to life; for, as was observed, love and wisdom are life. If you raise your intellectual powers still a little higher, you will perceive, that love and wisdom cannot exist, unless they have their origin somewhere or other, and that their origin is love itself, and wisdom itself and consequently life itself; and these are God, who is the author of nature." Afterwards we conversed with him about his second question, WHETHER THE CENTER BE DERIVED FROM THE EXPANSE, OR THE EXPANSE FROM THE CENTER; and we asked him for what end he canvassed this question? He replied, "For the sake of determining the center and expanse of nature and of life, and thereby the origin of each:" and when we questioned him about his sentiments on the subject, he answered, as in the former case, that he could confirm either side, but for fear of suffering in his reputation, he chose to confirm the position, that the expanse is derived from the center; "although I know," said he, "that something existed before the sun, which was dispersed every-where in the expanse; and that this was collected of itself into order, that is, into a center. But here again we addressed him from the overflowing of an indignant zeal, and said, "Friend, you are beside yourself:" on hearing which words, he drew his chair aside from the table, casting at us a look of alarm; he then prepared to listen to our discourse, but with a smile of ridicule upon

his countenance, whilst we thus proceeded: "What is a surer proof of madness, than to say that the center is derived from the expanse? By your center we understand the sun, and by your expanse the universe; so that, according to you, the universe existed without the sun: but doth not the sun give rise to nature, and all its properties, which depend solely on the light and heat proceeding from the sun through the atmospheres? Are not the atmospheres, and all things that exist on the earth, as surfaces, and the sun as their center? What are they all without the sun, or how could they subsist a single moment without it? Consequently what were all those things before the sun, or how could they have existed? Is not subsistence perpetual existence? Since therefore all the parts of nature derive their subsistence from the sun, they must consequently derive their existence also from the same origin. Every one sees, and is convinced of this truth, by the testimony of his own eyes. Doth not that which is posterior derive its subsistence from what is prior, as it deriveth thence its existence? And supposing the surface to be prior, and the center to be posterior, would not the prior, in such case, derive subsistence from the posterior, which yet is contrary to the laws of order? For how can those things which are posterior produce such as are prior, or exterior produce interior, or grosser produce purer? Consequently, how can surfaces, which constitute an expanse, produce a center? Who doth not perceive that this is contrary to the laws of nature? We have adduced these arguments, from a rational analysis, to prove, that the expanse deriveth its existence from the center, and not the center from the expanse; nevertheless, every sensible and considerate man must be convinced of this truth without the help of such arguments. You have asserted that the expanse collected itself of its own accord into a center; and was it thus a work of chance only that such wonderful and stupendous order existeth, where we see one

thing made for the sake of another, and all and every thing for the sake of man, and his eternal life? Is it possible that nature, from any principle of love, or by any principle of wisdom, should intend ends, provide causes, and thus produce effects, to the intent that such things might exist in their order? And can she make angels of men, and heaven of angels, and give eternal life to the inhabitants of heaven? Ponder, and well consider these subjects, and your idea about nature as existing of herself will soon perish." We afterwards questioned him about his former and present sentiments, concerning his third inquiry of THE CENTER AND THE EXPANSE OF NATURE AND OF LIFE; "whether he was of opinion, that the center and expanse of life is the same with the center and expanse of nature?" He replied, "that he was in doubt about it; formerly he was of opinion, that the interior activity of nature was life; and that love and wisdom, the two essential constituents of the life of man, were thence derived; and that the sun's fire, by the instrumentality of heat and light, through the atmospheres as mediates produced it; but now, from what he had heard about the life of man after death, he began to waver in his sentiments; and in consequence of such wavering, his mind was sometimes carried upward, and sometimes downward; when it was carried upward, he acknowledged the existence of a center, of which before he had no knowledge; but when downward, he saw that center which he had believed to be the only one that existed; and he perceived that life is derived from the center of which he before had no knowledge, and that nature is from the center which he before thought to be the only one that existed; and that both centers had their respective expanses around them." "This," we told him, "was right and well, if he would only consider the center and expanse of nature as derived from the center and expanse of life, and not contrariwise." Then we instructed him, "that above the angelic heaven there is a sun, which is pure love,

of a fiery appearance like the sun of the world; and that from the heat proceeding from that sun, angels and men derive will and love, and from its light, understanding and wisdom; that all things derived from that sun are called spiritual, and that all things proceeding from the world's sun are continents or receptacles of life, and are called natural: further, that the expanse of the center of life is called THE SPIRITUAL WORLD, which subsisteth from its sun; and that the expanse of the center of nature is called THE NATURAL WORLD, which subsisteth from its sun. Now since spaces and times are not predicable of love and wisdom, but instead of these, states are predicated, it follows, that the expanse around the sun of the angelic heaven is not an extense, but yet it is in the extense of the natural sun, and present there with all living subjects according to their reception; and their reception is according to their forms and states." "But then," he inquired, "whence is the fire of the sun of the world, or of nature, derived?" We replied, "it is derived from the sun of the angelic heaven, which is not fire, but divine love, proximately proceeding from God, who is in the midst of it;" and because he seemed to wonder at this, we proceeded thus to prove it: "Love, in its essence, is spiritual fire; hence fire, in the Word, or Holy Scriptures, according to its spiritual sense, signifieth love; which is the reason why priests, when officiating in the temple, pray, that heavenly fire may fill the hearts of those who worship; by which they mean, heavenly love. The fire on the altar, and in the candlestick of the tabernacle, amongst the children of Israel, represented nothing but the divine love. The heat of the blood, or the vital heat of men, and of all animals in general, hath no other origin than the love which constitutes their life; and hence it is, that man is heated, grows warm, and is inflamed, whilst his love is kindling into zeal, or being excited to anger and indignation. From this circumstance, then, of spiritual heat, which is love,

producing natural heat in men, even to the kindling and inflaming their faces and limbs, it may appear, that the fire of the natural sun hath its existence from no other origin, than from the fire of the spiritual sun, which is Divine Love. Now since the expanse hath its birth from the center, and not the center from the expanse, as we observed above; and since the center of life, which is the sun of the angelic heaven, is Divine Love proximately proceeding from God, who is in the midst of that sun; and inasmuch as the expanse of that center, which is the spiritual world, is derived thence, and the sun of the lower world had its existence from that sun, and its expanse, which is called the natural world, is derived from it, it is evident that the universe was created by God." With these words we took our leave; and he attended us out of his study, and talked with us concerning heaven and hell, and the divine government, with unusual sagacity of genius.

OF THE DIVINE ESSENCE, WHICH IS DIVINE LOVE AND DIVINE WISDOM.

36. WE have made a distinction between the Esse of God, and His Essence, by reason of the distinction between the infinity of God, and His love; infinity being a term applicable to the Esse of God, and love to His Essence: for the Esse of God, as was observed above, is more universal than His Essence, and in like manner, the infinity of God is more universal than His love: wherefore infinite is an adjective, or term added, to the essentials and attributes of God, which are called infinite; as we say of the Divine Love, that it is infinite, and of the Divine Wisdom, that it is infinite, and in like manner of the Divine Power;—not that the Esse of God is pre-existent to His Essence, but because

it entereth into it as an adjunctive, cohering with, determining, forming, and at the same time exalting it. But we will arrange this subject, as we have done the foregoing, into separate articles, according to the following order. I. *That God is Love Itself and Wisdom Itself, and that these two constitute His Essence.* II. *That God is Good Itself and Truth Itself, because good is of love, and truth of wisdom.* III. *That Love Itself and Wisdom Itself, are Life Itself, which is Life in Itself.* IV. *That Love and Wisdom in God make one.* V. *That the Essence of Love is to love others without, or out of, itself, to desire to be one with them, and from itself to make them happy.* VI. *That these properties of the Divine Love were the cause of the creation of the universe, and are the cause of its preservation.* But each article will require a particular consideration.

37. I. THAT GOD IS LOVE ITSELF AND WISDOM ITSELF; AND THAT THESE TWO CONSTITUTE HIS ESSENCE.

That love and wisdom are the two essentials, to which all the infinite properties that are in God, and that proceed from Him, have relation, was a truth known in the earliest ages of the world; but succeeding generations, as they withdrew their minds from heaven, and immersed them in worldly and corporeal things, could not discern that truth; for they began to lose the knowledge of what love is in its essence, and consequently of what wisdom is in its essence; not knowing, that love abstracted from form cannot exist; and that in and by form it effecteth its operations. Now since God is the very, the one only, and thus the first substance and form, whose essence is love and wisdom; and since by Him all things were made which are made, it follows, that He created the universe, with all its parts, both general and particular, out of or from love, by means of wisdom; and that, consequently, divine love, in union with divine wisdom, is in all and every created subject. Love, moreover,

is not only the essence which formeth all things, but which likewise uniteth and conjoineth them, and so keepeth them, when formed, in order and connexion. These truths are capable of receiving illustration from numberless objects in nature; as, for instance, from the **HEAT** and **LIGHT** proceeding from the sun, which are the two essentials and universals, by which all things upon earth, both in general and in particular, exist and subsist: heat and light exist in nature, because they correspond with the divine love and divine wisdom; for the heat, which proceedeth from the sun of the spiritual world, in its essence, is love; and the light derived thence, in its essence, is wisdom. They may be illustrated also by the two essentials and universals, by which human minds exist and subsist, which are **THE WILL** and **THE UNDERSTANDING**; for of these two every man's mind consisteth; and they are, and operate, in all its parts, both in general and in particular; the reason is, because the will is the recipient and habitation of love, and the understanding of wisdom; wherefore those two faculties correspond with the divine love and divine wisdom, from whence they derive their origin. Moreover, the same truths may be illustrated by those two essentials and universals, by which human bodies exist and subsist, the **HEART** and **LUNGS**, or the systole and diastole of the heart, and the respiration of the lungs; which, it is well known, operate in all parts of the human body, both generally and particularly; the reason is, because the heart correspondeth to love, and the lungs to wisdom; which correspondence is fully demonstrated in the work entitled **ANGELIC WISDOM CONCERNING DIVINE LOVE AND DIVINE WISDOM**. That love, as the bridegroom and husband, produceth or begetteth all forms, but still by wisdom as the bride and wife, may be proved by numberless testimonies, both in the spiritual and the natural world; here however we shall only make this observation, that the whole angelic heaven is arranged into its form, and preserved

in it, from the divine love operating by the divine wisdom. Where men deduce the creation of the world from any other source, than from the divine love operating by divine wisdom, and do not know that these two constitute the Divine Essence, they descend from rational vision to material, embrace nature as the creatrix of the universe, and thence conceive chimeras, and bring forth phantoms; their thoughts are fallacies, and their reasonings from them terminate in the formation of eggs, that are pregnant with birds of night: such men cannot properly be denominated minds, but rather eyes and ears without understanding, or thoughts without a soul: they talk of colours, as existing without light; and of trees, as produced without seed; and of all created subjects, as formed without a sun; inasmuch as they put derivatives in the place of primitives, effects in the place of causes, and thus turn every thing upside down, and laying the powers of reason asleep, see as in a dream.

38. II. THAT GOD IS GOOD ITSELF AND TRUTH ITSELF, BECAUSE GOOD IS OF LOVE, AND TRUTH IS OF WISDOM.

It is universally acknowledged, that all things have relation to good and truth, which is a plain token that all things derived their existence from love and wisdom; for every thing that proceeds from love is called good, for this is sensibly perceived, and the delight by which love manifests itself is every one's good; but every thing that proceedeth from wisdom is called true, for wisdom consisteth solely of truths and affecteth its objects with the grateful perceptions of light, which gratification when it is perceived, is called truth from good; wherefore love is the complex of all goodnesses, and wisdom the complex of all truths; but both the former and the latter are from God, who is Love Itself and thence Good Itself, and Wisdom Itself and thence Truth Itself. Hence it is, that in the church there are two essentials, which are called charity and faith, of which all things belonging to the church,

both in general and in particular, consist; and which ought to be in all and in every part of it; the reason is, because all the goods constituent of the church have relation to charity, and are called charity; and all its truths have relation to faith, and are called faith. The delights of love, which are also the delights of charity, cause what is good to be called good; and the gratifications of wisdom, which are also the grateful perceptions of faith, cause what is true to be called true; for delights and gratifications constitute their life; and without life thence derived, goods and truths are like things inanimate, and are also barren and unfruitful. But the delights of love are of two kinds, as are also the gratifications which appear to be of wisdom; there are delights of the love of good, and delights of the love of evil, and consequently there are gratifications of the faith of truth, and gratifications of the faith of the false; both those kinds of love, from the sensations they excite in the subjects in which they dwell, are called good; and the gratifications of faith, of each kind, from the perceptions they produce, are also called good, but because they exist in the understanding, they in reality have reference to truth. Nevertheless these two kinds of delights and gratifications are in direct opposition to each other, for the good of one love is really good, whilst the seeming good of the other love is evil; as also the truth of one faith is true, whilst the seeming truth of the other faith is false. But the love, whose delight is essentially good, is like the sun's heat, fructifying, quickening, and operating upon the fertile ground, upon useful plants, and upon crops of corn; and wheresoever it operates, producing as it were a paradise, a garden of the Lord, and an image of the land of Canaan; and the pleasantness of its truth is like the light of the sun in the spring time of the year, and as the influx of light into a vessel of chrystal, in which are beautiful flowers, and which when opened breathes forth a grateful perfume: but the delight of the love of evil

is like the sun's heat, when it parches, withers, and operates upon barren ground and upon noxious plants, such as thorns and brambles; and wheresoever it operates, producing a desert of Arabia, inhabited by hydras and venomous serpents; and the pleasantness of its false is like the light of the sun in the time of winter, and as the influx of light into a bottle, in which there are worms swimming in vinegar, and reptiles of a noisome smell. It is to be observed, that every particular good createth itself a form by means of truths, and also by them clothes itself and thus distinguishes itself from every other good; and likewise that the goods of one stock or family wrap themselves up into * fascicles, or distinct bundles, as fibres are in each muscle of the body, and at the same time clothe them, and thereby distinguish them from others. That formations of this kind are effected, is evident from the general and particular parts of the human body; and that similar formations obtain in the human mind, is alike evident, by reason of the invariable correspondence, which all the parts of the mind have with all the parts of the body. Hence it follows, that the human mind is an organized form, consisting of spiritual substances within, and of

* The beauty and propriety of the author's reasoning in this place, will be lost upon those who are unacquainted with the anatomy and formation of the human body. It is here to be remarked, that the author frequently illustrates spiritual subjects, by reference to the construction and formation of the whole, and of the several parts, of the body of man. The reason is, because the whole and the several parts of the body, as the author shews in other parts of his works, have a spiritual correspondence, and are therefore the exact types and representatives of spiritual things. Thus the heart corresponds in general with the love-principle in man, the lungs with the principle of wisdom, the reins with purifying truth, the loins with conjugal love, &c. In the passage before us, he is endeavouring to shew, that the goods of one stock or family, in the mind, form themselves into distinct fascicles, or bundles, by means of truth, whereby they are separated from others, although at the same time they are so connected as to make one single mind with them. This is exactly the case in the human body, where every part is distinguished, and hath a separation from the rest, by means of its distinct vessels, coats and nerves, and yet is so connected with the rest, as to make, in conjunction with them, one body.

natural substances without, and lastly of material substances. The mind, the delights of whose love are good, consists interiorly of spiritual substances, such as exist in heaven, but the mind, the delights of whose love are evil, consists interiorly of spiritual substances, such as exist in hell; and the evils of the latter are bound into fascicles by falses, and the goods of the former are bound into fascicles by truths. The Lord alludes to such a binding up of goods and evils, where He says, "*That the tares must be bound in bundles to be burnt, and likewise all things that offend,*" Matth. xiii. 30, 40, 41—John xv. 6.

39. III. THAT GOD, BY REASON OF HIS BEING LOVE ITSELF, AND WISDOM ITSELF, IS ALSO LIFE ITSELF, WHICH IS LIFE IN ITSELF.

It is written in John, "*The Word was with God, and God was the Word; in Him was life, and the life was the light of men,*" chap. i. 1, 4. By God is there signified the Divine Love, and by the Word the Divine Wisdom; and Divine Wisdom properly is life, and life properly is the light which proceedeth from the sun of the spiritual world, in the midst of which is Jehovah God. Divine Love formeth life, as fire formeth light. There are two properties in fire, that of burning, and that of shining; from its burning property heat proceedeth, and from its shining property light proceedeth. In like manner there are two things in love, one, to which the burning property of fire correspondeth, which is a something that most intimately affecteth the will of man; and another, to which the shining property of fire correspondeth, which is a something that most intimately affecteth the understanding of man. Hence man deriveth love and intelligence; for, as was observed above, from the sun of the spiritual world there proceedeth heat, which in its essence is love, and light, which in its essence is wisdom; and those two enter by influx into all and every created subject, affecting them most intimately; and with

men they enter into the will and understanding, which were created to be the receptacles of the influx, the will to be the receptacle of love, and the understanding to be the receptacle of wisdom. Hence it appears, that the life of man dwells in the understanding, and that its quality is according to the quality of his wisdom, and that it receiveth modification from the love in the will.

40. It is also written in John, "*As the Father hath life in Himself, so hath He given to the Son to have life in Himself,*" chap. v. 26; by which is signified, that as the Divine Itself, which was from eternity, liveth in itself, so also the Humanity, which it assumed in time, liveth in itself. Life in itself is the very and only life, by derivation from which all angels and men live. Human reason may see a confirmation of this in the light that proceedeth from the sun of the natural world, inasmuch as it is not creatable, but the forms that receive it are created; for the eyes are its recipient forms, and the influx of light from the sun causeth them to see. The case is just the same with the life, which, as was observed, is light proceeding from the sun of the spiritual world; it is not creatable, but continually flows into the human understanding, which it vivifies in proportion to its illumination: consequently, since light, life, and wisdom are one, wisdom is not creatable, nor faith, nor truth, nor love, nor charity, nor good; but forms that receive them are created; and human and angelic minds are such forms. Let every one therefore be cautious how he giveth into this persuasion, that he lives from himself, or that his wisdom, his faith, his love, his perception of truth, his good will, or his good deeds, are from himself; for in proportion as any one giveth into such a persuasion, in the same proportion he sinketh his mind down from heaven towards earth, and from a spiritual being becometh natural, sensual, and corporeal; for he closeth up the superior regions of his mind, and thus becometh blind as to all things that relate to God, and heaven, and the church;

and then whatsoever he may by chance think, and reason, and speak about them, all is done in foolishness, because all is done in darkness, notwithstanding the confidence which he at the same time indulges, that all is done in wisdom: for when the superior regions of the mind are closed, where the true light of life dwells, the inferior region is opened, into which the dim light (*lumen*) of the world* only is admitted; and this light, (*lumen*), when separated from the light of the superior regions, is a deceitful light, (*lumen*), in which falses appear to be truths, and truths to be falses, and reasoning from falses appears to be wisdom, and from truths to be madness. In this case a man imagines that he hath the quick-sightedness of an eagle, although in respect to the realities of wisdom, he seeth no more than a bat at noon-day.

41. IV. THAT LOVE AND WISDOM IN GOD MAKE ONE. Every wise man in the church knows, that all the good of love and charity is from God, and in like manner all the truth of wisdom and faith; and that this is really the case, human reason also may perceive, if it be only apprized that the origin of love and wisdom is from the sun of the spiritual world,

* By the light of this world, which the author here speaks of, is meant, not the light of the sun, the moon, or the stars, but the light of worldly sciences, and mere human learning, human knowledge, reasoning, and the like. This light, when separated from the divine light, or the light of God's Word, which the author calls the light of the superior regions of the mind, is a mere *ignis fatuus*, deceiving the soul with appearances of wisdom and intelligence, that are as foreign to the truth, as the ideas of a man concerning the visible creation, when seen only by the glimmering light of a meteor, must differ from the ideas he would form of the same objects, when seen by the light of the mid-day sun. It may here be observed, that when treating of light, the author sometimes uses the Latin term *lux*, and sometimes the term *lumen*. He uses the term *lux*, when treating of light in general, or of spiritual light in particular; but he uses the term *lumen*, when treating of the light of the natural mind only. As the English language affords but one word for the translation of both terms, therefore, when the term in the original is *lumen*, that word, throughout this translation, is subjoined, as above; but when the term in the original is *lux*, the word *light* is used without any addition.

in the midst of which is Jehovah God; or, what is the same thing, that it is derived from Jehovah God through the instrumentality of the sun, with which He is encompassed. For the heat proceeding from that sun, in its essence, is love, and the light proceeding thence, in its essence, is wisdom; hence it is clear as daylight, that love and wisdom in that origin are one, and consequently they are one in God, from whom the origin of that sun is derived. This may be also illustrated by the sun of the natural world, which is pure fire; inasmuch as heat proceedeth from its fiery property, and light from the splendor of that fire, and so both are one in their origin. But that they are divided in the course of their proceeding or going forth, is manifest from their recipient subjects, some of which receive a greater share of heat, and some a greater share of light. This is particularly the case with men; in them the light of life, which is intelligence, and the heat of life, which is love, are divided; the reason whereof is, because man is to be reformed and regenerated, and this could not be effected, unless the light of life, which is intelligence, should instruct him what he ought to will and to love. It is to be observed, however, that God is continually operating to effect the conjunction of love and wisdom in man, but that man, unless he looketh up to God and believeth on Him, is continually operating to effect their division. Wherefore, in proportion as these two things, the good of love or of charity, and the truth of wisdom or faith, are conjoined in man, so far he becometh an image of God, and is elevated towards heaven, and into heaven, where angels dwell; and on the contrary, in proportion as those two things are divided by man, so far he becometh an image of Lucifer and the dragon, and is thrown down from heaven to earth, and afterwards under the earth into hell. From the conjunction of those two principles, the state of man becometh like the state of a tree in the time of spring, when heat and light are equally conjoined, in consequence of

which it bringeth forth buds, and blossoms, and fruit; but on the other hand, from the division of those two, the state of man becometh like that of a tree in the time of winter, when heat is separated from light, in consequence of which it is stripped and left bare of all its leaves and verdure. When spiritual heat, which is love, separates itself from spiritual light, which is wisdom, or, what is the same thing, when charity separates itself from faith, man becometh like sour or putrid earth, which is the nest of worms, or if it beareth any shrubs, the leaves thereof are covered with lice, and are consumed; for the allurements of the love of evil, which in themselves are concupiscences, then burst forth, and the understanding, instead of curbing and subduing them, loveth, pampereth, and cherisheth them. In a word, to divide love and wisdom, or charity and faith, which God is continually endeavouring to join together, is comparatively like depriving the human face of its ruddiness, whereby it becometh pale as death, or like leaving the ruddiness alone without any mixture of the fair white, in which case it looks like a fiery torch. Such division, also, is like loosening the marriage tie between husband and wife, and so making the wife a harlot, and the husband an adulterer; for love or charity may be considered as the husband, and wisdom or faith as the wife, and when they are separated, spiritual whoredom and adultery ensue, which are the falsification of truth and the adulteration of good.

42. It is further to be remarked, that there are three degrees of love and wisdom, and three degrees of life thence derived; and that the human mind is formed into regions according to these degrees; and that life in the highest region is in the supreme degree, in the second region in an inferior degree, and in the ultimate region in the lowest degree. These regions are successively opened in man; the ultimate region, where life is in the lowest degree, is opened during the stages of his infancy and childhood, and this is effected

by means of sciences ; the second region, where life is in a higher degree, is opened during the stages of childhood and youth, and this is effected by means of thoughts or reflections derived from sciences ; and the highest region, where life is in the highest degree, is opened during the stages of youth and manhood, and so on in succeeding stages, and this is effected by the perceptions of truths both moral and spiritual. It is further to be observed, that perfection of life doth not consist in thought, but in the perception of truth from the light of truth, whence the differences of life amongst men may be ascertained ; for there are some, who immediately upon hearing truth, perceive that it is truth, and these are represented in the spiritual world by eagles ; there are others, who do not distinguish truth by perception, but arrive at it, or draw conclusions respecting it, by a series of proofs and probable arguments, or by confirmations from appearances, and these are represented by singing birds ; there are some again, who believe a thing to be true, because it was asserted by an authority they can depend upon, and these are represented by birds of the pye kind ; and lastly, there are some, who have neither inclination nor capacity to perceive truth, but only to perceive the false as truth ; the reason of which is, that they are in the light of infatuation, in which light what is false appeareth like truth, and truth either like something above them hid in a dark cloud, or like a meteor, or like falsity itself ; the thoughts of such are represented by birds of night, and their discourse by screech owls. Such amongst these as have obstinately confirmed their falses, cannot bear to hear truths, but as soon as any truth strikes the drum of their ears, they repel it with the utmost aversion, just as the stomach when loaded with bilious matter is sick at the sight of food.

43. V. THAT THE ESSENCE OF LOVE IS TO LOVE OTHERS OUT OF, OR WITHOUT ITSELF, TO DESIRE TO

BE ONE WITH THEM, AND FROM ITSELF TO MAKE THEM HAPPY.

There are two things which constitute the Essence of God, love and wisdom; but there are three which constitute the Essence of His love, to love others out of, or without Himself, to desire to be one with them, and to make them happy from Himself: the same three particulars also constitute the Essence of His wisdom, inasmuch as love and wisdom in God make one, as was shewn above; but it is the property of love to will those things, and of wisdom to produce them. THE FIRST ESSENTIAL, *to love others that are out of, or without Himself*, is acknowledged to be in God, by reason of His love towards the whole race of mankind; and on their account God loveth all things which He hath created, because they are means to promote the end of that love; for whosoever loveth the end, loveth also the means necessary to promote it. All persons and all things in the universe are without, or out of God, because they are finite, and God is infinite. The love of God reacheth and extendeth itself, not only to good persons and good things, but also to evil persons and evil things; of consequence, not only to those persons and things which are in heaven, but also to such as are in hell; thus not only to Michael and Gabriel, but also to the devil and satan; for God is every where, and from eternity to eternity the same; He saith also Himself, "*That He maketh His sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust,*" Matt. v. 45. But the reason why evil persons and things are still evil, ariseth from the subjects and objects themselves, in that they do not receive the love of God, according to its true quality, and inmost influx, but according to their own qualities, or states, just as the thorn and nettle receive the heat of the sun and the rain of heaven. THE SECOND ESSENTIAL OF GOD'S LOVE, *to desire to be one with others*, is manifest also from His conjunction with the angelic heaven, with the church

upon earth, with every individual therein, and with every good and truth that entereth into the constitution of man and the church : love, also, in its own nature, is nothing but an endeavour towards conjunction : wherefore, that this constituent of the essence of love might take effect, God created man in His image and likeness, that so He might have conjunction with him. That the Divine Love continually intends such conjunction, appeareth from the words of the Lord, expressing His desire, “ *That they may be one, He in them, and they in Him ; and that the love of God may be in them,* John xvii. 21, 22, 23, 26. THE THIRD ESSENTIAL OF GOD’S LOVE, *to make others happy from itself,* is recognized in the gift of eternal life, which is blessedness, satisfaction, and happiness without end : these He communicates to those who receive His love in themselves, for God, as He is Love Itself, is also Blessedness Itself ; and as all love gives forth an emanation of delight, so the Divine Love gives forth an emanation of blessedness, satisfaction, and happiness itself to all eternity. Thus God maketh angels happy from Himself, and men also after death ; which is effected by conjunction with them.

44. That such is the nature of the Divine Love, is discoverable from the sphere of its emanation, which pervades the universe, and affects every one according to his state. This sphere more especially affecteth parents, inspiring them with a tender love towards their children, who are out of, or without them, and with a desire to be one with them, and to make them happy from themselves. It affecteth also the evil as well as the good ; and not only men, but likewise beasts and birds of every kind. For what is the object of a mother’s thoughts, when she brings forth her child, but as it were to unite herself with it, and to provide for its good ? Or what is a bird’s concern, when she hath hatched her young, but to cherish them under her wings, and with every mark of endearment to feed and nourish them ? And that even vipers and snakes love their offspring, is a truth generally known and

acknowledged. This universal sphere of the Divine Love affecteth, in a particular manner, those who receive the love of God in themselves; as all those do who believe in God and love their neighbour; the charity which reigns with such being the image of that love. Even what is called friendship amongst men of the world, puts on the semblance of that love; for every one, when he invites his friend to his table, gives him the best that his house affords, receives him with kindness, takes him by the hand, and makes him offers of service. This love is also the cause, and the only origin of all sympathies, and tendencies of homogeneous and similar minds towards a union with each other. Nay, the same divine sphere also operates upon the inanimate parts of the creation, as trees and plants; but there it acts by the instrumentality of the natural sun, and its heat and light; for the heat, entering into them from without, conjoins itself with them, and causeth them to bud, to blossom, and to bear fruit, which operations may be called their state of bliss; and this is effected by the sun's heat, inasmuch as that correspondeth with spiritual heat, which is love. There are representations of the operation of this love exhibited also in various subjects of the mineral kingdom; and their types are discoverable in the uses, and consequent value to which each is exalted.

45. From this description of the Essence of Divine Love may be seen, by contrast, the quality of the essence of diabolical love. Diabolical love is the love of self, which is indeed called love, but when considered in its true nature, is hatred; for it loveth none out of, or beside itself; nor doth it desire to be conjoined with them for their benefit, but only for its own; its inmost affection is a continual lust to rule over all, and to possess the property of all, and at last to be worshipped as a god. This is the reason why the inhabitants of hell do not acknowledge God, but worship those as gods, who have most power over others; so they

have inferior and superior, or lesser and greater deities, according to the extent of their power; and inasmuch as every one hath the same lust of dominion in his heart, therefore he burneth with hatred against his president-god, and he, in return, against those who are under his authority, whom he regards as the vilest of slaves, although he is courteous and civil towards them, so long as they adore him; but his rage against others is without bounds, and even his servants and clients are hated by him at heart: for the love of self is like the love subsisting amongst robbers, who shew all marks of mutual affection during the perpetration of their villainies, but afterwards are ready to murder one another for the sake of a larger share of booty. It is in consequence of this love, that its various lusts appear in hell, at a distance, like the various kinds of wild beasts; some like foxes and leopards; some like wolves and tygers; and some like crocodiles and venemous serpents; and that the desarts where they live consist solely of heaps of stone, or of barren sand, with bogs interspersed, full of croaking frogs; and that dismal birds fly, harshly screeching, over their miserable abodes. These are the ochim, tziim, and jiim, mentioned in the prophecies of the Old Testament, where the love of dominion arising from the love of self is spoken of. See Isaiah xiii. 21. Jerem. l. 39. Psalm lxxiv. 15.

46. VI. THAT THESE PROPERTIES OF THE DIVINE LOVE WERE THE CAUSE OF THE CREATION OF THE UNIVERSE, AND ARE ALSO THE CAUSE OF ITS PRESERVATION.

That these three essential properties of the Divine Love were the cause of creation, may be clearly seen by an attentive examination of them. As for example: That the FIRST; *to love others out of, or without itself*, operated as such a cause, is evident from the universe, in that it is without, or out of God, as the natural world is without, or out of, the sun; and therefore God can extend His love to it, and ex-

ercise it therein, and so rest satisfied; we read also, that when God had created the heavens and the earth, he rested the seventh day, which from that circumstance became the sabbath day, Gen. ii. 2, 3. That the *SECOND*, *to desire to be one with others*, operated as such a cause, is evident from the creation of man in the image and likeness of God; by which is signified, that man was made a form receptive of love and wisdom from God, that so God might unite Himself with him, and for his sake with all and every thing in the universe, which are nothing but means to promote such union; for conjunction with the final cause implieth also a conjunction with middle causes. That all things were created for the sake of man, is evident also from the book of Genesis, chap. i. 28, 29, 30. That the *THIRD*, *to make others happy from itself*, operated as such a cause, is evident from the angelic heaven, which is provided for every man who receiveth the love of God, and where all are made happy from God alone. The reason why these three essentials of the love of God are also the cause of the preservation of the universe, is, because preservation is perpetual creation, as subsistence is perpetual existence; and the divine love, from eternity to eternity, is the same; consequently, whatever quality it had at the creation of the world, the same it still possesseth, and exerciseth in the world created.

47. From a right attention to the above observations, it must be very evident, that the universe is a consistent and coherent work from first to last, or from first principles to ultimates, inasmuch as it is a work containing ends, causes, and effects in an indissoluble connexion: and since in all love there is an end intended, and in all wisdom the promotion of such an end by middle causes, proceeding by them to effects, which are uses, it follows of consequence, that the universe is a work containing divine love, divine wisdom, and uses, and thereby a work altogether coherent

from first principles to ultimates. That the universe consisteth of perpetual uses, produced by wisdom, and originated by love, must be evident to every wise man, who hath only a general idea of the creation of the universe, and regards its particular parts according to that idea; for particulars adapt themselves to their common whole, and the common whole giveth to particulars their arrangement in such a form as may make them best conspire to the general good. But this will be more fully illustrated hereafter.

48. To the above I shall add this MEMORABLE RELATION. I was once conversing with two angels, one from the eastern quarter of heaven, and the other from the southern; who perceiving me engaged in meditation about love, and the arcana of wisdom involved in it, asked me, saying, "Art thou acquainted at all with the entertainments of wisdom in our world?" I replied, "Not as yet;" and they said, "They are of several kinds; and all those who love truths with spiritual affection, or for the sake of truth, and because they are the means of attaining to wisdom, meet together on an appointed signal, and canvass and determine such questions as require deeper consideration than common." They then took me by the hand, saying, "Come with us, and thou shalt see and hear; for the signal of meeting has been given to day." They then led me across a plain to a hill, and behold, at the foot of the hill there was an avenue of palm trees continued to the top, which we entered, and ascended. On the top, or summit of the hill, there was a grove; amongst the trees, on an elevated plot of ground, was formed a kind of theatre, within which was a smooth floor paved with various coloured little stones: all around it were placed seats, in the form of a square, on which the lovers of wisdom were seated; and in the midst of the theatre was a table, on which lay a paper sealed with

a seal. They that sat on the seats invited us to sit down where there was room; but I replied, "I was conducted hither by two angels, to see, and to hear, and not to sit down." The two angels then walked towards the table that was placed in the middle of the floor, and read, in the presence of those that were seated, the arcana of wisdom which were written on the paper, and which were now to be canvassed and discussed. They were written by angels of the third heaven, and let down upon the table; and were couched in the three following questions: FIRST, "*What is the Image of God, and what the Likeness of God, into which Man was created?*" SECONDLY, "*What is the Reason why Man is not born into the Science of any Love, when nevertheless, Beasts and Birds, from the highest to the lowest, are born into the Sciences of all their Loves?*"* THIRDLY, "*What is signified by the Tree of Life, and what by the Tree of the Knowledge of Good and Evil, and what by eating of them?*" Underneath was added the following, "Collect your opinions on the three questions into one decision, write it on a fresh paper, and replace it upon this table, and we shall see it; and if your decision then appears upon examination to be just, ye shall each of you receive the prize of wisdom." When the two angels had read the contents of the paper, they retired, and were carried up into their respective heavens. And immediately they that sat upon the seats began to consider, and canvass the deep questions which were proposed to them; and they delivered their sen-

* The ground and reason of the proposed inquiry is, How it cometh to pass that man, as well as animals, doth not receive at his birth an instinctive science or knowledge, of all such things as concern his well-being, whether it relate to his body or his soul, but must be taught such science, or knowledge, from others, without whose assistance, aided by his own industry and application, he would never be able to attain it. The inquiry is of the utmost moment, and the determination here made upon it, deserves the serious regard of the pious reader, as it tends to open and explain the œconomy of Providence with respect to man, in a new light of adorable goodness and wisdom.

timents in order. They who sat towards the north spake first, afterwards those towards the west, next those towards the south, and lastly those towards the east; and they began with the first subject of inquiry, *WHAT IS THE IMAGE OF GOD, AND WHAT THE LIKENESS OF GOD, IN WHICH MAN WAS CREATED?* But before they proceeded, these words were read, in the presence of them all, out of the book of Genesis: "*God said let us make man into OUR IMAGE, after OUR LIKENESS; so God created man into HIS OWN IMAGE, into THE LIKENESS OF GOD created He him,*" Gen. i. "*In the day that God created man, into THE LIKENESS OF GOD made He him,*" Gen. v. 1.

They who sat towards the NORTH declared their sentiments first, saying, "that the image of God, and the likeness of God, are the two lives breathed into man by God, which are the life of the will, and the life of the understanding; for it is written, "*Jehovah God breathed into the nostrils of Adam the breath of LIVES, and man became a living soul,*" Gen. ii. 7. Which words seem to signify, that there was breathed into him the will of good, and the perception of truth, and thus a soul of lives; and forasmuch as life was breathed into him by God, image and likeness signify integrity derived from love and wisdom, and from justice and judgment, in him." They who sat towards the WEST favoured this opinion, adding however, "That the state of integrity, which was breathed into Adam by God, is continually breathed into every other man since; but that it is in man, as in a receptacle; and man, as he is a receptacle, is an image and likeness of God." The third in order, who sat towards the SOUTH, next declared their sentiments, in the following words: "The image of God, and the likeness of God, are two distinct things, but yet united in man by creation; and it appears to us, by a sort of interior perception, that the image of God may be lost by man, but not the likeness of God; this seems to be distantly

pointed at by Adam's retaining the likenes of God, after that he had lost the image of God; for it is said after the curse, "*Behold the man is become as one of us, to know good and evil,*" Gen. iii. 22. And afterwards he is called the likeness of God, and not the image of God, Gen. v. 1. But we will leave to our friends, who sit towards the east, and thereby in a higher degree of light, to determine what is properly meant by an image of God, and what by a likeness of God." And then, after a short silence, they who sat towards the EAST rose up from their seats, and having looked up to the Lord, they again sat down upon their seats, and thus began: "An image of God is a receptacle of God; and inasmuch as God is Love Itself and Wisdom Itself, an image of God is the reception of love and wisdom from God. But a likeness of God is a perfect likeness and full appearance, as if love and wisdom were in man, and consequently as if they were altogether his own; for a man hath no other sensation in this case, than that he loveth and is wise of himself, or that he willeth good and understandeth truth of himself; when nevertheless nothing of all this is from himself, but from God. God alone loveth and is wise of Himself, because He is Love Itself and Wisdom Itself: the likeness or appearance that love and wisdom, or good and truth, are in man as his own, causeth man to be man, and gives him the capacity of being conjoined with God, and thus of living to eternity; from whence it follows, that man is man by virtue of this faculty, that he can will good, and understand truth, altogether as from himself, and yet know and believe, that it is from God; for as he knoweth and believeth this, God implants His image in man, which could not be done if he should believe that his love and wisdom, were from himself, and not from God." When they had spoken these words, being inspired with zeal arising from the love of truth, they thus continued their discourse: "How is it possible for man to receive any portion of love and wisdom, so

as to retain it, and re-produce it, unless he feels it in appearance as his own? And how can conjunction with God, by means of love and wisdom, be effected, unless there be something of a * reciprocation of conjunction on the part of man? For unless it be reciprocal there can be no conjunction; and the reciprocation of conjunction, on man's part, consists in this, that he should love God, and do the things that are of God, as from himself, and yet believe that he hath the power from God. Besides, how can man live eternally, unless he be conjoined with the eternal God? Consequently how can a man be a man, unless he have that like-

* The doctrine concerning a reciprocation of action in order to effect conjunction, will be more fully explained, and more strongly insisted on, in other parts of the following work; we shall therefore only beg leave here to observe, that it is a doctrine most extensively instructive, and which demands the serious consideration of every pious reader. The sense of the author herein is this, that God is ever ready and disposed to join Himself with man, and thereby to bless and save him; but this purpose of God cannot be effected, unless man also joineth himself with God. It is not enough for salvation that God should be in man by his action, but man must be also in God by a kind of re-action. And this is the true meaning of our Lord's prayer, where He saith, "*I in them, and they in Me;*" plainly intimating by these words, that something more is necessary for man's salvation than that He should be in them; they must also be in Him by a reciprocal tendency towards Him on their part. It is true, indeed that all man's power to act is from God; but then it is equally true, that that power is given him by God, in order that he should make use of it; and to make use of it aright is to apply it to the purpose of joining himself with God, by doing, as of himself, all things necessary for such conjunction, at the same time ascribing the power he hath unto God as the only Giver of it. From this doctrine, well digested, many dangerous errors may be discovered respecting Divine Grace, Free Will, Human Liberty, &c. and the all-activity of the Deity be made perfectly reconcileable with the activity of man. For the ALL of God is hereby preserved inviolate; and at the same time every obligation is laid upon His creature to be humble, watchful, faithful, and obedient; and whilst he acknowledgeth that all salvation is from Divine Grace, he will here see the indispensable necessity, and, at the same time, the practicability, of working out his own salvation with fear and trembling. Thus the root of despondency and of presumption, of a timorous solicitude and a supine heedlessness, will be at once cut off.

ness in him?" To these words all present gave their assent, and said, "Let us make our conclusion in agreement with these sentiments;" which they did as follows: "Man is a receptacle of God, and a receptacle of God is an image of God; and inasmuch as God is Love Itself and Wisdom Itself, man is a receptacle of them both; and a receptacle becometh an image of God according to the degree of reception: man, also, is a likeness of God by virtue of a sensation in himself that such things as are from God appear to be in him as his own; but that, nevertheless, from that likeness he becometh an image of God, only so far as he acknowledgeth that love and wisdom, or good and truth, are not really his own in him, and thus not self-derived, but being only so in God, are consequently derived from God."

After this they entered upon the next subject of inquiry, "WHY MAN IS NOT BORN INTO THE SCIENCE OF ANY LOVE, WHEN NEVERTHELESS BOTH BEASTS AND BIRDS, FROM THE HIGHEST TO THE LOWEST, ARE BORN INTO THE SCIENCES OF ALL THEIR LOVES." They first confirmed the truth of the proposition by various considerations; as in the case of man, that he is born into no science, not even that of conjugal love; and they inquired, and were informed by attentive examiners, that an infant doth not even apply, from any connate science, to its mother's breast, but is taught to do so by frequent applications on the part of the mother or the nurse; and that it knoweth only how to suck, from having learned it by continual suction in its mother's womb; and that afterwards it knoweth not how to walk, nor to form its voice to any articulate sound, nor even to express the affections of love, as beasts do; it is moreover unacquainted with what is salutary for it in the way of food, with which beasts are well acquainted, so that it will catch at any thing it can lay its hands upon, and apply it to its mouth, whether it be clean or unclean. The examiners further declared, that without instruction man is an utter stran-

ger to the commerce between the sexes; and that neither virgins, nor young men, have any knowledge of this, until they are instructed by others. In short, man, is born a mere corporeal being, like a worm, and continues so, unless he acquire knowledge, understanding, and wisdom from others. After this they gave abundant proofs, that animals, from the highest to the lowest, both the beasts of the earth and the fowls of the air, with reptiles, fishes, and insects, are born into the knowledge of all the sciences relating to the various kinds of love that form their life; as into the knowledge of every thing concerning nourishment, habitation, the love between the sexes, the propagation of their kind, and the education of their young; and this they confirmed by many extraordinary facts which they recollected to have seen, or heard, or read of, in the natural world, where they once lived, and in which animals are not merely representative, but real. When the truth of the proposition was thus proved, they applied all the powers of their minds to search out, and discover, the reasons, which might serve to explain and unfold this mystery; and they all agreed that the Divine Wisdom must necessarily have contrived and ordained all these things, to the end that man might be man, and beast beast; and thus, that the imperfection of man at his nativity is his perfection, and the perfection of brutes at their nativity is their imperfection.

Then they on the NORTH began first to declare their sentiments, and said, "That man is born without sciences, to the end that he may be capable of receiving them all; whereas, supposing him born into the knowledge thereof, he would not be in a capacity to receive any, except those, into the knowledge of which he was born; and the consequence would be, that he could not appropriate any to himself. This they illustrated by a comparison of man, when he is first born, with ground in which no seed hath been sown, but which is still in a capacity of receiving all kinds of seed, and

of bringing them to maturity and perfection ; whereas brutes are like ground already sown, and covered with grass, and other herbs, which receives no other seed than what has been sown in it already ; or if it receiveth any other, it choaketh it in the birth, and cannot bring it to maturity. Hence it is, that the growth of man requires many years for its completion, during which time he may be cultivated like the ground, and bring forth, as it were, all kinds of grain, and flowers, and trees ; whereas a beast arriveth at the perfection of his growth in a few years, during which time no power of cultivation can raise up or produce any thing else but what was connate, or born with him." They on the WEST next declared their sentiments to the following purport : " Man," said they, " hath not science by birth, like a beast, but by birth hath only faculty and inclination ; faculty to know, and inclination to love ; and not only to love whatever relates to himself and the world, but also whatever relates to God and heaven ; consequently, man by birth is a mere organ, which hath but a faint perception of life by the external senses, and none at all by the internal, to the intent that he may by successive degrees live and become a man ; first a natural man, afterwards a rational, and lastly a spiritual ; and this could not be the case, supposing him, like the beasts, to receive his proper kind of science and love by birth ; for the implantation of sciences and affections of love by birth, sets boundaries to their progression ; whereas the implantation of faculties and inclinations only, sets no such boundaries ; wherefore man hath a capacity of approaching towards perfection in science, in intelligence, and in wisdom, to eternity." They on the SOUTH next took up the debate, and spoke as follows : " it is impossible for man to derive any science from himself, but he may learn it from others ; inasmuch as no science is connate or born with him ; and because he can derive no science from himself, neither can he derive from himself any love, since there can be no love where there

is no science; love and science being inseparable companions, which admit of no division, any more than the will and the understanding, or affection and thought, or essence and form; wherefore in proportion as man learneth science from others, in the same proportion love adjoineth itself to it as a companion. The universal love which thus adjoineth itself, is the love of science, or of knowing, and in process of time the love of intelligence and wisdom, or of understanding and of being wise; and these loves are implanted in man alone, but not in brutes, and are received by influx from God. We agree with our friends from the west, that man is not born into any love, and consequently not into any science; but that he is born only with an inclination to love, and thereby with a faculty to receive sciences, not from himself, but from others, that is, through others; we use the term *through others*, because neither did those others receive any thing from themselves, but all originally from God. We agree likewise with our friends from the north, that man, at his first birth, is like the ground, in which no seeds are sown, but which is capable of receiving all kinds, both good and bad; hence he derived his name from the ground, for ADAM was so called from adama, which signifies ground: we are further of opinion, that beasts are born into all kinds of natural love, and consequently into such sciences as correspond with them; but still they neither derive knowledge, nor thought, nor understanding, nor wisdom, from those sciences, but are impelled to them by their different kinds of natural love, much as a blind man is guided along the streets by a dog, for they indeed are blind as to intellectual sight; or rather they may be compared with sleep-walkers, who act under the guidance of blind science, whilst their intellectual faculty remains in the profoundest sleep." They on the EASTERN side next declared their sentiments, and said, "We assent to all that our brethren have spoken, and are

of opinion with them, that man knoweth nothing of himself, but only from and by others, to the intent that he may know and acknowledge, that all science, intelligence, and wisdom, are from God; and that he cannot be otherwise born and begotten of God, and become an image and likeness of Him: for he becomes an image of God by the acknowledgment and belief, that all the good of love and charity, and all the truth of wisdom and faith, was and is received by him from God, and no part of them from himself; and he is a likeness of God, in consequence of his being sensible of those gifts in himself as if they were self-derived. He has this feeling in consequence of his not being born into sciences, but learning them afterwards; for what a man thus learneth, appears to him as if it were acquired from himself. This apparent sensation is granted to man by God, in order that he may be a man and not a beast; since in consequence of his willing, thinking, loving, knowing, understanding, and improving in wisdom, as from himself, a man learneth sciences, and exalteth them to intelligence, and by good uses to wisdom, whereby God conjoineth man to Himself, and man conjoineth himself to God; which conjunctions could not possibly be effected, unless it had been previously appointed by God, that man should be born in total ignorance." When they had spoken these words, it was the desire of all present, that a conclusion should be drawn from the arguments which had been urged; and the following was agreed upon: "Man is born into no science, to the intent that he may arrive at all, and advance to understanding, and thereby to wisdom: and he is born into no love, to the intent that he may arrive at all love, by a prudent and intelligent application of the sciences: and thus may advance, by love towards his neighbour, unto love to God, and thereby be conjoined with God, and by that means become truly a man, and live eternally."

After this they took up the paper, and read the third subject of inquiry, WHAT IS SIGNIFIED BY THE TREE OF LIFE, WHAT BY THE TREE OF THE KNOWLEDGE OF GOOD AND EVIL, AND WHAT BY THE EATING THEREOF; and they all requested, that the wise spirits from the east would explain this mystery, inasmuch as it required a more than common depth of understanding to fathom it, which none were possessed of but the eastern spirits, who are in flaming light, that is, in the wisdom of love, which wisdom is signified by the garden of Eden, wherein those two trees were planted: and they replied, "We will declare our opinion; but seeing that all wisdom is from God, and nothing from man's own self, therefore we will speak from Him, or from His inspiration, and yet of ourselves, as of ourselves." They then declared their sentiments to this effect: "A tree signifieth man, and its fruit the good of life; whence by the tree of life is signified man living from God; and since love and wisdom, and charity and faith, or good and truth, constitute the life of God in man, by the tree of life is signified man receiving those things by influx from God, and with them eternal life. The same is signified by the tree of life, whose fruit is promised in the Revelation, chap. ii. 7; and xxii. 2, 14. By the tree of the knowledge of good and evil, is signified man believing that he deriveth life from himself, and not from God; consequently, that love and wisdom, charity and faith, that is, good and truth, in him, are his own, and not God's; to which belief he is inclined from the similitude and appearance, that all his thoughts and inclinations, his words and actions, are from himself; and since by such a belief a man is persuaded to think himself a God, therefore the serpent said, "*God doth know, that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as God, knowing good and evil,*" Gen. iii. 5. By eating of those trees is signified reception and appropriation; by eating of the tree

of life the reception of eternal life, and by eating of the tree of the knowledge of good and evil the reception of damnation. By the serpent is meant the devil, with respect to self-love, and the pride of one's own understanding; which love is the keeper of that tree; and all men, who are in the pride of their own understandings from the influence of that love, are such trees. It is a dreadful error therefore to suppose, that Adam enjoyed wisdom and did good of himself, and that this was his state of integrity, seeing that Adam, on account of such belief, was cursed; for this is signified by his eating of the tree of the knowledge of good and evil: wherefore he instantly fell from his state of integrity, which state consisted in the belief that his wisdom and power to do good were from God, and not at all from himself; for this is signified by eating of the tree of life. The Lord alone, when He was in the world, had wisdom, and the power to do good from Himself, inasmuch as the Divine Itself was in Him, and was His, from nativity; wherefore He became also by His own power a Redeemer and Saviour." From all these arguments they came to this final conclusion: "By the tree of life, and by the tree of the knowledge of good and evil, and by eating of them, is meant, that man's true life is God in him, in which case he is in possession of heaven and eternal life; and that man's true death is the persuasion and belief, that his life is from himself, and not from God, for that from thence is hell, and eternal death, which is damnation."

After this they inspected the paper that was left by the angels upon the table, and they saw written underneath, JOIN TOGETHER THESE THREE CONCLUSIONS SO AS TO FORM ONE GENERAL RESULT: on which they compared them together, and perceived that the three were connected in one regular series, and that the general result was this: "Man was created to receive love and wisdom from God, and yet in all likeness, as from himself, which was for the

sake of reception and conjunction ; and on this account man is not born into any love, nor into any science, nor even into any power of loving and growing wise, from himself ; if therefore he ascribeth all the good of love, and all the truth of wisdom, to God, he then becometh a living man ; but if he ascribeth them to himself, he becometh a dead man." This decision they wrote upon a fresh paper, and placed it on the table ; and lo ! on a sudden, angels appeared present in a bright cloud, and took the paper away with them into heaven ; and after it was read there, they that sat upon the seats were saluted thence with these words, " Well, well, well." And instantly there appeared a single angel, as it were flying down out of heaven, who had the likeness of two wings about his feet, and two about his temples, bringing with him the prizes, consisting of long flowing robes, caps, and wreaths of laurel ; and he alighted on the ground, and presented those on the north with robes of the colour of opal ; those on the west with robes of a scarlet colour ; those on the south with caps, whose borders were ornamented with bands of gold and of pearls, and on the left side upwards adorned with sparkling diamonds set in the forms of flowers ; but those on the east he presented with wreaths of laurel, interspersed with rubies and sapphires. Then all of them, adorned with their respective prizes, left the place, and departed home with joy.

OF THE OMNIPOTENCE, OMNISCIENCE, AND
OMNIPRESENCE OF GOD,

49. WE have already treated of THE DIVINE LOVE and DIVINE WISDOM, and shewn, that these two constitute THE DIVINE ESSENCE ; we come now to treat of the

OMNIPOTENCE, OMNISCIENCE, and OMNIPRESENCE of God, inasmuch as these three proceed from the Divine Love and Divine Wisdom, in much the same manner as the power and the presence of the sun in this world, and in all its parts, proceed from its heat and light: the heat also proceeding from the sun of the spiritual world, in the midst of which is Jehovah God, in its Essence is Divine Love, and the light proceeding thence in its Essence is Divine Wisdom; from whence it appears, that as infinity, immensity, and eternity appertain to the DIVINE ESSE, so omnipotence, omniscience, and omnipresence appertain to the DIVINE ESSENCE. But whereas these three universal predicables of the Divine Essence have not hitherto been understood, because their progression according to their respective courses, which are the laws of order, was unknown, it will be expedient to represent them in a clear point of view, under the following separate articles. I. *That Omnipotence, Omniscience, and Omnipresence are properties of the Divine Wisdom derived from the Divine Love.* II. *That the Omnipotence, Omniscience, and Omnipresence of God cannot be known, until it be known what is meant by Order, and until these its properties be ascertained, viz. that God is Order, and that He introduced Order into the universe, and into all its parts, at the creation.* III. *That the Omnipotence of God in the universe, and in all its parts, proceedeth and operateth according to the laws of His own Order.* IV. *That God is omniscient, that is, perceiveth, seeth, and knoweth all and every thing, even to the most minute, which is done according to Order, and by that means also whatsoever is done contrary to Order.* V. *That God is omnipresent in all the gradations of His own Order from first to last.* VI. *That man was created a form of Divine Order.* VII. *That man hath power against the evil and the false, from the Divine Omnipotence, and wisdom respecting good and truth, from the Divine Omniscience, and is in God, by virtue of the Divine Omnipresence, in proportion as he*

liveth according to Divine Order. But each article will require a particular explication.

50. I. THAT OMNIPOTENCE, OMNISCIENCE, AND OMNIPRESENCE, ARE PROPERTIES OF THE DIVINE WISDOM DERIVED FROM THE DIVINE LOVE.

That Omnipotence, Omniscience, and Omnipresence, are properties of the Divine Wisdom derived from the Divine Love, but not of the Divine Love operating by means of the Divine Wisdom, is an arcanum from heaven, which hath never yet been clearly revealed to any human understanding, inasmuch as it hath never yet been known what love is in its essence, nor what wisdom is in its essence; and still less what is the law of the influx of the one into the other; and that, according to that law, love entereth by a universal and particular influx into wisdom, and resideth therein, like a king in his own kingdom, or like a master in his own house, relinquishing to judgment all the authority of justice, or, what amounts to the same, relinquishing to wisdom all the authority of love; for justice hath respect to love, and judgment hath respect to wisdom. But this arcanum will be set in a clearer light presently; in the mean time it is here laid down as a general canon. That God is omnipotent, omniscient, and omnipresent, by means of the wisdom of His love, is signified also by these words in John: "*In the beginning was the Word, and the Word was with God, and God was the Word. All things were made by Him, and without Him was not any thing made that was made. In Him was life, and the life was the light of men; and the world was made by Him: and the Word was made flesh.*" chap. i. 1, 3, 4, 10, 14. By the Word is there signified Divine Truth, or, what amounts to the same, Divine Wisdom; wherefore He is also called life and light, both which are nothing but wisdom.

51. Forasmuch as justice, in the Word, is predicated of love, and judgment of wisdom, therefore we shall here

adduce some passages from thence, to prove, that God's government in the world is maintained and carried on by means of both. The passages are these which follow: "JUSTICE AND JUDGMENT *are the support of Thy throne,*" Psalm lxxxix. 15. "*Let him that glorieth' glory in this, that JEHOVAH doeth JUDGMENT AND JUSTICE in the earth,*" Jerem. ix. 23. "*Let JEHOVAH be exalted, because He hath filled the earth with JUDGMENT AND JUSTICE,*" Isaiah xxxiii. 5. "*Let JUDGMENT run down as water, AND JUSTICE as a mighty stream,*" Amos. v. 24. "*Thy JUSTICE, O JEHOVAH, is as the mountains of God, Thy JUDGMENTS are as the great deep,*" Psalm xxxvi. 7. "*JEHOVAH shall bring forth His JUSTICE as the light, and His JUDGMENT as the noon-day,*" Psalm xxxvii. 6. "*JEHOVAH shall judge His people in JUSTICE, and His poor in JUDGMENT,*" Psalm lxxii. 2. "*When I shall have learned the JUDGMENTS of Thy JUSTICE: seven times in the day I praise Thee, because of the JUDGMENTS of thy JUSTICE,*" Psalm cxix. 7, 164. "*I will betroth me unto Thee in JUSTICE AND JUDGMENT,*" Hosea ii. 19. "*Zion shall be redeemed in JUSTICE, and her converts in JUDGMENT,*" Isaiah i. 27. "*He shall sit upon the throne of David, and upon his kingdom, to establish it in JUDGMENT AND JUSTICE,*" Isaiah ix. 7. "*I will raise unto David a righteous branch, who shall reign as a king, and shall do JUDGMENT AND JUSTICE in the earth,*" Jerem. xxiii. 5. chap. xxxiii. 15. In other places it is said that men ought to do justice and judgment, as in Isaiah i. 21. chap. v. 16. chap. lviii. 2. Jerem. iv. 1. chap. xxii. 3, 13, 15. Ezech. xviii. 5. chap. xxxiii. 14, 16, 19. Amos. vi. 12. Micah vii. 9. Deut. xxxiii. 21. John xvi. 8, 10, 11.

52. II. THAT THE OMNIPOTENCE, OMNISCIENCE, AND OMNIPRESENCE OF GOD, CANNOT BE KNOWN, UNTIL IT BE KNOWN WHAT IS MEANT BY ORDER, AND UNTIL THESE ITS PROPERTIES BE ASCERTAINED, VIZ. THAT

GOD IS ORDER, AND THAT HE INTRODUCED ORDER INTO THE UNIVERSE, AND INTO ALL ITS PARTS, AT THE CREATION.

How many monstrous and mistaken opinions have crept into the minds of men, and have thence been propagated in the church through the heads of the founders of every new sect, in consequence of not understanding the order in which God hath created the universe and all its parts, may be discovered from the bare mention of them in the following pages. But previous to this we will here explain the meaning of order by a kind of general definition of the term: *Order is the quality of the disposition, determination, and activity of the parts, substances, or entities, which constitute the form of a thing, and whereon its state dependeth; the perfection of which is produced by wisdom operating from love, or the imperfection of which is occasioned by perverse reason operating from cupidity.* In this definition mention is made of substance, form, and state; and by substance we at the same time mean form, inasmuch as every substance is a form; and the quality of a form is its state, the perfection or imperfection of which results from order. But as this is metaphysical reasoning, it will of necessity appear dark and obscure, until it be illustrated by references to particular examples, which will be mentioned hereafter.

53. God is order, by reason that He is substance itself and form itself; He is substance, inasmuch as all things that subsist derived their existence originally, and do continue to derive it, from Him; and He is form, inasmuch as all the quality of substances did originally, and doth still, arise from Him; and quality can only be derived from form. Now forasmuch as God is the very, the one only, and the first substance and form, and at the same time the very and only love, and the very and only wisdom; and inasmuch as wisdom operating from love constitutes form, and its state and quality is according to the order inherent in it; it neces-

sarily follows, that God is Order Itself, and consequently that He introduced order, both into the universe, and into all its parts; and that He introduced the most perfect order, since whatsoever He created was very good, as it is written in the book of Genesis. We shall shew in its proper place, that evils had birth together with hell, consequently after creation. But at present we shall proceed to speculations which are of easier admission into the understanding, and which enlighten it with a clearer and milder light.

54. The nature and quality of the order, according to which the universe was created, would require a volume for a full explanation: but a slight sketch of it may be seen hereafter in the lemma concerning creation. It is to be observed, that both the general and particular parts of the universe, to the intent they may subsist by themselves, were created according to their respective orders, and that from the beginning they were so arranged, as to conjoin themselves with the common order of the universe, so that each particular order should subsist in the universal order, and thus that they altogether might constitute one whole. But let us refer to examples; man is created according to his proper order, and likewise every particular part of man according to its order; as the head and the body according to their respective orders; the heart, the lungs, the liver, the pancreas, the stomach, according to their orders; every organ of motion, which is called a muscle, according to its order: and every organ of sense, as the eye, the ear, the tongue, according to its order: nay, there is not the smallest artery or fibril in the body, which is not created according to its order; and yet these innumerable parts are connected with the general order, and so inserted in it, that all together they constitute a One. The case is similar in all other instances, the bare mention of which will therefore suffice; every beast of the earth, every bird of the air, every fish of the sea, every reptile, even to the minutest insect, is each created according

to its proper and peculiar order; in like manner, every tree, shrub, and herb, is created according to its peculiar order; and so, also, is every stone and mineral, even to the smallest grain of dust.

55. Who doth not see, that there is neither empire, kingdom, dukedom, commonwealth, state, nor private family, but what is established by laws, which constitute the order, and thereby the form, of its government? The laws of justice in all of them have the first place, political laws the second, and œconomical laws the third; which, on comparison with the human frame, will answer respectively to these several parts; the laws of justice to the head, political laws to the body, and œconomical laws to the dress; wherefore the latter, like clothes, may be changed at pleasure. As to what concerns the order, according to which God hath established His church, it is this, that He should be all in all, both generally and particularly, therein; and that the laws of order should be practised by every man towards his neighbour. The laws of this order are as many and various, as the truths contained in the Word; the laws which relate to God forming the head of the church, those relating to a man's neighbour forming the body, and ceremonial laws forming the dress; for unless these latter contained and preserved the former in their order, it would be as if the body were stripped naked, and exposed to the summer's heat, and the winter's cold; or as if a temple should be bared of its walls and roof, so' as to expose the altar, the pulpit, and other holy parts within, to the violence of every storm and tempest.

56. III. THAT THE OMNIPOTENCE OF GOD IN THE UNIVERSE, AND IN ALL ITS PARTS, PROCEEDETH AND OPERATETH ACCORDING TO THE LAWS OF HIS OWN ORDER.

God is Omnipotent, inasmuch as He hath all power from Himself, and the power of all other beings is derived from

Him. His power and will are one; and since He willeth nothing but what is good, therefore He can do nothing but what is good. In the spiritual world, no one can do any thing contrary to his own will, or inclination, which peculiarity they derive in that world from God, whose power and will are one. God also is Good Itself, and therefore whilst He doeth good He is in Himself, and to go out of Himself is impossible. Hence it is manifest, that His Omnipotence proceedeth and operateth within the sphere of the extension of good, which is infinite; for this sphere filleth the universe from its inmost center, and all and every thing therein, and from that inmost center governeth the things that are without, so far as they enter into conjunction with it according to their respective orders; and where they do not enter into such conjunction, this sphere nevertheless supports them, and labours with all might to reduce them to an order concordant with that universal order, in which God is in His Omnipotence, and according to which He acteth; but where this cannot be effected, though they are cast out from Him, He still supporteth them from that inmost center in their state of rejection. It is evident from this, that the Divine Omnipotence cannot so go out of Itself, as to enter into contact with any thing that is evil, or in the least promote evil from Itself, for evil turneth itself away, and of consequence is entirely separate from God, and cast into hell, between which and heaven, where God is, a great gulph is interposed. From these few considerations we may judge how extravagant is the folly of those who imagine, and more of those who believe, but still more of those who teach, that God, can condemn, curse, cast into hell, or predestinate the soul of any person to eternal death; or that He can avenge injuries, be angry, and punish; for He cannot even turn away His face from any one, or regard Him with the least severity of countenance, these and the like acts

being contrary to His Essence, and consequently contrary to Himself.

57. It is the prevailing opinion at this day, that the omnipotence of God is like the absolute power of an earthly monarch, who can execute his own will as he listeth, absolve and condemn whomsoever He pleaseth, make the innocent guilty, declare the faithless faithful, exalt the unworthy and undeserving above the deserving and the worthy, and under the slightest pretences deprive his subjects of their estates, and condemn them to death, with other acts of the same arbitrary nature. From this infatuated opinion, faith and doctrine, respecting the divine omnipotence, have arisen as many falsities, fallacies, and chimeras in the church, as there are different changes, growths, and generations of faith therein; and as many more may still arise, as would equal the number of drops in a large lake of water, or the serpents that creep from their holes, and regale on a sunny day in the deserts of Arabia. What occasion for more words than these two OMNIPOTENCE and FAITH; and then to spread conjectures, fables, and trifles, before the eyes of the vulgar, accommodated to their bodily senses, and so to turn reason out of doors? But when reason is so turned out, in what doth the thought of man excel that of the bird which flieth over his head? Or what, in such a case, is all the spiritual principle, which is man's distinguished property above the beasts, but like the stench in the dens of beasts, that is agreeable to the brute inhabitants, but must ever be disagreeable to man, unless he be of a brutal nature? Supposing the divine omnipotence extended alike to do evil and to do good, what other difference would there be between God and the devil, but like that subsisting between two monarchs, one of whom is a king, and at the same time a tyrant, and the other a tyrant whose power is controlled, so that he cannot be called a king? Or how would they differ more than two shepherds, one of whom may by per-

mission play the part both of a sheep and a leopard towards his flock, whilst the other, though he be inclined to do mischief, yet is not permitted? Who cannot discern that good and evil are opposites, and that supposing God by virtue of His omnipotence, to be capable of willing and doing both one and the other, He would in fact be able to will and to do nothing at all, and consequently would have no power, much less omnipotence? It would happen in such a case, as if two wheels, that had a contrary motion, should act upon each other; the consequence of which opposite actions would be, that they would both stop, and remain altogether at rest: or as if a ship, and a violent current wherein it was sailing, should have contrary directions; so that the ship must inevitably be either carried away and lost, or else must rest at anchor: or as if a man had two wills that were at variance together, of which one must necessarily be at rest, whilst the other was in action; or supposing both to be in action at once, the man's mind must become a prey to giddiness or delirium.

58. If the omnipotence of God, according to the prevailing belief of the times, be allowed to be absolute, and equally capable of effecting both good and evil, would it not be possible, nay, would it not be easy, for God to exalt the whole kingdom of hell into heaven, to change devils and satanical spirits into angels, and to purge every sinner upon earth, in a moment, from his sins, to renew, to sanctify, and to regenerate him, and to make him a child of grace instead of a child of wrath, in other words, to justify him, merely by the application and imputation of the righteousness of His Son? But God, by virtue of His omnipotence, cannot effect such things, because they are contrary to the laws of His own order established in the universe, and at the same time contrary to the laws of order prescribed to every particular man, which require a mutual tendency to conjunction on both sides, before God and man can be conjoined together, as

will be seen more clearly in the progress of this work. From this infatuated opinion and belief respecting the omnipotence of God it would follow, that God hath the power to change the nature of a goat in any person into the nature of a sheep, and at His own good pleasure to remove him from His left hand to His right; or that He could, at His will, transmute the spirits of the dragon into angels of Michael; or give an eagle's sight to one who was intellectually blind as a mole; or, in short, make a man a dove, who was before like an owl: all which things are out of God's power to effect, inasmuch as they are contrary to the laws of His own order, notwithstanding His continual inclination and endeavour to effect them. If the power of God were thus absolute, He would never have permitted Adam to obey the serpent, and eat the fruit of the tree of the knowledge of good and evil; neither would He have suffered Cain to murder his brother; nor David to number the people; nor Solomon to erect temples to idols; nor the kings of Judah and Israel to profane the temple, as they so often did; nay, had His power been able to effect it, He would certainly have saved the whole race of mankind, without exception, through the redemption wrought by His Son, and would have rooted out all the powers of darkness in hell. The gentiles of old ascribed such absolute omnipotence to their gods and goddesses, which gave birth to the fabulous stories related of them; as to the story of Deucalion and Pyrrha, how the stones they threw behind them became men; and to that of Apollo, how he changed Daphne into a laurel; and to Diana's turning a huntsman into a stag; and to another of their gods metamorphosing the virgins of Parnassus into magpies. A similar belief prevaieth at this day respecting the divine omnipotence, which has given birth to so many fanatical and heretical opinions, in every country where there is any religion.

59. IV. THAT GOD IS OMNISCIENT, THAT IS, PER-

CIEVETH, SEETH, AND KNOWETH, ALL AND EVERY THING, EVEN TO THE MOST MINUTE, THAT IS DONE ACCORDING TO ORDER, AND BY THAT MEANS ALSO WHATSOEVER IS DONE CONTRARY TO ORDER.

That God is omniscient, that is, perceiveth, seeth, and knoweth all things, is a consequence of His being Wisdom Itself, and Light Itself; and it is wisdom itself which perceiveth all things, and light itself which seeth all things. That God is Wisdom Itself, was shewn above; and that He is Light Itself, is owing to His being the sun of the angelic heaven, which illuminates the understandings of all angels and of all men: for as the eye is enlightened by the light of the natural sun, so the understanding is enlightened by the light of the spiritual sun; nor is it only enlightened, but it is also filled with intelligence in proportion to the love with which it receiveth it, inasmuch as that light in its essence is wisdom; wherefore David saith, THAT GOD DWELLETH IN INACCESSIBLE LIGHT; and it is written in the Revelation, "*That in the New Jerusalem they need no candle, because the Lord God enlighteneth them;*" and in John, "*That the Word, which was with God, and which was God, is the light that illuminateth every man who cometh into the world:*" by the Word is signified the divine wisdom. Hence it is, that the angels enjoy a brightness of light in proportion as they are perfected in wisdom: and hence also it is, that in the Word, where light is mentioned, wisdom is understood.

60. That God perceiveth, seeth, and knoweth all things, even to the most minute, which are done according to order, is a consequence of the nature of order, which deriveth its universality from the singulars of which it is composed; for singulars considered collectively are termed a universal, as particulars considered collectively are called a whole (*commune*); and the universal, together with all its most singular component parts, is a work that coheres together as one; so that no one part can be touched and affected, but

all the rest have some perception of it. It is owing to this quality of order, obtaining in the universe, that a like quality obtaineth in every part of creation; as may appear in many instances taken from visible objects. The human body, for example, consisteth of general and particular parts; and the general parts include particulars in them, and are so neatly and fitly connected with them, that they have a mutual dependence upon each other: this effect is owing to every member being enclosed in a common coat or covering, which insinuateth itself into all the particular parts of which the member is composed, for the purpose of producing unity of action in every function and service. As for example: the coat or covering of every muscle entereth into every particular moving fibre, and supplies them with a covering from itself: in like manner the coats of the liver, of the pancreas, and of the spleen, enter into all the particular parts within: so the pleura entereth into the inner parts of the lungs; and so also doth the pericardium into all and every part of the heart; and in general, the peritonæum, by anastomoses, or inosculation, with the coverings of all the viscera: the like obtaineth in the meninges of the brain, which, by means of small threads emitted from them, enter into all the minute glands beneath, and through them into all the nervous fibres, and through the fibres into all parts of the body; which is the reason why the head, from the brain contained in it, governeth the whole body, with all its parts, as its subjects. These cases are adduced from the visible objects of creation, to give some idea how God perceiveth, seeth, and knoweth all things, even to the most minute, that are done according to order.

61. That God, from the things which are according to order, perceiveth, knoweth, and seeth all and every thing that is done contrary to order, is a consequence of His not keeping man in evil, but withholding him from it, thus not leading him, but striving with him. From this continual

striving, struggling, resistance, repugnance, and re-action, of evil and the false against His good and truth, that is, against Himself, God perceiveth both their quantity and their quality, which is a consequence of His omnipresence in all and every part of His own order, and at the same time of His omniscience in all and every thing that occurs or exists therein; just as an ear well tuned, and formed to harmony, distinctly perceives the quantity and quality of discord arising from sounds that are unharmonious and dissonant; or as the senses of a man in the full enjoyment of pleasure have a quick perception of what is disagreeable; or as the eye, attentive to a handsome object, is more sensible of its beauty, when it is contrasted with deformity; for which reason it is usual with painters to introduce an ugly figure as a foil to that which they are desirous to set off to advantage. The case is exactly the same with good and truth; for during the contrary action of evil and the false, the perception of them is rendered more distinct by such opposition. For whosoever is principled in good, can perceive evil; and whosoever is principled in truth, can see what is false; and the reason is that good is in the heat of heaven, and truth in its light; whereas evil is in the cold of hell, and the false in its darkness. This may appear in a clearer light from this circumstance, that the angels of heaven can see whatsoever is doing in hell, and also what monsters are therein; but the spirits of hell, on the other hand, cannot have the least discernment of what is doing in heaven; nor can they see the angels that dwell there, any more than if they were blind, or were looking upon mere air or æther. They whose understandings enjoy the light that shines from wisdom, are like men standing at noon-day on the top of a mountain, who have a distinct view of all things below; and they who enjoy still superior light, are like persons in the same situation, who, by the aid of a telescope, see the surrounding and lower objects, as if they were

close to them; but they who see by the fallacious light of hell, arising from the confirmation of falsities, are like men standing upon the same mountain at midnight, with lanterns in their hands, who see no objects but what are near at hand, and those indistinctly as to their shapes, and confusedly as to their colours. Where men enjoy some degree of the light of truth, and yet live in evil of life, they at first see truths, whilst they are in the delight arising from the love of evil, just as a bat seeth linen hanging in a garden, to which it flies as to its place of retreat and safety; and afterwards, with respect to the perceptions of truth, they become like insects of the night, and lastly like owls; and when this is the case, they may be compared with a chimney-sweeper sticking fast in a smoking chimney, who, when he raises his eyes upwards, seeth the sky through the smoke, but when he looketh downwards, seeth the fire from whence that smoke proceedeth.

62. It is to be observed, that the perception of opposites differs from the perception of relatives; for opposites are things that are without, and contrary to, those which are within. An opposite hath birth from the cessation of existence in some one thing, and the rising up of another at that time with a tendency contrary to what the former had, acting as a wheel against a wheel, or as a stream against a stream; but relatives have respect to the disposition of a variety and multiplicity of things in suitable and agreeable order; as of precious stones of different colours in the stomacher of a queen, or of different-coloured flowers in an ornamental garland. Relatives therefore exist in each opposite, both in the good and in the evil, in the true and in the false, consequently both in heaven and in hell; but the relatives in hell are all opposite to the relatives in heaven. Now since God perceiveth, and seeth, and thereby knoweth, all the relatives in heaven, by virtue of the order in which He Himself is, and in consequence there-

of perceiveth, seeth, and knoweth all the opposite relatives in hell, which follows from what has been said above, it is evident that God is omniscient in hell, as well as in heaven, and also amongst men upon earth ; and that He thus perceiveth, seeth, and is acquainted with their evils and falses. by virtue of the good and truth in which He Himself is, and which in their essence are Himself: for it is written, "*If I climb up into heaven, Thou art there; if I spread my [bed] in hell, behold Thou art there;*" Psalm cxxxix. 8: and in another place, "*Though they dig into hell, thence shall My hand take them,*" Amos ix. 2, 3.

63. V. THAT GOD IS OMNIPRESENT IN ALL THE GRADATIONS OF HIS OWN ORDER, FROM FIRST TO LAST.

The omnipresence of God in all the gradations of His own order, from first to last, is effected by means of the heat and light from the sun of the spiritual world, in the midst of which He dwelleth. By the instrumentality of this sun, order was first established, and there is a continual efflux of heat and light issuing thence, which pervade every part of the universe, from first to last, producing life in men and animals, and also the vegetative soul that belongs to every germination that grows upon the face of the earth. This heat and light enter by influx into all and every part of the universe, causing each subject therein to live and grow according to the order impressed on each at the creation; and inasmuch as God is not extended, and yet filleth every expanse of the universe, therefore He is omnipresent. That God is in all space without space, and in all time without time, and that consequently the universe, as to essence and order, is the fulness of God, has been shewn elsewhere; and this being the case, it follows, that by His omnipresence He perceiveth all things, by His omniscience provideth for all things, and by His omnipotence operateth all things; whence it is plain, that omnipresence, omniscience, and om-

nipotence, make one, or that one supposeth the others, so that they cannot admit of separation.

64. The divine omnipresence may be illustrated by the marvellous presence of angels and spirits in the spiritual world; in which world, as there is no space, but only the appearance of space, one angel or spirit may, in an instant, be made present with another, supposing only that they are in the same affection with regard to love, and thereby think alike; for difference with regard to these two circumstances is what causes the appearance of space. That such is the nature of presence in the spiritual world, was made plain to me from this consideration, that there I could see Africans and Indians very near me, although they are so many miles distant here upon earth; nay, that I could be made present with the inhabitants of other planets in our system, and also with the inhabitants of planets that are in other worlds, which revolve about other suns. By virtue of such presence, not of place, but of the appearance of place, I have conversed with apostles, departed popes, emperors, and kings; with the founders of the present church, Luther, Calvin, and Melancthon; and with others from distant countries. Such then being the presence of angels and spirits, what limits can be set to the divine presence in the universe, which is infinite? The cause why angels and spirits enjoy such presence, is, because every affection of love, and thence every thought of the understanding, is in space without space, and in time without time; for every one hath the power to think of a brother, relation, or friend, in the Indies, and thereby to bring him, as it were, present to his view; in like manner he may be affected with love towards him by recollection. These considerations then, which are familiar to every man, will serve in some measure to illustrate the divine omnipresence; and the subject is capable of receiving still further light from the power of human thought and reflection, which can make things as it were present before

our eyes that we barely recollect to have seen at some distant time and place. Nay, corporeal vision hath in some degree a like power of removing the distance of bodies, and making them present with us ; for were there no intermediate bodies to be the measure of distance, the eye would not perceive that any distance existed, and consequently would see remote objects as if they were close at hand. The sun itself would appear near to the eye, and even within it, as writers on optics have shewn, supposing that no intervening objects discovered its remoteness. Man's intellectual and corporeal vision have each this power of removing distance, and promoting the presence of bodies, in consequence of the spirit within using the outward eye to see through ; but other animals have not the like power, because they do not enjoy spiritual vision. From these considerations then it is very evident, that God is omnipresent in all the gradations of His own order from first to last : that He is also omnipresent in hell, was shewn in the foregoing article.

65. VI. THAT MAN WAS CREATED A FORM OF DIVINE ORDER.

That man was created a form of divine order, is a consequence of his being created an image and likeness of God ; wherefore since God is Order Itself, man was created an image and likeness of order. There are two origins from which order exists, and by which it subsists, divine love, and divine wisdom ; and man was created a receptacle of them both ; consequently he was created in the order according to which these two principles operate in the universe, and particularly into that according to which they operate in the angelic heaven ; for by virtue of such operation that whole heaven is a form of divine order in its largest portraiture, and appears in the sight of God as a single man : there is also a plenary correspondence between that heaven and man, insomuch that there is not a single society in that heaven which doth not correspond with some

member, viscus, or organ in man. It is therefore common to say in heaven, that such a society is in the province of the liver, or the pancreas, or the spleen, or the stomach, or the eye, or the ear, or the tongue, and so forth ; the angels also know in what district, or jurisdiction, of any part of man they dwell. The truth of this hath been evinced to me by ocular demonstration ; for I have seen a society of angels, consisting of several thousands, appear as a single man ; whence it was evident to me, that heaven in the complex is an image of God, and an image of God is a form of divine order.

66. It is to be observed, that all things which proceed from the sun of the spiritual world, in the midst of which is Jehovah God, have some resemblance of man, and that consequently, whatsoever things exist in that world have a general tendency to the human form, which, in their inmost essences, they exhibit ; whence all the visible objects in that world are representatives of man. Animals of all kinds, which are likenesses of the affections of love, and of the thoughts thence generated, in the bosoms of the angels, appear there ; in like manner shrubberies, flower-gardens, and green fields, in each of which the angels are enabled to discover what particular affection this or that object representeth : and what is very wonderful, when their inmost sight is opened, they know their own image in each object ; the reason of which is, because every man is his own peculiar love, and his own peculiar thought arising from that love ; and inasmuch as the affections, and the thoughts thence derived are various and manifold in each particular man, and some of them represent the affection of one animal, and some of another, therefore the images of their affections, are thus expressed : but more will be said on this subject in the article hereafter concerning creation. From these considerations it is also evident, that the end of creation was the formation of an angelic heaven out of the human race ; and

consequently the end was man, in whom God may dwell, as in His peculiar receptacle; which is the true cause why man was created a form of divine order.

67. God before creation was Love Itself, and Wisdom Itself, in their respective tendencies to effect uses; for love and wisdom, without use, are mere volatile existences in the mind, which do really take wing, and fly away, unless they be fixed firm in uses; and may be compared in that case with birds, which take their flight over an extensive ocean, but at last fall down through fatigue, and perish in the waters. Hence it appears, that the universe was created by God for the existence of uses, on which account it may with propriety be called a theatre of uses; and since man is the principal end of creation, it follows of consequence, that all and every thing was created for the sake of man, and therefore that all the properties of order, both in general and in particular, were collated into him, and concentrated in him, to the intent that God by him might effect the chiefest and primary uses. Love and wisdom, without their third attendant, use, may be likened to the sun's heat and light, which, unless they operated upon men, animals, and vegetables, would be mere vain things, but which become real by such influx and operation. There are three things which follow each other in order, end, cause, and effect; and it is well known in the learned world, that the end is nothing, unless it regardeth the efficient cause; and that the end together with this cause are nothing, unless they produce the effect: the end and the cause may indeed be abstractedly contemplated in the mind, but still it should be with a view to producing some effect, which the end intendeth, and the cause promoteth. The case is similar with regard to love, wisdom, and use; it is use which love intendeth, and produceth by wisdom; and when use is produced, love and wisdom acquire then a real existence, and in this make for themselves a habitation and a seat, where

they may be at rest as in their proper house. So also it is with man, in whom the love and wisdom of God abide, whilst he is promoting uses ; and for the sake of this end, the promotion of divine uses, he was created an image and likeness, that is, a form of divine order.

68. VII. THAT MAN HATH POWER AGAINST EVIL AND THE FALSE, FROM THE DIVINE OMMIPOTENCE, AND WISDOM RESPECTING GOOD AND TRUTH, FROM THE DIVINE OMNISCIENCE, AND IS IN GOD BY VIRTUE OF THE DIVINE OMNIPRESENCE, ONLY IN PROPORTION AS HE LIVETH ACCORDING TO DIVINE ORDER.

That man hath power against evils and falses, from the divine omnipotence, in proportion as he liveth according to divine order, is owing to this, that none can resist evils and the falses thence originating, but God alone ; for all evils and the falses thence originating are from hell, and are there connected as one single body, just as all the varieties of good and truth are connected in heaven. For, as was observed above, the whole heaven appeareth before God as a single man, and, on the other hand, the whole hell as a single gigantic monster ; wherefore to oppose one single evil, or one single false originating from evil, is to oppose that gigantic monster, or hell, which none can do but God, by virtue of His omnipotence ; from whence it is evident, that unless man approach the Omnipotent God, he hath no more power of himself against evil and the false thence originating, than a fish hath against the ocean, or a flea hath against a whale, or a grain of sand hath to oppose a falling mountain ; nay, a locust might more easily withstand an elephant, and a fly a camel, than man in such a case might withstand hell. Moreover, man hath still less power against evil and the false thence originating, by reason that he is born into evil, and evil hath no power to act against itself. Hence it follows, that except man liveth ac-

according to order, that is, except he acknowledgeth a God. His omnipotence, and his protection thereby against hell; and except he further, on his part also, fight against evil in himself, (for this likewise, as well as the former, is a law of order) he must of necessity sink down into hell, be overwhelmed in it, and be tossed and driven by the storms of various evils, one after another, like a little bark in a tempestuous sea.

69. The cause why man hath wisdom respecting good and truth, from the divine omniscience, in proportion as he liveth according to divine order, is, because all love of goodness, and all wisdom of truth, or all the good of love, and all the truth of wisdom, are from God. This is agreeable to the confession of every church in Christendom; whence it follows, that man cannot be interiorly principled in any truth of wisdom, but from God, who is omniscient, that is, hath infinite wisdom. The human mind is divided into three distinct degrees, like the angelic heaven; and hence may be elevated to a degree higher and higher, or depressed to a degree lower and lower; but in proportion as it is elevated to the higher degrees, it is exalted to wisdom, because it hath a proportionable admission into the light of heaven, which admission can only be effected by God; and so far as it is elevated into that light, it becometh a man; but so far as it is depressed to the lower degrees, it sinketh into the false light of hell, and becometh not a man, but a beast. It is for this reason that man standeth erect upon his feet, and looketh upwards with his face towards the firmament, and can raise his eye even to behold the zenith; whereas a beast standeth on his feet in a posture parallel with the ground, to which every feature of his face is incline,¹ so that it is with difficulty he can raise his countenance upwards to behold the heavens. The man who raiseth his mind towards God, and acknowledgeth every truth of wisdom to proceed from Him, and at the same time liveth

according to order, is like one standing on an high tower, who seeth a populous city below, and can discern what is doing in the streets; but the man who confirmeth himself in a belief, that every truth of wisdom is derived from his own natural light, and consequently from himself, is like one confined in a cavern under that tower, who through its clefts looketh towards the same city, but can discern nothing therein save the wall of some one house, and how the bricks of which it is built are cemented together. Moreover the man who draweth wisdom from God, its true source, is like a bird flying aloft, which enjoys a wide and extensive view of whatever is contained in the gardens, woods, and villages beneath, and directeth its flight to whatever is required for its use; but the man who draweth wisdom from himself, without a belief that it is from God, is like a hornet flying close along the ground, which lights upon the first dunghill in its way, and regales itself in its stench and filthiness. Every man, so long as he liveth upon earth, walketh in a midway between heaven and hell, and consequently is in equilibrium, so as to have a freedom of will either to look upward towards God, or downward towards hell; if he looketh upward towards God, he acknowledgeth that all wisdom is from Him, and as to his spirit is actually in consort with angels in heaven; but if he looketh downward, as every one doth who is under the influence of falses originating from evil, he is then, as to his spirit, actually in consort with devils in hell.

70. The cause why man, by virtue of the divine omnipresence, is in God, in proportion as he liveth according to order, is, because God is omnipresent, and wherever He is in His own divine order, there He is as in Himself, inasmuch as He is Order Itself, as was shewn above. Now since man was created a form of divine order, God is in him; and so far as man liveth according to divine order, God is in him after a full and plenary manner; but if He

doth not live according to divine order, God is still in him, but then He is only in the highest regions of the soul, so as to give the capacity of understanding what is true, and of willing what is good, that is, He gives capacity to understand, and inclination to love; but in proportion as a man liveth contrary to order, in the same proportion he closeth up the inferior regions of his mind or spirit, and so preventeth God from descending and filling those inferior regions with His presence, the consequence of which is, that God is in him, but he is not in God. It is therefore a general canon in heaven, that God is in every man, whether he be evil or good, but that man is not in God, unless he liveth according to order; for thus the Lord expresseth His desire, not only that He should be in man, but that man should be in Him, "*Abide in Me, and I in you,*" John xv. 4. That man is in God by a life according to order, is a consequence of the divine omnipresence throughout the universe, and all its component parts, in their inmost essences, for these are in order; but where there is a contrariety to order, as is the case with those things alone that are without and below the inmost essences, there God is omnipresent by a continual struggle with them and a perpetual endeavour to reduce them to order; in proportion therefore as a man suffereth himself to be reduced to order, God is omnipresent in the whole of him, and consequently God is so far in him, and he in God. The absence of God from man is as impossible to be supposed, as the absence of the sun, by heat and light, from the earth; earthly objects however do not enjoy the sun's virtue, but as they are recipient of his proceeding heat and light, as is the case in spring and summer. This reasoning may be applied to the omnipresence of God; for a man is only under the influence of spiritual heat and spiritual light at the same time, that is, under the influence of the good of love and the truths of wisdom, in proportion as he liveth in and according to order. Spiritual heat and light

however differ from natural heat and light in this respect, that natural heat departeth from the earth and its objects during winter, and the light departeth during night, in consequence of the earth's rotations round its own axis and revolutions round the sun; whereas spiritual heat and spiritual light are subject to no such vicissitudes, God being present with every one by the instrumentality of His sun, which undergoeth no changes as the sun of this world apparently doth. There is indeed a turning away from that sun on man's part, just as the earth turneth from its sun: when man turneth himself away from the truths of wisdom, he is like the earth in the night turned from its sun, and when from the good influences of love, he is like the earth turned from its sun in winter. Such is the correspondence between effects and uses derived from the sun of the spiritual world, and effects and uses derived from the sun of the natural world.

71. I shall here subjoin three MEMORABLE RELATIONS. —First. I once, when in the spiritual world, heard a noise like the roaring of the sea under my feet; and on my inquiring what it was, a person informed me that it was a disturbance raised by a crowd of people in the lower parts of the earth, which lie immediately over hell: and presently the ground, which formed a kind of roof over their heads, opened asunder, and lo! through the opening there flew forth birds of night in numerous flights, which spread themselves on my left hand; immediately after them rose out locusts, which leaped on the grass, and made a desert wherever they came; and in a little while I heard alternately a sort of mournful note uttered by the birds of night, and a confused clamour on another side, as if it issued from spectres in the woods. After this I saw beautiful birds descending out of heaven, which spread themselves on my right

hand; they were remarkable for the lustre of their wings, which shone like gold, interspersed with streaks and spots as of silver, and some of them had crests on their heads in the form of crowns. Whilst I was looking and wondering at these sights, suddenly there arose a spirit from the lower part of the earth where the disturbance was, who had the art to transform himself into an angel of light; and he cried with a loud voice, "Where is the man who speaketh and writeth concerning the order, by which the Omnipotent God hath bound Himself with regard to man? For we have heard his tenets in our lower world." When he had uttered these words, and had emerged from the opening beneath, he came running towards me along a paved way, and instantly assuming the appearance of an angel of heaven, he thus addressed me in a feigned tone of voice: "Art thou the man who thinkest and speakest concerning order? If so, tell me briefly what is meant by order, and what are its chief properties." I replied, "I will acquaint thee with some of its general laws, but I cannot enter into particulars, because thou art not able to comprehend them;" and I said, "I. That God is Order Itself. II. That He created man from order, in order, and to order. III. That He created his rational mind according to the order of the whole spiritual world, and his body according to the order of the whole natural world, on which account man was called by the ancients a micro-uranos, or little heaven, and a microcosm, or little world. IV. That hence it is a law of order, that man should submit his microcosm, or little natural world, to be governed by his micro-uranos, or little spiritual world. V. That a consequent law of order is, that it is man's duty to introduce himself into faith by truths derived from the Word, and into charity by good works, and thus to reform and regenerate himself. VI. That it is a law of order, that man should purify himself from sins by his own labour and power, and not stand idle under a conceit of his inability

ot do so, in a vain expectation that God will wipe away his sins in an instant. VII. It is a further law of order, that man should love God with all his soul, and with all his heart, and his neighbour as himself, and not wait, and expect, that such love should be immediately inserted by God into his mind and his heart, as bread is put into his mouth : with many other particulars to the same purport." When that Satanic spirit had heard these words, in a mild and gentle tone of voice, which he had the artifice to assume, he thus replied : " What is this that thou assertest ? Must man of his own ability introduce himself into order by the practice of its laws ? Dost thou not know that man is not under the law, but under grace, and that all is of free gift, and that he can take nothing of himself except it be given him from above, and that in regard to spiritual things he hath no more ability to act of himself, than the pillar of salt had into which Lot's wife was turned, or than Dagon the idol of the Philistines in Ekron, and that consequently it is impossible for man to effect his own justification, for which faith and charity are requisite ?" In reply to these questions, I only said, " It is a further law of order, that man by his own labour and power should procure faith by means of truths collected from the Word, but yet should believe that he hath not a grain of faith from himself, but all from God ; and further, that man, by his own labour and power, should work out his own justification, but yet with this full belief, that not a jot of such justification is from himself, but all from God. Is it not commanded, that man should believe in God, and love Him with all his strength, and his neighbour as himself ? and how could these duties have been commanded by God, unless man had the power to obey, and practise them ?" When the Satanic spirit heard this, his countenance changed, and his complexion, which was at first fair, became by degrees swarthy and black ; and then addressing me in this his proper character, he said, " Thou speak-

est paradoxes upon paradoxes ;” and instantly he sunk down to his own place, and disappeared. The birds on my left hand, together with the spectres, then uttered strange unusual cries, and immediately cast themselves into the sea, which is there called *Suph*, or the Red Sea, whither the locusts followed them : so the air was purified, and the earth rid, of those fierce creatures ; the tumult below ceased, and all became tranquil and serene.

72. THE SECOND MEMORABLE RELATION.

I once heard an uncommon murmur at a distance, and being in the spirit, I followed the direction of the noise, until I arrived at the place whence it proceeded ; where I found a company of spirits disputing together about IMPUTATION and PREDESTINATION : they were Hollanders and Englishmen, with a few from other countries intermixed ; and these latter cried out, at the conclusion of every argument, *Admirable ! Admirable !* The subject of dispute was, why God doth not impute the merits and righteousness of His Son to all and every person created, and afterwards redeemed by Him ; and the tenor of their enquiry was to this effect : “ Is not God omnipotent ? And cannot He therefore, if He please, change Lucifer, the dragon, and all that are called the goats on His left hand, into archangels ? For is He not omnipotent ? Why doth He permit the iniquity and impiety of the devil to triumph over His Son’s righteousness, and over the piety of His own true servants ? What is more easy than for God to bestow faith, and thereby salvation, upon all ? Would not the pronouncing a single word be sufficient for such a purpose ? If all then are not saved, doth He not act contrary to His own declaration, that He wisheth not the death of a sinner, but that all should have everlasting life ? Declare to us therefore, from whom proceedeth, and in whom resteth, the cause of the damnation of those who perish.” A certain

Hollander, then, who maintained the predestinarian and supralapsarian doctrine, replied, "Is it not in the disposal and good pleasure of Omnipotence to make His vessels as He liketh? And shall the clay find fault with the potter, because he hath not made it a vessel of honour?" And another said, "The salvation of every one is in the hand of God, as a balance in the hand of him that useth it." There were standing, at a little distance, certain spirits distinguished for simplicity of faith, and uprightness of heart, some with their eyes inflamed, some appearing to be stupefied, some as if intoxicated, and some as it were in a state of suffocation, by the preceding discourse; who muttered one to another, "What have we to do with these wild extravagancies? These people are certainly infatuated with this their favourite faith, that God imputeth the righteousness of His Son, and sendeth His Holy Spirit to give the pledges and proofs of that righteousness, to whatever persons, and at whatever times, He pleaseth; and that, lest man should claim any merit to himself in the work of salvation, he must be like a stone in the business of justification, and as a stick with regard to spiritual improvements." And immediately one of them made his way into the crowd, and thus addressed them with a loud voice: "O foolish people, how trifling and groundless are your reasonings! Ye seem totally ignorant that the Omnipotent God is Order Itself, and that the laws of order are ten thousand times ten thousand, being equal in number to the truths contained in the Word; and that God cannot possibly act contrary to them, because that would be to act contrary to Himself, and therefore not only contrary to righteousness, but also to His own Omnipotence." Whilst he was thus speaking, he saw on his right hand, as it were, a sheep and a lamb, and a dove upon the wing, and on his left hand, a goat, a wolf, and a vulture; and he said, "Do you suppose it possible for God, by His omnipotence, to turn that goat into a sheep, or that wolf into a lamb, or that

vulture into a dove, or the contrary? No; for it is contrary to the laws of His order, one tittle of which cannot fall to the ground, as He Himself hath declared: how then can He impart the righteousness of His Son's redemption to one who spurns at the laws of that righteousness? Or how can righteousness commit unrighteousness, by predestinating any to hell, and casting them into that fire, which the devil kindleth and feedeth? O foolish and carnal people, your faith hath seduced you, and hath become in your hands like a snare to catch doves." On hearing these words, a certain magician formed as it were a snare or gin, after the image of that faith, and hung it in a tree, saying, "Observe and see how I shall catch that dove;" but just as he spoke, a hawk flew towards the snare, and entangled his neck in it, and was taken; whilst the dove, seeing the hawk, flew past and escaped: then all who stood by were amazed at the sight, and cried out, "Behold in this sportive image a proof of God's righteousness."*

73. The next day there came to me several of the same company, who favoured the doctrine of predestination and imputation; and they said, "We are like men drunken, not with wine, but with the discourse we heard yesterday about omnipotence and order, and with the conclusion which the speaker deduced, that as omnipotence is divine, so likewise is order; nay, that God Himself is Order, and that there are as many laws relating to it, as there are truths contained in God's Word, which amount not to thousands only, but to ten thousand times ten thousand; and that God is bound to the observance of His own laws declared therein, and man to his: but according to this supposition what are we to understand by divine omnipotence? If it be tied up by laws,

* This circumstance will not seem strange to the reader, if he considers what was observed in the note at n. 16;—that in the spiritual world, all things, though real, are yet representative and significative, having a correspondence with the affections and thoughts of the spiritual inhabitants.

it is no longer absolute ; and is not the power of God in such a case inferior to that of an earthly monarch, who can change the laws of justice at his pleasure, and act with an absolute authority, either like that of Octavius Augustus, or like that of Nero ? From the moment we thought of omnipotence as bound by laws, we became as it were drunken, and are now ready to faint away, unless some remedy be immediately applied : For it hath been our custom, in consequence of our faith, to pray unto the Father, that He would be merciful to us for the sake of His Son ; and we have been used to believe, that He can be merciful, and forgive sins to whomsoever He pleaseth, and save whomsoever He willeth ; and we durst not rob Him of the smallest prerogative of His omnipotence ; wherefore to bind God with the chains of any of His own laws, appeared to us a great wickedness, because it seemed opposed to His omnipotence." When they had spoken these words, they looked on me, and I on them : and observing their amazement, I said, "I will intreat the Lord for you, and will thereby procure you a remedy, by the illustration of the subject of your doubts ; but at present I shall adduce some examples only. The Omnipotent God created the world from the order which is in Himself, consequently agreeably to the order in which He Himself is, and according to which He ruleth : and He stamped on the universe, and on all its parts, as on man, on beast, on birds and fishes, on worms, on every tree, and on every herb, its own particular order. For instance, the laws of order prescribed to, or stamped on, man, are, that he acquire for himself truths from the Word, weigh and digest them, according to his best natural and rational powers, and thus furnish himself with what may be called natural faith ; in which case the laws of order on God's part are, that He will approach, and fill those truths so acquired with His own divine light, and thus communicate a divine essence to man's natural faith, which of itself is only science and per-

suasion, and which can only become saving faith by this process. The case is the same with respect to charity, as will appear in these few instances: God, according to His laws, cannot remit sins to any person, but in proportion as that person, according to his laws, ceaseth from them; nor can God spiritually regenerate any person, but in proportion as that person, agreeably to His laws, naturally regenerateth himself. God is continually striving to regenerate, and thus to save, every man, but He cannot effect His purpose except man prepareth Himself to become a receptacle, and by this maketh the way smooth for God's approach, and openeth the door for His admission: as a bridegroom cannot enter into the chamber of a virgin not betrothed to him in marriage, for she shutteth the door, and locketh herself in; but when she becometh a bride, she then giveth the bridegroom the key. God could not, with all His omnipotence, have redeemed mankind, unless He had Himself been made Man; nor could he have made His Humanity Divine, unless it had been at first like the humanity of an infant and afterwards like that of a child, and lastly had formed itself into a receptacle and habitation, into which its Father might enter, which was effected by fulfilling all things contained in the Word, that is, all the laws of order therein; for in proportion as this was accomplished, the Humanity united itself to the Father, and the Father united Himself to the Humanity. But these are only a few instances, adduced for your satisfaction, and to convince you that divine omnipotence is within the bounds of order, and that its government, which is called providence, is according to order, and that it acteth continually, and eternally, in conformity with the laws of its own order, which it cannot contradict, nor change as to a single tittle, inasmuch as order, with all its laws is Himself." When I had ended these words, a radiant light of a golden tinge darted in through the roof, and presented an appearance of cherubs

flying in the air : and its ruddy glow shone upon some who were present, on that part of their temples which is nearest the occiput, but not as yet on the fore part of their temples ;* for they muttered to each other, saying, “ We are still ignorant what omnipotence is : ” but I replied, “ It will be revealed to you, as soon as the foregoing considerations have become productive by the accession of some degree of light.”

74. THE THIRD MEMORABLE RELATION.

I once observed, in the spiritual world, a concourse of people at a distance, with caps upon their heads ; the caps† were some of them bound around with silk, and these were of the ecclesiastic order ; the caps of others had their borders adorned with bands of gold, and these were of the civil order, all of them men of deep learning and erudition : beside these, I observed others who wore a sort of turbans on their heads, and these were illiterate men. As I drew near, I heard them conversing together about the unboundedness of the divine power, urging, “ that if it proceeded according to any appointed laws of order, it would not in such case be unlimited, but limited ; and consequently would only be power, but not omnipotence ; whereas how plain is it to see, that no necessity of law can compel omnipotence to act after any one particular stated manner, in preference to another ! Certainly whilst we conceive omnipotence to be determined by any particular laws of order, our pre-conceived ideas fall down like a hand bereft of the staff on which it leaned.” Several of them then, observing

* This was to denote that they did not yet see and perceive clearly the things which had been spoken, although they had begun to conceive some faint ideas concerning them. For the fore part of the head, according to our author's doctrine of correspondences, signifieth clear and distinct perception ; and the hinder part, a perception more clouded and obscure.

† That the particulars of the dress of spirits correspond unto the particulars of their several states, see n. 177, and seq. of the Treatise on Heaven and Hell.

me approach, came running to me, and with some earnestness exclaimed, "Art thou the man who hast circumscribed God with laws, as with bonds? How rash, and unbecoming is this conduct of thine! Besides, thou hast thus rent in pieces the principles of our faith, on which our salvation is founded: in the midst of which we place the righteousness of the Redeemer, and over this the omnipotence of God the Father, to which we add the operation of the Holy Spirit as a necessary appendage; and we establish the efficacy of this faith from the absolute impotence of man with respect to things spiritual; it being sufficient for him to allow of a fulness of justification as being contained in that faith by virtue of the divine omnipotence: whereas we are informed that thou regardest such a faith as vain and groundless, because it containeth nothing relative to divine order on the part of man." On hearing these words I opened my mouth, and said with a loud voice, "Learn ye the laws of divine order, and after that disclose your faith, and ye will see, as it were, a vast desert, and Leviathan therein, that crooked and oblong serpent, and all around it nets, entangled as it were into an inextricable knot; but do ye, as Alexander is reported to have done; who, when he saw the Gordian knot, drew his sword, cut it in pieces, and thus loosed its intanglements, and throwing it on the ground trod it under his feet." As I uttered these words, the congregation bit their tongues, with an intent to sharpen them for scoffery and abuse; but they were afraid to proceed, for they saw heaven open above me, and heard from thence these words: "Give ear with moderation, whilst ye are taught the nature of order, according to whose laws the Omnipotent God acteth." On this I said, "God from Himself, as from order, created the universe in order, and to order; in like manner He created man, in whom He fixed the laws of His own order, by virtue of which he became an image and likeness of God: the sum and substance of those laws are, that

man should believe in God, and love his neighbour; and in the same proportion as he practiseth those two duties by his own natural powers, he maketh himself a receptacle of the divine omnipotence, and God conjoineth Himself to him, and him to Himself, and hence his faith becometh a living and saving faith, and his actions living and saving charity. It is however to be observed, that God is perpetually present with man, and is continually striving with, and acting upon him, and even toucheth his free-will, but yet never forceth it; for if man's free-will should be forced, his power of abiding in God would be destroyed, and nothing would remain but the abiding of God in man; which latter is common to all, whether on earth, or in heaven, or in hell; for it is hence that they derive their respective principles of power, of will, and of understanding. The reciprocal abiding of man in God is however only effected amongst those, who live according to the laws of order prescribed in the Word; these become images and likenesses of Him, and to these paradise is given for a possession, and the fruit of the tree of life for food; but all others assemble about the tree of knowledge of good and evil, and converse there with the serpent, and eat of the fruit of that tree, and are afterwards expelled out of paradise; nevertheless God doth not forsake them, but they forsake God." These words were understood and approved by those who wore caps, but they who wore turbans denied and contradicted, saying, "Is not omnipotence hereby limited? and doth not a limitation of omnipotence imply a contradiction?" But I replied, "It is no contradiction to act omnipotently according to the laws of justice with judgment, or according to the laws inscribed on love from wisdom; but it is a contradiction to suppose that God can act contrary to the laws of His own justice and love, which would be to act from no principle of judgment and wisdom; yet such a contradiction is implied in this faith of your's, that God can of mere grace

justify an unrighteous person, and enrich him with all the gifts of salvation, and the rewards of life. But I will tell you in a few words what the omnipotence of God is; God by virtue of His omnipotence created the universe, and at the same time introduced order into all and every part; God also, by virtue of His omnipotence, preserveth the universe, and watcheth perpetually over the order established in it with all its laws, and when any thing departeth from order, bringeth it back, and restoreth it again. Moreover, by virtue of His omnipotence, God established the church, and revealed the laws of its order in His Word; and when it lapsed from order, He effected its restoration; and when it lapsed totally, He came down into the world, and, by means of the Humanity which He assumed, clothed Himself with omnipotence, and so restored it again. God, by His omnipotence and omniscience together, examineth every one after death, and prepareth the righteous, or His sheep, for their respective places in heaven, and formeth heaven of them; but prepareth the unrighteous, or the goats, for their respective places in hell, and of them also formeth hell; moreover, He disposeth both heaven and hell into societies and congregations, according to all the varieties of love which prevail in each, and which in heaven are many as the stars in the firmament; and He joineth the heavenly societies in one, that they may be as a single man in His sight; in like manner He joineth together the congregations in hell, that they may be as a single diabolic form; and He separateth the latter from the former by a great gulph, lest hell should do violence to heaven, and lest heaven should be an occasion of torment to hell; for they who are in hell suffer torment in proportion as they receive the influx from heaven. Unless God, by His omnipotence, were thus continually active both in heaven and hell, the bestial nature would enter, and take possession of men, so that no laws of any order would be effectual to restrain them, and thus the human race would entirely perish; these

and the like mischiefs would come to pass, unless God were Order, and omnipotent in order." On hearing these words, they that wore caps departed with their caps under their arms, praising God; for in the spiritual world the intelligent wear caps; not so they who wore turbans, for they were bald, and baldness signifies stupidity and dullness; the latter therefore went away to the left hand, but the former to the right.

OF THE CREATION OF THE UNIVERSE.

75. FORASMUCH as in this first chapter we have treated of God the Creator, we ought also to treat of the creation of the universe by Him, as in the following chapter concerning the Lord the Redeemer, we shall also treat of redemption. None however can form a just idea concerning the creation of the universe, unless the understanding be brought into a state of perception by certain universal knowledges first premised, such as the following: I. That there are two worlds, a spiritual world for angels and spirits, and a natural world for men. II. That in each world there is a sun, and that the sun of the spiritual world is pure love from Jehovah God, who is in the midst of it; and that from that sun proceed heat and light, the heat thence proceeding being in its essence love, and the light thence proceeding being in its essence wisdom; and these two affect the will and understanding of man, the heat his will, and the light his understanding: but that the sun of the natural world is pure fire, and therefore that the heat and light thence proceeding are dead, and that they serve as clothing and aids to spiritual heat and light, by which they may be conveyed to man. III. Further, that the heat and light proceeding from the sun of the spiritual world, and consequently whatever exist-

eth by their means in that world, are substantial, and are called spiritual; and that the heat and light proceeding from the sun of the natural world, and consequently whatever existeth therein by their means, are material, and are called natural. IV. That in each world there are three degrees, which are called degrees of altitude, and consequently three regions, according to which the three angelic heavens are arranged; and that there is a similar arrangement in human minds, which thus correspond with the three angelic heavens; and that other things in each world have a like arrangement. V. That there is a correspondence between the things that exist in the spiritual world, and those that exist in the natural world. VI. That there is an order, in and according to which all and every thing in both worlds was created. VII. That unless a just idea on these subjects be first obtained, the human mind may, by mere ignorance, be easily betrayed into an idea of the creation of the universe by nature, and allow nature to be created by God only in compliance with the authority of the church; but because it knoweth not how this was effected, if it entereth upon a deeper investigation of the subject, it falleth into naturalism, which denies the being of a God. Since however a particular explanation and demonstration of those propositions would require a volume to do them justice; and, beside, do not properly belong to a system of theology; I shall content myself with laying before the reader some MEMORABLE RELATIONS, by which he may conceive an idea of the creation of the universe by God, and after conception may produce a birth representative of such creation.

76. THE FIRST MEMORABLE RELATION.

On a certain day I was engaged in meditation upon the creation of the universe; and this being perceived by some angels above me on the right side, where there were some who had been accustomed to such meditations and reflec-

tions, one of them descended, and invited me up to them. And I was in the spirit, and attended him; and on my entrance into his society, I was conducted to the prince, in whose palace I saw some hundreds assembled, and the prince * in the midst of them. Then one of them accosted me, and said, "We have perceived in our society that thou wast meditating about the creation of the universe, in which meditation we have also sometimes been engaged; but we could never come to any certain conclusion on the subject, by reason that our thoughts were perplexed with the idea of a chaos, as of a large egg, from which the universe and all its parts were brought forth in their respective orders; but we now perceive that so great a universe could not possibly be produced in such a manner. There was also another idea riveted fast in our minds, that all things were created by God out of nothing; and yet we now perceive, that out of nothing nothing can be produced. From these two ideas we have not yet been able so far to extricate our minds, as to discover the nature and manner of creation in any degree of clearness; we have therefore called thee up from the place where we observed thee, to desire that thou wouldst disclose to us thy meditation on this subject." "Your desire," I replied, "shall be granted:" and I said, "This subject had often engaged my meditations, yet to no purpose; but after I was admitted by the Lord into your world, I perceived the impossibility of coming to any just conclusion about the creation of the universe, except it be first known that there are two worlds, one inhabited by angels, and another by men; and that men after death depart out of their world into the other: and then also I saw that there were two suns, one from which all spiritual things proceed, and the other from which all natural things proceed; and that the sun from which all

* That every society of good spirits is under the administration of the most intelligent in it, who act merely from principles of love, and are therefrom in authority, see n. 218, of the Treatise concerning Heaven and Hell.

spiritual things proceed is pure love from Jehovah God, who is in the midst of it, and that the sun from which all natural things proceed, is pure fire. Knowing these truths, I once, when in a particular state of illustration, was enabled to perceive, that the universe was created by Jehovah God, by the instrumentality of the sun in the midst of which He is; and since love cannot exist but in union with wisdom, I saw that the universe was created by Jehovah God, out of His love and by means of His wisdom: and I was convinced of this by all and every thing that I observed both in your world, and in that where I am as to the body. But to explain the several stages and progressions of creation from it's beginning, would take up too much of your time: during however my state of illustration, I perceived that, by means of the light and heat proceeding from the sun of your world, spiritual atmospheres were created, which are substantial in their natures, and that one was derived from another; and they being three in number, and consequently there being three degrees of them, three heavens were also formed, one for the angels who are in the highest degree of love and wisdom, another for angels who are in the second degree, and a third for angels who are in the lowest degree. But because this spiritual universe cannot exist without a natural universe, there to produce it's effects and uses, I perceived that the sun, from which all natural things proceed, was created at the same time; and in like manner, by means of his heat and light, three natural atmospheres were produced, encompassing the former, as the shell of a nut doth the kernel, or as the bark of a tree encompasseth the wood; and lastly, by means of these atmospheres, the terraqueous globe was formed to be the abode of men, beasts, fish, and other animals, and also to bear trees, shrubs, and herbs, on its surface, consisting of different kinds of earth, minerals, and stones. But this is only a rude and general sketch of creation and its progression, the particulars would require

volumes of books to explain; all things however serve to prove, that God did not create the universe out of nothing, since, as you observed, out of nothing nothing can be produced, but He created it by the instrumentality of the sun of the angelic heaven, which is derived from His Esse, and consequently is pure love in union with wisdom. That the universe, which includes both the spiritual and natural worlds, was created out of the divine love by the divine wisdom, is clearly and plainly evidenced by all its parts; and if ye will consider each part in its order and connection, by virtue of the light which illuminateth the perceptions of your understandings, ye will be enabled to see that it must be so. It is to be observed however, that love and wisdom, which are one in God, are not love and wisdom in an abstract sense, but they are in God as a substance, for God is the very, the only, and consequently the first substance and essence, which is and subsisteth in itself. That all and every thing was created out of the divine love, by the divine wisdom, is signified by these words in John: "*The Word was with God, and God was the Word; all things were made by Him, and the world was made by Him,*" chap. i. 1, 3, 10. God, in this passage, signifies divine love, and the Word signifies divine truth, or divine wisdom; for which reason the Word is also called light; and by light, when spoken of God, is signified divine wisdom." As I finished these words, and was preparing to take my leave, some sparks of light, descending through the angelic heavens from the spiritual sun, entered their eyes, and passed thence into the interiors of their minds; and by the illustration of that light they were disposed to favour all that I had said: afterwards they attended me to the outer court of the palace, and the angel, who first introduced me, accompanied me to the house where he found me, and from thence re-ascended to his own society.

77. THE SECOND MEMORABLE RELATION.

One morning, as I awoke from sleep, before it was broad day-light, the sky being very serene, I saw through the window, whilst I was engaged in meditation, as it were a flash of lightning; and presently I heard, as it were, a clap of thunder. Wondering whence this could be, I was informed from heaven, that there were some spirits not far from me, who were engaged in a sharp debate concerning GOD AND NATURE, and that the vibration of light like lightning, and the clapping of the air like thunder, were correspondences, and consequent appearances, of the conflict and collision of arguments, on one side in favour of God, and on the other in favour of nature. The occasion of this spiritual combat was as follows: there were in hell some Satans, who had expressed a desire that they might be permitted to converse with the angels of heaven; "for" said they, "we will clearly prove, that what they call God, the Creator of all things, is nothing but nature; consequently, that God is a word without meaning, unless nature be meant:" and because those Satans believed this to be true with all their heart, and with all their soul, and had a desire to converse with the angels of heaven, they were permitted to ascend out of the filth and darkness of hell, and to converse with two angels at that time descending out of heaven. They were in the world of spirits, which is in the midst between heaven and hell; and the Satans, when they saw the angels, ran towards them with all speed, and cried out in an angry tone of voice, "Are ye the angels of heaven, with whom we are permitted to engage in debate concerning God and nature? Ye are called wise, because ye acknowledge a God; but oh, how simple are ye! for who ever saw God, or who understandeth what God is, or who can conceive that God governeth, or is able to govern, the universe, and all things which it contains? And who but the vulgar, and common herd of mankind, acknowledge what they do not see, nor under-

stand? Besides, what is more evident than that nature is all in all? For is it not nature alone which we see with our eyes, hear with our ears, smell with our nostrils, taste with our tongues, and touch and feel with our hands and bodies? And are not our bodily senses the best evidences of truth? And according to their evidence would not any one swear that this is the truth? For is not respiration, by which the body is kept alive, a plain proof that we breathe nothing but nature? Are not our heads and yours in nature; and have we not from thence an influx into the thoughts, without which influx it would be impossible to think at all?" And in this strain did they continue their attack. When the angels had heard these things, they replied, "This is your method of arguing, because ye are mere sensualists; for all who are in hell have the ideas of their thoughts immersed in the bodily senses, above which they have no power to elevate them; wherefore we excuse your ignorance, inasmuch as evil of life, and a false faith thence derived, have closed up the interiors of your minds, so that ye are incapable of any elevation above the objects of sense, except whilst ye are in a state removed from the evils of life, and the falses of faith; for a Satan can understand truth, as well as an angel, just at the time it is proposed to him, but then he doth not retain it, because evil obliterates truth, and receives only the impressions of the false. But we perceive that ye are now in such a state of removal from evil, and can therefore understand the truth that we speak: wherefore attend to what we now declare unto you." And they proceeded thus: "Ye have lived in the natural world, and have died there, and are now in the spiritual world; have ye, till now, known any thing concerning a life after death? Did ye not, till now, deny such a life, and thereby degrade yourselves to a level with beasts? Had ye before any knowledge of heaven and hell, or of the light and heat of this world, or of your being now no longer within nature,

but above it? for this world and whatsoever it contains is spiritual, and spiritual things are in a sphere above natural, so that not the least part or property of nature, wherein ye have lived, can have admission by influx into this world. But ye, in consequence of believing nature to be a god, or a goddess, believe also that the light and heat of this world are the same with the light and heat of the natural world; and yet they are totally different, natural light being darkness here, and natural heat cold. Moreover, have ye hitherto had any knowledge of the sun of this world, from whence our light and heat proceed? Have ye understood that this sun is pure love, and that the sun of the natural world is pure fire? that the sun of the natural world, which is pure fire, giveth existence and subsistence to nature, but that the sun of heaven, which is pure love, giveth existence and subsistence to life itself, which is love united with wisdom? and that consequently nature, which ye make to be a god, or a goddess, is absolutely dead and lifeless? Under the care of a proper guard, ye may ascend with us into heaven, and we also, under the same protection, can descend with you into hell; and in heaven are to be seen the most magnificent and splendid objects, but in hell the most filthy and unclean; the reason of which difference is, because all in heaven worship God, and all in hell worship nature; and the magnificent and splendid objects in heaven are correspondences, agreeable to the affections of the love of good and truth; but the filthy and unclean objects in hell are correspondences, agreeable to the affections of the love of evil and the false. Judge then from these circumstances whether God or nature be all in all." To this the Satans replied, "In our present state we can conclude, from what you have told us, that there is a God; but when the delights of evil take possession of our minds, we then see nothing but nature." During this discourse the two angels and the Satans were at no great dis-

tance from me, so that I could see and hear them. And behold! I perceived several gathered round them, who in the natural world had been celebrated for their deep learning: and I was surprized to observe, that those great scholars at one time stood near the angels, and at another near the Satans, and that they favoured the opinions of those near whom they stood: and it was given me to understand, that the changes of their situations were changes in the state of their minds, which sometimes favoured one side, and sometimes the other; for, with regard to faith, they were like *Vertumni. Moreover the angels said, "We will declare to thee a great mystery: on looking down upon the earth, and examining those who are most distinguished for their erudition, we have found six hundred out of a thousand to be favourers of nature, and the rest favourers of God; and that these latter became favourers of God in consequence of having maintained frequently in their discourse, and this not from any conviction of their understandings, but only from hearsay, that nature is from God; for frequent discourse from the memory and recollection, gives birth to an appearance of faith, although it may not be grounded in the thoughts and understanding." After this the Satans were entrusted to a proper guard, and ascended with the two angels into heaven, where they saw scenes of the utmost magnificence and splendor; and whilst they remained there in a state of illustration from the light of heaven, they acknowledged the being of a God, and that nature was created to be subservient to the life which is from God, and therefore that it is in itself dead, and hath in itself no power of action, but is acted upon by the life which is from God. Having seen and perceived these things, they descended; and, during their descent, the love of evil returned, closing their

* The ancients designed by this name such persons as sided with any party, so for or against any matter, as just then suited their inclination.

understanding on the upper part, and opening it on the lower; and immediately there appeared above it a dusky shade, sparkling from infernal fire: and as soon as their feet touched the ground, it cleaved asunder beneath them, and they sunk down to their associates.

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78. THE THIRD MEMORABLE RELATION.

The day following, an angel came to me from another society in heaven, and said, "We have heard in our heaven, that in consequence of meditating about the creation of the universe, thou wast invited up into a society in the vicinity of our's, where thou gavest such an account of the creation, as was at the time agreeable to their sentiments, and hath since given them much joy and delight; I will now shew thee how animals and vegetables of every kind were produced by God." And immediately he led me into a large green field, and said, "Look around thee:" and I looked and saw birds of most beautiful colours, some flying, some perching on trees, and some hopping on the ground and plucking the leaves of roses: amongst the birds I observed some doves and swans. When these had disappeared, I saw at a small distance from me several flocks of sheep with lambs, and of goats and kids; and round about them I observed herds of cows and calves, and also of camels and mules, and in a neighbouring grove, stags with high branching horns, and likewise unicorns. When I had looked some time on these objects, the angel said, "Turn thy face towards the east:" and I did so, and saw a garden full of all kinds of fruit trees, as orange trees, citrons, olives, vines, fig-trees, pomegranates, and shrubs of different sorts laden with berries. The angel then said, "Look now towards the south:" and I did so, and saw crops of various kinds of grain, as wheat, oats, barley, and beans, and round about them beds of roses, the colours of which were most beautifully variegated. Towards the



north were groves planted thick with chesnut-trees, palm-trees, linden trees, plane-trees, and trees of several other kinds, all in the richest foliage. When I had sufficiently attended to these scenes, the angel said, "All the objects which thou hast seen are correspondences, agreeable to the affections of love in the angels who dwell in the neighbourhood." He then told me with what particular affections each particular object corresponded; and moreover, that not only those, but likewise every other visible form which they behold, are correspondences, as their houses, with the furniture and utensils contained in them, their tables, their food and raiment, as also their gold and silver coin, together with the diamonds and other precious stones, with which the married women and virgins in heaven are adorned: "We perceive," added he, "from all such things, what is the nature and quality of each person as to love and wisdom: the things that are in our houses, and which serve us for necessary uses, constantly remain there; but in the eyes of such as wander from one society to another, they are changed according to consociation. Thou hast been favoured with these sights, to the intent thou mightest see creation in general exemplified in a particular type: for God is Love Itself, and Wisdom Itself, and the affections of His love are infinite, as are also the perceptions of His wisdom, of which all and every object that appears on the face of the earth are correspondences: hence come birds and beasts, trees and shrubs, corn and all sorts of grain, with herbs and grass of every kind: for God is not extended, but yet is every where in all extense, and consequently in the universe, from its first principles, to its last effects; and since He is omnipresent, such correspondences of the affections of His love and wisdom, exist throughout the whole natural world; but in our world, which is called the spiritual world, the like correspondences exist with all those who receive affections and perceptions from God; the only difference



is, that in our world such things are created by God instantaneously, according to the affections of the angels, whereas in your world they were created in like manner at the beginning, but it was provided that they should be renewed successively by propagation from one another, and thus that creation should be continued. The reason why creation in our world is instantaneous, and in yours is continued by successive propagations, is, because the atmospheres and soils in our world are spiritual, and the atmospheres and soils in your world are natural; and natural things were created to be a clothing for spiritual, as the skin clotheth the bodies of men and other animals, or as the rind and the bark clothe the trunks and branches of trees, or as the two membranes, called the *pia* and *dura mater*, clothe the brain, or as the coats clothe the nerves, or the delicate membranes the nervous fibres, &c. Hence it is that all those objects in your world are fixed, and are also constant in their yearly return." The angel added further, saying, "Go and tell what thou hast seen and heard to the inhabitants of the world where thou dwellest, because heretofore they have been in entire ignorance of the spiritual world, without a knowledge of which it is impossible for any one to know, or even to guess, that creation is continual in our world, and that it proceeded in like manner in your world, whilst the universe was creating by God."

After this we conversed together on various subjects, and at last about hell, especially in regard to this circumstance, that none of the pleasing scenery of heaven is to be seen there, but all things in direct opposition; because the affections of love in its inhabitants, which are the lusts of evil, are directly opposite to the affections of love that prevail in the angels of heaven. Wherefore amongst the inhabitants of hell, particularly in their desarts, there appear birds of night, as bats and owls; and likewise wolves, leopards, tigers, rats and mice, with venomous serpents of



all kinds, dragons and crocodiles; and where there is any appearance of grass, there grow briars, nettles, thorns, and thistles, as well as certain poisonous plants, all which at times disappear, and then nothing is to be seen but heaps of stones, and large fens full of croaking frogs. These things also are correspondences, but then, as was observed, they are correspondences agreeable to the affections of love in the inhabitants, which are the lusts of evil. Such things, however, are not created there by God, nor were they created by Him in the natural world, where similar things exist; for all things that God ever did, or doth create, were and are good; but they had their birth in the natural world together with hell, which derived its existence originally from men, who, by turning away from God, became devils and Satans after the death of the body. But because this dreadful subject began to give us pain, we diverted our thoughts from it, by the recollection of what we had seen in heaven.

#### 79. THE FOURTH MEMORABLE RELATION.

Once, when I was in a spiritual state, reflecting on the creation of the universe, I was accosted by certain philosophers from the Christian world, who in their day had been particularly distinguished for their talents and had acquired a reputation for wisdom. And they said, "We perceive that thy thoughts are engaged about creation; tell us thy sentiments upon that subject:" but I replied, "Let me first hear what are your sentiments." Then one of them answered, "My opinion is, that creation originates from nature, and consequently that nature created herself, and that she hath existed from eternity; since there never was, nor can be, such a thing as a vacuum: for let me ask, what is it that we see with our eyes, hear with our ears, smell with our nostrils, and receive into our lungs by respiration, except nature, which being without us, must of necessity also be within us?" Another of the philosophers, on hearing this,



said, "You talk of nature, and make her the creatrix of the universe; but as you are unacquainted with the manner of her operation, I will explain it to you: she folded herself up into vortexes, which by collision, like clouds, one against another, or like houses overturned by an earthquake, were so arranged, that the denser parts collected themselves into one body, and these formed the globe of earth; the more fluid parts separated themselves, and being also collected together, formed the seas; and the parts still lighter, by a further separation, became air and æther; and lastly, from the purest particles of these the sun was formed. Did you never observe that when oil, water, and earth, are mixed together, they separate of their own accord, and arrange themselves in order one above another?" Another of the philosophers, hearing this account, said, "Your opinions are merely imaginary; for how plain is it to see, that all things had their birth originally from a chaos, which with its bulk filled the fourth part of the universe; that fire possessed the central sphere of that chaos, æther the sphere next above the fire, and gross matter the external sphere; and that in process of time that chaos burst asunder, and let out first the fire, as from Mount *Ætna*, or *Vesuvius*, which gave birth to the sun; and after the fire the æther rushed forth, and became an atmosphere; and lastly the residue of gross matter collected itself into a round mass, and formed the globe of earth. With respect to the stars, they are only luminaries in the expanse of the universe, which had birth from the sun's fire and light; for the sun was at first like an ocean of fire, and to prevent its burning the earth, it separated from its body several smaller fires, which having places assigned them in the circumference of the universe, completed the whole, and gave birth to what is called the firmament." But there was standing amongst the philosophers a certain person, who said, "Ye are in a great error; ye appear to yourselves to be very wise, and consider me as



very simple and ignorant; yet in my ignorance and simplicity I have always believed, and do still believe that the universe was created by God; and inasmuch as nature belongeth to the universe, I believe also that universal nature was created at the same time; but if nature had created herself, must she not necessarily have existed from eternity? But, oh! what an extravagance of folly is there in such a supposition!" Then one of the wise men, so called, drew nearer and nearer to the person who thus spoke, and applying his left ear to his mouth, for his right ear was stopped up as with cotton, he asked him what he had been saying: and the person repeated it over again: then the other looking round to see whether any ecclesiastic was near, perceived one standing at the right hand of the person who had been speaking; on which he replied, "I also acknowledge that universal nature is derived from God, but"——Here he paused, and then went away, whispering to His companions, that the presence of the priest had extorted that declaration from him; "but," says he, "both you and I are well convinced that nature is derived from nature, and since nature consequently is God, therefore I asserted that universal nature is derived from God; but"——Here the priest overhearing their whisperings, said, "your wisdom, which is merely philosophical, hath deceived you, and closed the interiors of your minds, so that no light from God, and His heaven, can enter to enlighten you; for ye have utterly extinguished it." And he added, "Consider, I pray you, and determine with yourselves concerning the origin of your souls, which are immortal, whether they are the work of nature, or whether they existed together, and at the same time, in that great chaos which ye talk of." Then the philosopher went to his companions, requesting them to assist him in this difficult inquiry: and they presently agreed in this conclusion, that the human soul is mere æther, and that thought is nothing but a modification of that æther by means of the



sun's light, which æther is derived from nature. The sum of their argument was to the following purpose: "How plain is it," said they, "that speech is framed by means of air! And what is thought but speech framed in a purer air, which is called æther? Hence thought and speech are united, and make one; as is evident from a consideration of the infantile state of man, who is first taught to speak, and by degrees to speak with himself, that is, to think; of consequence thought is a mere modification of æther, and the sound of the voice in speech is a mere modulation of air; from which circumstances we conclude, that the soul, which is the subject of thought, is derived from nature." These were the unanimous sentiments of the whole company; to which some added, by way of illustration, "that human souls had their birth and beginning at the time of the æther's emerging from the fore-mentioned chaos, when it divided itself, in the supreme region, into innumerable individual forms, which infuse themselves into men, when they begin to think under the influence of the purer air, and are then called souls." Another of the company further said, "I allow that the individual forms framed by the æther in its superior region were innumerable, but still the number of men who have been born since the creation of the world exceeds the number of such forms; and how then could those forms be sufficient to frame so many souls? It is therefore my opinion, that departed souls, after a revolution of many ages, return into other bodies, and begin a course of life similar to that which they once lived, according to the known doctrine of the metempsychosis, which many wise men have maintained." Several other conjectures of the same kind were started by the rest of the company, which, as being utterly absurd and groundless, I pass over in silence. After a short time the priest returned; and immediately the person, who before spoke of the creation of the universe by God, acquainted him with their determinations concerning



the human soul; on which the priest again addressed them, and said, "Ye have spoken agreeably to the sentiments ye embraced whilst ye were in the natural world, not knowing that ye are no longer in that world, but in another, which is called the spiritual world; for all such persons, as, by confirming themselves in favour of nature, have acquired a sensual and corporeal life, have no knowledge of their change of state when they die, but fancy themselves still in the same world wherein they were born and educated. The reason of this is, because in the natural world their bodies were material, but here in the spiritual world their bodies are substantial; and the substantial man seeth himself and his companions about him, just as the material man doth; for substantial existences are the primitives whence material existences are derived: and because ye now think, see, smell, taste, and speak, just as ye did in the natural world, therefore ye imagine that nature is the same in both worlds, when nevertheless the nature of this world is as different from the nature of the material world, as what is substantial is from what is material, or what is spiritual from what is natural, or what is prior from what is posterior; and since the nature of the world, wherein ye once lived is comparatively dead, therefore ye also, by confirming yourselves in favour of its operations, are become dead also, with respect to such things as relate to God, and heaven, and the church, and your own souls. Notwithstanding, every man, whether he be good or evil, is capable of being elevated, as to his intellectual part, into the light which the angels of heaven enjoy, and may then see that there is a God, and a life after death, and that the soul of man is not merely ætherial, and formed of natural substances, but that it is spiritual, and consequently is to live for ever. The understanding may be admitted into such angelic light, provided the natural loves be removed, which are derived from the world, and favour the world and its nature, and which are derived from the body,



and favour the body, and its proprium or self-will." He had no sooner spoken, but those evil loves were removed by the Lord, and they were permitted to converse with the angels: and from their conversation whilst they were in that state, they perceived that there is a God, and that they were living after death in another world; at which discovery they blushed with shame and confusion, and cried out, "What folly and madness have we been uttering!" but inasmuch as this was not their proper and fixed state, and consequently in a few moments became tiresome and disagreeable to them, they turned away from the priest, and would hear him no longer. Thus they relapsed into their former loves, which were altogether natural, worldly, and corporeal, and departed towards the left hand, from one society to another, until they came to a path where they perceived a savour of the delights of their loves; and they said, "Let us follow this path:" so they followed it, and descended, and came at length to a society of spirits, who had a relish for the delights of the same loves. And forasmuch as their delight was to do evil, and they did evil to many in the way, therefore they were put in prison, and became dæmons; and then their pleasure was turned into pain, because they were restrained from the indulgence of their former delights, which constituted their nature, by punishment, and the dread of punishment. And they inquired of those who were confined in the same prison, whether they were to remain there for ever; to which some replied, "We have now been here for several ages, and must continue here to ages of ages; since the nature which we have contracted in the world cannot be changed, nor be expelled, by punishments; for though by these means it be expelled for a time, yet after a short interval it returns."

#### 80. THE FIFTH MEMORABLE RELATION.

A single Satan was once permitted to ascend out of hell, together with a woman, and to come to the house where I



dwelt. As soon as I perceived them I closed the window, but entered into conversation with them through it: and I asked the Satan whence he came? He replied from the company of his fellows: and I asked whence the woman came; and received the same answer. She was of the tribe of Sirens, who have the art, by means of phantasies, to assume all habits and figures of beauty and ornament; for at one time they put on the beauty of a Venus, at another the graces of the nymphs of Parnassus, at another they adorn themselves with crowns and robes like those of queens, walking in great state with wands of silver in their hands. All such are harlots in the world of spirits, and apply themselves to the study of phantasies: phantasy is effected by means of sensual thought, whilst the ideas are closed against the admission of any interior thought. I then asked the Satan whether the woman was his wife? He replied, "What is a wife? Neither I, nor the society to which I belong, know the meaning of the word; she is my harlot;" whereupon she inspired him with wanton lust, which these Sirens can artfully do; and he kissed her, and cried out, "Ah! my Adonis!" But to proceed to more serious matters:—I asked the Satan, what was his employment? He answered, "My employment is the pursuit of learning; dost thou not see the laurel with which I am crowned?"—for this his harlot had formed by a magical art, and going behind him had placed it on his head. I then said, "Since thou comest from a society distinguished for men of learning, tell me what thou and thy companions believe concerning God." He replied, "Our god is the universe, which we also call nature, and which the more simple amongst us call the atmosphere, which they take to be air, but the more wise, by the atmosphere understand the æther also. God, heaven, angels, and the like, whereof various stories are invented by various people in this world, are all empty words and imaginary things, derived from meteor-like appearances, which



float before the eyes of many in this place. Are not all things which appear on the face of the earth created by the sun? At his approach in the spring of the year, are not all winged and creeping insects produced? And are not birds, by his heat, impelled to mutual love and procreation? And is it not owing to the same cause that the earth produceth plants and fruits from the seeds which she receiveth into her bosom? Is not the universe therefore a god, and nature a goddess, who, as the wife of the universe, conceiveth, bringeth forth, educateth, and nourisheth her young offspring?" I next asked him, what he and his society believed concerning religion? He replied, "Religion, amongst us that are raised by our learning above the common herd of men, is considered only as a charm for the vulgar, which formeth as it were an atmosphere about the sensitive and imaginative powers of their minds, in which atmosphere the ideas of piety take wing, like butterflies in the air; and their faith, which connecteth those ideas as it were into a coherent chain, is like a silk-worm in its silken cocoon, from which it flieth forth as the king of butterflies. For the illiterate herd of mankind, out of a strong desire to fly, are in love with imaginations that are exalted above the sensualities of the body, and bodily perceptions, and thus they make to themselves wings, that they may soar aloft like eagles, and boastfully cry to those below, 'Behold how high we are above you!' But we believe what we see, and love what we touch;" whereupon he touched his harlot, and said, "I believe this, because I see and touch it; as to those ridiculous imaginations of which we have been speaking, we open the windows of our understandings to let them out, and expel them with the blast of ridicule." I then asked him, what he and his companions believed concerning heaven and hell? He replied with a sneer, "What is heaven but the ætherial firmament above? And what are angels there but like the spots that revolve about the sun? And



what are archangels but comets with long tails inhabited by the imaginary crew? And what is hell but bogs and fens inhabited by frogs and crocodiles, which, in the imaginations of such simple people as we have been speaking of, are so many devils? All other ideas concerning heaven and hell are mere tricks devised by some prelate of the church, with a view to aggrandize his reputation amongst an ignorant multitude." The Satan delivered himself on these subjects according to the ideas which he had conceived in the natural world, not knowing that he was now living after death, and forgetting what had been told him when he first entered into the spiritual world; wherefore when I further questioned him concerning the life after death, he replied, that it was all imaginary, and that most probably some effluvia, rising in a human form from a dead body laid in the grave, or some fabulous story of a ghost, had given rise to such an imagination in men's minds. On hearing this I was no longer able to refrain from laughter, and said, "O Satan, thou hast surely lost thy senses, as well as thy understanding; for what art thou now? Art not thou a man in a human form? Dost not thou talk, see, hear, walk, &c.? Recollect that thou hast lived in another world which thou seemest to have forgotten, and that thou now livest after death, and talkest as thou usedst to do in the body." Then immediately his recollection returned to him, and he remembered his former life upon earth; whereat he was much ashamed, and cried out, "I have certainly lost my senses; I have seen heaven above, and heard the angels conversing there, in words and on subjects inexpressible; but this was when I had recently entered this world; I will now however retain in my mind what I then heard, that I may tell it to my companions, whom I have left below, and perhaps they also, like myself, will be ashamed." Then he departed with a full determination to acquaint them, that they had lost their senses; but as he descended, forgeful-



ness took the place of recollection, and when he came amongst his comrades, he was as much insane as they were, and called all that I said to him folly and infatuation. Such is the state of thought and speech amongst Satans after death. They are called Satans, who have confirmed themselves in the persuasion of falses; and they are called devils, who have confirmed themselves in evils of life.

a view to aggrandise himself on these subjects multitude." The Satan delivered himself on these subjects according to the ideas which he had conceived in the natural world, not knowing that he was now living after death, and forgetting what had been told him when he first entered into the spiritual world; wherefore when I further questioned him concerning the life after death, he replied that it was all imaginary, and that most probably some evil spirits rising in a human form from a dead body laid in the grave, or some fabulous story of a ghost, had given rise to such an imagination in man's minds. On hearing this I was no longer able to restrain from laughter, and said, "O Satan, thou hast sorely lost thy senses, as well as thy understanding; for what art thou now? Art not thou a man in a human form? Dost not thou talk, see, hear, walk, &c.? Recollect that thou hast lived in another world which thou seemest to have forgotten, and that thou now livest after death, and talkest as thou usest to do in the body." Then immediately his recollection returned to him, and he remembered his former life upon earth; whereat he was much ashamed, and cried out, "I have certainly lost my senses; I have seen heaven above, and heard the angels conversing there, in words and on subjects inexpressible; but this was when I had recently entered this world; I will now however retain in my mind what I then heard, that I may tell it to my companions, whom I have left below, and perhaps they also, like myself, will be ashamed." Then he departed with a full determination to repentant them, that they had lost their senses; but as he descended, forgetful.



## CHAP. II.

### OF THE LORD THE REDEEMER.

81. **I**N the foregoing chapter we have treated of God the Creator, and at the same time of creation; in this chapter we shall treat of the Lord the Redeemer, and at the same time of redemption; and in the following chapter of the Holy Spirit, and at the same time of the divine operation. By the Lord the Redeemer we mean Jehovah in the Humanity; for that Jehovah Himself descended, and assumed the Humanity, for the purpose of redemption, will be proved in the following pages. The reason why we call Him the Lord, and not Jehovah, is, because Jehovah in the Old Testament is called the Lord in the New, as may appear from the following passages: "*Hear, O Israel, JEHOVAH your GOD is one JEHOVAH; and thou shalt love JEHOVAH GOD with all thy heart and with all thy soul,*" Deut. vi. 4, 5. Thus it is written in this Book of Moses; but in the Gospel by Mark it is expressed thus: "*The LORD your GOD is one LORD; and thou shalt love the LORD thy GOD with all thy heart, and with all thy soul,*" chap. xii. 29, 30. Again, Isaiah saith, "*Prepare ye the way of JEHOVAH, make straight in the desert a highway for our GOD,*" chap. xl. 3; which is thus expressed in Luke: "*Thou shalt go before the face of the LORD to prepare His way,*" chap. i. 76. The same distinction is made in other places. The Lord also enjoined His disciples to call Him Lord, and therefore He was so called by the apostles in their epistles, and afterwards by the apostolic church, as appears from the creed received



in that church, which is called the apostles' creed. The reason of this was, because the Jews durst not use the name **JEHOVAH**, on account of its sanctity; and likewise because by **Jehovah** is signified the Divine **Esse**, which was from eternity; and the Humanity, which He assumed in time, was not that **Esse**. What is meant by the Divine **Esse**, or **Jehovah**, was shewn in the foregoing chapter, n. 18 to 26, and n. 27 to 35. For this reason, both here, and in other parts of this work, by the name **LORD**, we mean **Jehovah** in His Humanity. Now since knowledge concerning the Lord is far more excellent than all other, of which either the church, or even heaven itself, is in possession, therefore we shall proceed, in the illustration of this subject, according to the following orderly arrangement. I. *That Jehovah the Creator of the universe descended, and assumed the Humanity, for the purpose of redeeming and saving Mankind.* II. *That He descended as Divine Truth, which is the Word; nevertheless that He did not separate the Divine Good.* III. *That He assumed the Humanity according to His own Divine Order.* IV. *That the Humanity, by which He sent Himself into the world, is what is called the Son of God.* V. *That the Lord made Himself Righteousness by acts of Redemption.* VI. *That by the same acts He united Himself to the Father, and the Father united Himself to Him; and that this also was effected according to Divine Order.* VII. *That thus God was made Man, and Man God, in one Person.* VIII. *That the progress towards union was His state of Exinanition,\* and that the union*

\*This term is adopted from the Latin *exinanitio*, (which literally signifies an emptying,) because there is no authorized expression in our language which will serve to denote what the author means by that word. It implies more than humiliation, and is expressive of that state in which the Lord, as to His Humanity, made a full and absolute surrender of Himself to the Divinity, emptying Himself of whatever He might hold or possess in the Humanity separate from the Divinity, so that God might be All in All therein, and that He might thus be filled with all the fulness of the Father. The same thing is expressed by the prophet in these words, "*He poured out His soul unto death.*"



*Itself is His state of Glorification. IX. That hereafter no Christian can be admitted into heaven, unless he believe on the Lord God the Saviour, and approach Him alone. But we will explain each article particularly.*

82. I. THAT JEHOVAH GOD DESCENDED, AND ASSUMED THE HUMANITY, FOR THE PURPOSE OF REDEEMING AND SAVING MANKIND.

It is believed at this day in all Christian Churches, that God the Creator of the universe begot a Son from eternity, and that this Son descended, and assumed the Humanity, for the purpose of redeeming and saving mankind; but this is a great error, and is overturned by its own absurdity, if it be only considered that God is one, and that it is a more than fabulous imposition on reason to suppose, that one God should beget any Son from eternity; and further, that God the Father, together with the Son and the Holy Spirit, each whereof singly and by Himself is God, form but one God. This fabulous account of the Deity totally vanisheth, like a meteor in the air, when it is demonstrated from the Word, that Jehovah God Himself descended and was made Man, and also the Redeemer. With respect to the first part of this proposition, that Jehovah God Himself descended, and was made Man, this is evident from the following passages: "*Behold a virgin shall conceive, and shall bring forth a Son, and His name shall be called GOD WITH US,*" Isaiah vii. 14. Matt. i. 22, 23. "*Unto us a Child is born, unto us a Son is given, and the government shall be upon His shoulder, and His name shall be called Wonderful, Counsellor, God, Hero, THE FATHER OF ETERNITY, the Prince of Peace,*" Isaiah ix. 6. "*It shall be said in that day, Lo, this is OUR GOD, whom we have waited for to deliver us; this is JEHOVAH, whom we have waited for; we will exult and be glad in His salvation,*" Isaiah xxv. 9. "*The voice of one crying in the wilderness, Prepare ye the way of JEHOVAH, make straight in the desert a highway for OUR GOD: and all flesh shall see Him together,*" xl. 3, 5.



“Behold the LORD JEHOVAH will come in strength, and His arm shall rule for Him: behold His reward is with Him, and He shall feed His flock like a SHEPHERD,” xl. 10, 11. “Thus saith JEHOVAH, sing and rejoice, O daughter of Zion, for lo, I come, and I will dwell in the midst of thee; and many nations in that day shall cleave to JEHOVAH,” Zech. ii. 10, 11. I JEHOVAH have called thee in righteousness, and will give thee for a covenant of the people: I AM JEHOVAH, THAT IS MY NAME, AND MY GLORY WILL I NOT GIVE TO ANOTHER,” Isaiah xlii. 6, 7, 8. “Behold the days come, saith JEHOVAH, that I will raise unto David a righteous branch, who shall reign as a king, and prosper, and shall execute judgment and justice in the earth, and this is His name JEHOVAH OUR RIGHTEOUSNESS,” Jerem. xxiii. 5, 6. chap. xxxiii. 15, 16. Besides many other passages, where the coming of the Lord is called THE DAY OF JEHOVAH, as in Isaiah xlii. 6, 9, 13, 22. Ezech. xxxi. 15, Joel i. 15. Chap. ii. 1, 2, 11. Chap. iii. 24. Chap. iv. 1, 4, 18. Amos v. 13, 18, 20. Zeph. i. 7 to 18. Zech. xiv. 1, 4 to 21; and in many other places. That Jehovah Himself descended, and assumed the Humanity, is very evident from this passage in Luke: “Then said Mary unto the angel, how shall this be, seeing I know not a man? And the angel answered and said unto her, THE HOLY SPIRIT SHALL COME UPON THEE, AND THE POWER OF THE HIGHEST SHALL OVERSHADOW THEE; therefore also THAT HOLY THING which shall be born of thee shall be called THE SON OF GOD,” chap. i. 34, 35: and in Matthew: “Behold the angel of the Lord appeared unto Joseph in a dream, and said unto him, Fear not to take unto thee Mary thy wife, for that which is conceived in her is of the HOLY SPIRIT; and Joseph knew her not, till she had brought forth her first-born Son, and he called His name Jesus,” chap. i. 20, 25: That by the Holy Spirit is signified the Divine, which proceeded from Jehovah God, will be seen in the third chapter of this work. Who doth not know that



every child receiveth his soul and his life from his father, and that the body is derived from the soul? How then could it be more plainly expressed in words, that the Lord received His soul and His life from Jehovah God? And since the Divine cannot be divided, what can be more evident than that the Divine of the Father was the Lord's soul and life? wherefore the Lord so often calleth Jehovah God His Father, and Jehovah God calleth Him His Son. What then can be more ridiculous than to say, that the soul of our Lord was derived from His mother Mary as both the Roman Catholic and Reformed Churches at this day dream, not being yet awakened by the light of the Word.

83. The idea of a Son born from eternity descending and assuming the Humanity, must of necessity be found to be erroneous, and therefore must fall to the ground and vanish, when those passages in the Word are attended to, where Jehovah Himself asserts, that He Himself is the Saviour and Redeemer of the world, as He doth in the following places: "*Am not I JEHOVAH? and there is no God else beside me: a just God, AND A SAVIOUR, THERE IS NONE BESIDE ME,*" Isaiah xlv. 21, 22. "*I AM JEHOVAH, AND BESIDE ME THERE IS NO SAVIOUR,*" xliii. 11. "*I AM JEHOVAH THY GOD, thou shalt know no God but me, FOR THERE IS NO SAVIOUR BESIDE ME,*" Hos. xiii. 4. "*And all flesh shall know that I JEHOVAH AM THY SAVIOUR, and THY REDEEMER,*" Isaiah xlix. 26. xl. 16. "*As for OUR REDEEMER, JEHOVAH ZEBAOth IS HIS NAME,*" xlvii. 4. "*THEIR REDEEMER IS STRONG, JEHOVAH ZEBAOth IS HIS NAME.*" Jerem. l. 34. "*JEHOVAH my Rock and my REDEEMER,*" Psalm xix. 15. "*Thus saith JEHOVAH THY REDEEMER, the Holy One of Israel, I am JEHOVAH THY GOD,*" Isaiah xlviii. 17. xliii. 14. xlix. 7. "*Thus saith JEHOVAH THY REDEEMER, I am JEHOVAH, that maketh all things by myself alone,*" xlv. 24. "*Thus saith JEHOVAH, the King of Israel, and HIS REDEEMER, JEHOVAH ZEBAOth,*



*I am the First and the Last, and beside me there is no God,"* xliv. 6. *Thou JEHOVAH art our Father, OUR REDEEMER, Thy name is from everlasting,"* lxiii. 16. *"With the mercy of eternity will I have mercy on thee, saith JEHOVAH THY REDEEMER,"* liv. 8. *"Thou hast REDEEMED me, JEHOVAH of Truth,"* Psalm xxxi. 6. *Let Israel hope in JEHOVAH, for with JEHOVAH there is mercy, and with Him is plenteous REDEMPTION, and He shall REDEEM Israel from all his iniquities,"* Psalm cxxx. 7, 8. *"JEHOVAH ZEBAOth IS HIS NAME, and thy REDEEMER the Holy one of Israel, THE GOD OF THE WHOLE EARTH SHALL HE BE CALLED,"* Isaiah liv. 5. From these and many other passages it must be evident to every man who hath the use of his eyes, and whose mind is opened by such use, that God, who is one, descended, and was made Man, for the purpose of effecting the work of redemption. How plainly is this seen, as in morning light, by attending to the divine declarations here quoted! Such men, however, as walk in the shadows of night, from a confirmed persuasion in their minds of the birth of another God from eternity, and of His descent, and His redeeming labours; such, I say, close their eyes against the light of those divine declarations, and in that state consider how they may apply and pervert them to the confirmation of their own fables.

84. Several causes exist, as will be shewn in the course of these pages, why God could not redeem mankind, that is, deliver them from damnation and hell, by any other process than that of assuming the Humanity. For redemption consisted in reducing the bells into subjection, and bringing the heavens into an orderly arrangement, and renewing the church on earth by these means; and there was no other possible method by which the omnipotence of God could effect these purposes, than by assuming the Humanity; just as there is no possibility for a man to work without hands and arms; wherefore the Humanity is called, in the Word,



*“the arm of Jehovah,”* Isaiah xl. 10. chap. liii. 1. In like manner it is impossible for any one to enter into a fortified city, and destroy the temples of its idols, unless he be furnished with mediate powers suited to such a design; that God was omnipotent in the accomplishment of that divine work, by means of His Humanity, is also evident from the Word. For God, who is in inmost and thus in purest principles, could not possibly, by any other means, descend to ultimate or lowest principles, in which the hells are, and in which mankind were at that time; comparatively as the soul cannot act without a body; or as it is impossible to conquer enemies whilst they remain out of sight, or whilst they cannot be approached and attacked with some kind of weapons, such as spears, shields, or guns. For God to have effected redemption without assuming the Humanity, would have been as impossible, as for Europeans to subdue the Indies without soldiers and shipping; or as it is impossible to make trees grow by heat and light alone, without air for their transmission, and unless earth be formed for their production: nay, it would have been as impossible as for a man to catch fish by casting nets into the air instead of the water. For Jehovah, as He is in Himself, cannot by all His Omnipotence approach unto any devil in hell, nor any devil on earth, so as to curb his fury, and subdue his violence, unless He be in ultimate as He is in first principles; and He is in ultimates in His Humanity; wherefore He is called, in the Word, the First and the Last, the Alpha and the Omega, the Beginning and the Ending.

85. II. THAT JEHOVAH GOD DESCENDED AS DIVINE TRUTH, WHICH IS THE WORD, NEVERTHELESS THAT HE DID NOT SEPARATE FROM IT THE DIVINE GOOD.

There are two things which constitute the essence of God, divine love and divine wisdom, or, what amounts to the same, divine good and divine truth; this was proved above, n. 36 to 48. These two constituents of the



divine essence are also signified, in the Word, by the name "JEHOVAH GOD;" by Jehovah is signified divine love, or divine good, and by God, divine wisdom, or divine truth; hence they are distinguished throughout the Word in a variety of ways, and sometimes Jehovah is named alone, and sometimes God alone; for when the divine good is spoken of, there the word "Jehovah" is used, but when the divine truth is spoken of, there the word "God" is used, and when they are both spoken of, there both terms, "Jehovah God," are applied. That Jehovah God descended as divine truth, which is the Word, appeareth from this passage in John: "*In the beginning was the Word, and the Word was with God, and God was the Word; all things were made by Him, and without Him was not any thing made that was made,*" chap. i. 1, 3. The reason why divine truth is there signified by the Word, is, because the Word, which is received in the church, is divine truth itself; for it was dictated by Jehovah Himself, and whatever is dictated by Jehovah is divine truth in it's purity, and can be nothing else; but as that Word passed through all the heavens until it reached the lower world, therefore it was accommodated to the angels in heaven, and also to men on earth; hence there is in the Word a spiritual sense, in which the divine truth shineth with its full light, and also a natural sense, in which the divine truth is respectively shaded and obscure; wherefore the divine truth residing in this Word is what is signified in John; and this is further confirmed by this consideration, that the Lord came into the world to fulfil the whole Word, for which reason we so often read of His doing this and that thing, that the Scripture might be fulfilled. Nor is aught else but divine truth understood by the words "Messiah" or "Christ," or by the Son of Man, or by the Holy Ghost the Comforter, whom the Lord sent after His departure out of the world. We shall shew in the chapter on the SACRED SCRIPTURE, that the Lord Himself repre-



sented that Word, both in His transformation before His three disciples on the mount, and also before John in the Revelation. That the Lord, when in the world, was divine truth, is evident from His own words: "*I am the Way, THE TRUTH, and the Life,*" John xiv. 6: and from these of John: "*We know that the Son of God is come, and has given us an understanding to know THE TRUTH, and we are in THE TRUTH, in His Son JESUS CHRIST: this is the true God and eternal Life,*" 1st epist. chap. v. 20, 21. It is still further evident from the circumstance of His being called "*Light,*" as in these passages: "*That was THE TRUE LIGHT, which enlighteneth every man that cometh into the world.*" John i. 4, 9: "*Yet a little while and THE LIGHT IS WITH YOU, walk whilst ye have THE LIGHT, lest darkness overtake you: so long as ye have THE LIGHT, believe in THE LIGHT that ye may be THE CHILDREN OF THE LIGHT,*" John xii. 35, 36, 46: "*I AM THE LIGHT OF THE WORLD,*" ix. 5: Simeon said, "*Mine eyes have seen thy salvation, A LIGHT to lighten the Gentiles,*" Luke ii. 30, 31, 32: "*This is the Condemnation, that LIGHT IS COME INTO THE WORLD;—he that doeth THE TRUTH cometh to THE LIGHT,*" John iii. 19, 21: besides many other places; where by Light is meant divine truth.

86. The reason why Jehovah God came into the world as divine truth, was, that He might accomplish the work of Redemption, which consisted in reducing the hells to subjection, and in bringing the heavens into a new orderly arrangement, and in a restoration of the church by these means. Divine good alone hath no power to effect these purposes, but divine truth, derived from divine good, hath all power to effect them; for divine good, considered in itself, is like the round hilt of a sword, a piece of blunt wood, or a bow without an arrow; but divine truth derived from divine good is like a sharp-pointed sword, or like a piece of wood fashioned into a spear, or like a bow fur-



nished with arrows, which are of use in the day of battle : swords, spears, and bows, in the spiritual sense of the Word, also signify truths adapted to spiritual warfare, as may be seen in the work entiled the *Apocalypse Revealed*, n. 52, 299, 436 ; nor could the evils and falses, which then prevailed, and do continually prevail, throughout all hell, have been attacked, conquered, and brought into subjection, by any other weapon than by the divine truth from the Word ; nor was there any other means of founding, forming, and arranging in order, the new heaven which was at that time established, or of raising up a new church on earth. It is to be observed too, that all the strength, virtue, and power of God, is in divine truth derived from divine good. This was the reason why Jehovah God descended as divine truth, which is the Word ; and on this account it is said by David, “ *Gird thy sword upon Thy thigh, O MIGHTY, ascend in thy majesty, RIDE UPON THE WORD OF TRUTH, and thy right hand shall teach Thee marvellous things ; thine arrows are sharp, and thy foes shall fall under thee,*” Psalm xlv. 3, 4, 5. This is spoken of the Lord, and of His combats with, and victories over, the hells.

87. The quality of good when separate from truth, and of truth when separate from good, appears manifestly from the state and nature of man : for all the good that is in him hath its residence in the will, and all the truth that is in him hath its residence in the understanding ; and the will, with the good that is in it, hath no power of action, of operation, of speech, or of sensation, but by means of the understanding ; all its virtue and strength is thence produced into effect, and consequently owes its efficacy to truth, of which the understanding is the receptacle and habitation. The case is in this respect similar to the operation of the \* heart and the lungs in the body ; for the heart, without the respiration of

\* See the Note at n. 38.



the lungs, is incapable of producing either motion or sensation, whereas the respiration of the lungs derived from the heart produceth both; as is evident in the cases of persons in a swoon, from suffocation, or from immersion under water, who cease to breathe, although the systolic activity of the heart continues; and it is well known, that such persons have neither motion nor sensation. Similar to this is the case of embryos in the womb of the mother; and the reason is, because the heart correspondeth to the will and its goods, and the lungs to the understanding and its truths. In the spiritual world the power of truth is particularly conspicuous; for a single angel, who is principled in divine truths from the Lord, although as to his body he hath all the feebleness of a little child, can yet put to flight, pursue, and confine in the caverns of hell, a whole troop of infernal spirits, notwithstanding they appear like the Anakim and Nephilim, that is, like giants; and when they come out again from their confinement, they dare not approach him. They who are principled in divine truths from the Lord, are in the world of spirits like lions, although with respect to bodily strength they are like lambs. Men on earth, who are principled in divine truths from the Lord, have a like power over evils and falses, and consequently over whole legions of devils, who, considered in their true essences, are nothing else but evils and falses. The reason why such strength is inherent in divine truth, is, because God is Good Itself and Truth Itself, and created the universe by means of divine truth; and all the laws of order, by which He preserveth the universe, are truths; it is therefore written in John, "*That by the Word all things were made, and without Him was not any thing made that was made,*" chap. i. 3, 10; and in David, "*By the Word of the Lord were the heavens made, and all the host of them by the breath of his mouth,*" Psalm xxxiii. 6.



88. That God, notwithstanding He came down as divine truth, did not separate divine good from it, is evident from His conception, concerning which it is written, that "*the power of the Highest overshadowed the virgin Mary,*" Luke i. 35; and by the power of the Highest is signified the divine good. The same appears also from the passages where He Himself declareth, "*that the Father is in Him, and He in the Father; and that all things which the Father hath are His; and that He and the Father are one;*" with many other expressions to the same purport, in all which by the Father is signified divine good.

89. III. THAT GOD ASSUMED THE HUMANITY, ACCORDING TO HIS OWN DIVINE ORDER.

In the section concerning the divine omnipotence and omniscience, it was shewn that God introduced order, at the time of creation, both into the universe and all its component parts; and that consequently the omnipotence of God, in the universe and all its parts, proceedeth and operateth according to the laws of His own order, of which laws we have spoken above, from n. 49 to 74. Now since God did descend, and since He is Order Itself, as was proved also in the same place, it was necessary for Him, that He might actually become a Man, to be conceived, be carried in the womb, be born, be educated, be successively instructed in the sciences, and thus be introduced to intelligence and wisdom; with respect therefore to the Humanity He was an infant like other infants, a child like other children, and so forth; with this difference alone, that He more rapidly, more fully, and more perfectly, than others, accomplished the different stages of that progression. That He thus advanced according to order, is evident from these words in Luke: "*And the child Jesus grew, and waxed strong in Spirit, and increased in wisdom and stature, and in favour with God and man,*" chap. ii. 40, 52. That He advanced more rapidly, more fully, and more perfectly, than others, is evi-



dent from the account of Him given in the same evangelist, that "*when He was twelve years old, He sat and taught in the temple, in the midst of the doctors, and that all that heard Him were astonished at His understanding and answers,*" chap. ii. 46, 47 ; and afterwards, chap. iv. 16 to 22, 32. All this process was accomplished, because divine order requireth that man should prepare himself for the reception of God ; and in proportion as he so prepareth himself, God entereth into him, as into His house and habitation ; and that preparation is effected by means of the knowledges of God and of the spiritual doctrines of the church, and a consequent intelligence and wisdom ; for it is a law of order, that in proportion as man approacheth and draweth nigh unto God, which he ought to do entirely as of himself, in the same proportion God approacheth and draweth nigh unto man, and conjoineth Himself to him in the middle region of his mind. That the Lord proceeded according to this order, even to \* union with His Father, will be further proved in the following sections.

90. They who are unacquainted with this law of the divine omnipotence, that it proceedeth and operateth in conformity to order, may be led to entertain many fanciful suggestions that are opposite and contradictory to sound reason ; as, for example, they may ask why God did not instantly assume the Humanity without the trouble of such a process ? Why He did not create or compose a body for Himself out of elements from the four quarters of the world, and thus make Himself visible, as God Man, not only to the Jewish nation, but to the whole world ? Or, if He would go through the process of a birth, why did He not infuse His whole Divinity into the embryo, or the infant Humanity ? Or why, after His birth, did He not instantly rise up to the stature of

\* When the author speaketh of the connection subsisting between the Lord's Humanity and His Divinity, he calleth it *union* ; but when he speaketh of that which subsisteth between the Lord and man, he calleth it *conjunction*.



an adult, and begin to speak immediately from divine wisdom? These and such like suggestions may be conceived and brought forth by those, who fancy the divine omnipotence to be unconnected with order; and thus the church might be overspread with their wild and groundless imaginations. And this in fact hath happened more than once, as where men entertained the notions, that God could beget a Son from eternity, and then cause a third God to proceed from Himself and that Son; also, that He could be full of wrath towards mankind, give them over to destruction, and be inclined again to mercy by means of His Son, and this, by His intercession only, and the remembrance of His cross; and further, that He can infuse the righteousness of His Son into man, and implant it in his heart like the simple substance of Wolfius, in which, as the author affirms, all the merits of the Son are included, but which cannot be divided, since if it be divided it is of necessity annihilated; and lastly, that He can remit sin by arbitrary mercy, as the pope doth by a bull of indulgence, and purify the most wicked person from his worst iniquities, and thus change devilish blackness into angelic brightness, whilst man in the mean time remaineth motionless like a stone, and exerteth himself no more than a statue or an image: not to mention other extravagant conceits, which they who maintain the absoluteness of divine power, without any reference to order, may disperse about in the church, as the winnower's fan disperseth the chaff in the air. Such persons, with respect to spiritual subjects that relate to heaven, to the church, and thereby to eternal life, are liable to wander far from divine truths, as a blind man wandering about in a wood, who now stumbleth amongst stones, now dasheth his forehead against a tree, and now entangleth his hair in its branches.

91. Divine miracles are also effected according to divine order, but then it is according to THE ORDER OF THE INFLUX OF THE SPIRITUAL WORLD INTO THE NATU-



RAL WORLD, with which order no person hath hitherto been acquainted, because no person hath hitherto had any knowledge respecting the spiritual world; but the nature of that order will be made manifest in its time, when we come to speak of DIVINE MIRACLES, and of MAGICAL MIRACLES.

92. IV. THAT THE HUMANITY BY WHICH GOD SENT HIMSELF INTO THE WORLD, IS THE SON OF GOD.

The Lord frequently declared that the Father sent Him, and that He was sent by the Father, as in Matt. x. 40. chap. xv. 24. John iii. 17, 34. Chap. v. 23, 24, 36, 37, 38. Chap. vi. 29, 39, 40, 44, 57. Chap. vii. 16, 18, 28, 29. Chap. viii. 16, 18, 29, 42. Chap. ix. 4; and in many other places; and this He said, because by being sent into the world is signified to descend, and come amongst men; and this was effected through the Humanity which He took by means of the Virgin Mary: the Humanity is also actually the Son of God, inasmuch as it was conceived of Jehovah God, as its Father, according to the words of Luke, chap. i. 32, 35. Mention is made of the Son of God, the Son of Man, and the Son of Mary; and by the Son of God is meant Jehovah God in His Humanity, by the Son of Man the Lord as to the Word, and by the Son of Mary that principle which He assumed which was strictly human. That the Son of God, and the Son of Man, have those two significations, will be proved hereafter; that by the Son of Mary is signified that which was merely human, is very evident from this circumstance in the generation of mankind, that the soul is from the Father and the body from the mother; for the soul is in the seed of the Father, and is clothed with a body in the womb of the mother; or, what amounts to the same, all the spiritual part of man is from the Father, and all the material part from the mother. With respect to the Lord, what was Divine appertaining to Him, was from the Father Jehovah, and what was human from the mother; and these two united



are the Son of God. The truth of this appears evident from the Lord's nativity as thus recorded by Luke: "*The angel Gabriel said unto Mary, the Holy Spirit shall come upon thee, and the power of the Highest shall overshadow thee, wherefore also that Holy Thing which shall be born of thee shall be called the Son of God,*" chap. i. 35. The Lord called Himself *Sent by the Father* also on this account, because by *sent* is signified the same as by *angel*, for the word *angel* in the original language signifieth *sent*, as in Isaiah: "*THE ANGEL OF THE PRESENCE OF JEHOVAH delivered them; in His love and in His pity He redeemed them,*" chap. lxi. 9: and in Malachi: "*The Lord whom ye seek shall suddenly come to His temple, AND THE ANGEL OF THE COVENANT whom ye delight in,*" chap. iii. 1; besides other passages. That the Divine Trinity, God the Father, the Son, and the Holy Spirit, is in the Lord, and that the Father in Him is the All-originating Divinity, (*Divinum a Quo,*) the Son the Divine-Human, and the Holy Spirit the Divine-Proceeding, will be shewn in the third chapter of this work, when we come to treat of the Divine Trinity.

93. Forasmuch as the angel Gabriel said unto Mary, *The HOLY THING which shall be born of thee shall be called the Son of God*, we shall produce some passages from the Word to shew that the Lord, with respect to His Humanity, is called *THE HOLY ONE OF ISRAEL*. The passages are these: "*I saw in visions, and behold a watcher, and a HOLY ONE came down from heaven,*" Dan. iv. 13: "*God shall come from Teman, and THE HOLY ONE from Mount Paran,*" Habbak. iii. 3: "*Thus saith Jehovah, THE HOLY ONE OF ISRAEL, and his Maker,*" Isaiah xlv. 11: "*Thus saith Jehovah, the REDEEMER of Israel, His HOLY ONE,*" xlix. 7: "*I am Jehovah thy God, THE HOLY ONE OF ISRAEL, thy Saviour,*" xliii. 3. "*As for our REDEEMER, Jehovah Zebaoth is His name, THE HOLY ONE OF ISRAEL,*" xlvii. 4. "*Thus saith Jehovah, your REDEEMER, THE HOLY*



ONE OF ISRAEL," xliiii. 14, xlviii. 17: "*Jehovah Zebaoth is His name, and thy REDEEMER, THE HOLY ONE OF ISRAEL,*" liv. 5: "*They tempted God and THE HOLY ONE OF ISRAEL,*" Psalm lxxviii. 41. "*They have forsaken Jehovah, and have provoked THE HOLY ONE OF ISRAEL,*" Isaiah i. 4. "*They said, cause THE HOLY ONE OF ISRAEL to cease from before us: wherefore thus saith THE HOLY ONE OF ISRAEL,*" xxx. 11, 12. "*That say, let Him make speed and hasten His work that we may see it, and let the counsel of THE HOLY ONE OF ISRAEL draw nigh and come,*" v. 19. "*In that day they shall stay upon Jehovah, THE HOLY ONE OF ISRAEL, in truth,*" x. 20. "*Cry out, and shout O Daughter of Zion, for great is THE HOLY ONE OF ISRAEL in the midst of thee,*" xii. 6. "*At that day shall a man look to his Maker, and his eyes shall have respect to THE HOLY ONE OF ISRAEL,*" xvii. 7. "*The poor among men shall exult in THE HOLY ONE OF ISRAEL,*" xxix. 19. "*The earth is full of guilt against THE HOLY ONE OF ISRAEL,*" Jerem. i. 29: not to mention several other places, as Isaiah lv. 5, chap. lx. 9, and elsewhere. In all these passages, by the Holy One of Israel is signified the Lord with respect to His Divine Humanity; for the angel said to Mary, "*THE HOLY THING which shall be born of thee shall be called THE SON OF GOD,*" Luke i. 35. That JEHOVAH, and THE HOLY OF ISRAEL, are one, notwithstanding their being mentioned separately, is evident from the passages already quoted, in which it appears that Jehovah is that Holy One of Israel. That the Lord is called the God of ISRAEL, is manifest also from a great number of passages in the Word; as in Isaiah xvii. 6. Chap. xxi. 10, 17. Chap. xxiv. 15. Chap. xxix. 23. Jer. vii. 3. Chap. ix. 15. Chap. xi. 3. Chap. xiii. 12. Chap. xvi. 9. Chap. xix. 3, 15. Chap. xxiii. 2. Chap. xxiv. 5. Chap. xxv. 15, 27. Chap. xxix. 4, 8, 21, 25. Chap. xxx. 2. Chap. xxxi. 23. Chap. xxxii. 14, 15, 36. Chap. xxxiii. 4. Chap.



xxxiv. 2, 13. Chap. xxxv. 13, 17, 18, 19. Chap. xxxvii. 7. Chap. xxxviii. 17. Chap. xxxix. 16. Chap. xlii. 9, 15, 18. Chap. xliii. 10. Chap. xliv. 2, 7, 11, 25. Chap. xlviii. 1. Chap. l. 18. Chap. li. 33. Ezech. viii. 4. Chap. ix. 3. Chap. x. 19, 20. Chap. xi. 2. Chap. xliii. 2. Chap. xlv. 2. Zeph. ii. 9. Psalm xli. 13. lix. 5. lviii. 8.

94. It is usual throughout the several churches at this day in Christendom, to call the Lord our Saviour the son of Mary, and seldom the Son of God, except they mean by it the Son of God as born from eternity; the reason is, because the Roman Catholics have considered the Virgin Mary as the most holy of all saints, and have exalted her as a goddess or queen above the rest; and yet the Lord, when He glorified His Humanity, put off all that He received from His mother, and put on all that belonged to His Father, as will be fully proved in the following pages. From this common mode of speaking of the Lord, as the son of Mary, several monstrous opinions have been propagated throughout the church, which have been particularly cherished by such as have never paid attention to those passages in the Word, in which it is said of the Lord, that *He and the Father are one; that He is in the Father, and the Father in Him; that all the Father hath are His; in which He called Jehovah His Father, and His Father Jehovah called Him His Son.* The sad consequence of thus calling the Lord the son of Mary, and not the Son of God, is, that thus all notion of His Divinity is lost, and with it is lost all that is said in the Word concerning Him as the Son of God; hence ariseth Judaism, Arianism, Socinianism, Calvinism according to its original principles, and at length naturalism, attended with that fanatical conceit, that He was the son of Mary by Joseph, and that He received His soul from His mother, consequently that He is called the Son of God, when in reality He is not so. For I appeal to any person, be he clergyman



or layman, whether he can conceive and entertain any other idea of the Lord, considered as the son of Mary, than that of a mere man. Inasmuch as this idea began to prevail amongst Christians so early as the third century, when the doctrines of Arius were first propagated, therefore the council of Nice, with a view of vindicating the Lord's Divinity, invented the fiction of a Son of God born from eternity; but by this device the Lord's Humanity was indeed at that time exalted to a participation of Divinity, and is so exalted at this day also amongst many persons, yet not amongst such as understand, by the hypostatical union of which they speak, a union subsisting between two, one of whom is superior to the other. What however is the necessary consequence of this, but the total destruction of the whole Christian Church, which was founded solely on the worship of Jehovah in the Humanity, that is, of God-Man? That no one can see the Father, nor know Him, nor come unto Him, nor believe in Him, except by His Humanity, is declared by the Lord in numerous places; supposing then this declaration to be disregarded, all the precious seed of the church is changed instantly into that which is vile; the seed of the olive into the seed of the pine; the seed of the orange, the citron, the apple, and the pear, into the seed of the willow, the elm, the linden, and the oak; the vine is turned into the bulrush of a bog; the wheat and the barley into mere chaff; nay, all spiritual food is converted into the dust of the earth, fit only to be the food of serpents; the spiritual light in man becometh natural light, and at last corporeally sensual, which, if truly considered, is the light of falshood and infatuation; yea, man in that case becometh like a bird, which having its wings cut in its high flight through the air, falls down to the ground, where it no longer enjoys its delightful prospects, but can see nothing beyond the little spot of earth on which it treads; and then, with respect to all the spiritual things



of the church, such as concern his eternal life, he is guided by mere guess and conjecture. All this must of necessity be the consequence, whilst men regard the Lord God, the Redeemer and Saviour, as the mere son of Mary, or, in other words, as a mere man.

95. V. THAT THE LORD BY ACTS OF REDEMPTION, MADE HIMSELF RIGHTEOUSNESS.

It is at this day asserted and believed in all the Christian Churches, that the Lord alone hath merit and righteousness, by virtue of the obedience which He yielded to His Father during His abode in the world, and particularly by His passion on the cross; but it is imagined that the passion on the cross was the very act itself of redemption; it did not however constitute the act of redemption, but of the glorification of His Humanity, of which we shall speak hereafter in the lemma ON REDEMPTION. The acts of redemption by which the Lord made Himself righteousness, consisted in this, that He accomplished a last judgment which was executed in the spiritual world, and then separated the evil from the good, and the goats from the sheep, and drove out of heaven those who were united with the beasts that belonged to the dragon, and formed a new heaven of such as were found worthy, and a new hell of such as were found unworthy, and by degrees reduced all things in each place to order, and moreover established a new church on earth. These were the acts of redemption, by which the Lord made Himself righteousness; for righteousness consisteth in doing all things according to divine order, and reducing to order whatever hath departed from it; for righteousness is divine order itself. All this is understood by these words of the Lord, "*It becometh me to fulfil all the RIGHTEOUSNESS OF GOD,*" Matt. iii. 15; And by these expressions in the Old Testament: "*Behold the days come, saith Jehovah, that I will raise unto David a RIGHTEOUS BRANCH, who shall reign a king, and shall do RIGHTEOUSNESS in the*



earth, and this is His name whereby He shall be called, JEHOVAH OUR RIGHTEOUSNESS," Jer. xxiii. 5, 6. chap. xxxiii. 15, 16. "*I that speak in RIGHTEOUSNESS, mighty to save,*" Isaiah lxiii. 1. "*He shall sit upon the throne of David, to establish it in judgment and RIGHTEOUSNESS,*" Isaiah ix. 7. "*Zion shall be redeemed in RIGHTEOUSNESS,*" i. 27.

96. The modern rulers of the church give a very different description of the Lord's righteousness, and also assert, that the power which they attribute to their faith of inscribing it on the hearts of men, is what gives to faith its saving quality; whereas the truth is, that the Lord's righteousness, being of such a nature, and such an origin, and in itself purely divine, cannot possibly be conjoined to any man, and therefore cannot possibly produce salvation, any more than the divine life can, which is divine love and divine wisdom. The Lord enters indeed, with these, into every man; but unless man liveth according to order, though life from the Lord is thus in him, it contributeth nothing to his salvation, but simply communicateth to him the capacity of understanding truth, and of doing good. To live according to order is to live according to the commandments of God; and when a man so liveth and doeth, he then procureth for himself righteousness; not the righteousness of redemption as effected by the Lord, but the Lord Himself as his righteousness. These are they who are pointed at in these words: "*Unless YOUR RIGHTEOUSNESS shall exceed the righteousness of the Scribes and Pharisees, ye shall in no wise enter into the kingdom of heaven,*" Matt. v. 19: "*Blessed are they who suffer persecution for RIGHTEOUSNESS' sake; for their's is the kingdom of heaven,*" Matt. v. 10: "*In the consummation of the age the angels shall go forth and shall separate the evil from amongst the RIGHTEOUS,*" Matt. xiii. 49: not to mention other passages; in all which by the righteous are meant those who have lived ac-



cording to divine order, inasmuch as divine order is righteousness. The essential righteousness, which the Lord became by acts of redemption, cannot be ascribed, inscribed, adapted, nor conjoined, to man, in any other way than as light is to the eye, sound to the ear, will to the muscles in action, thought to the lips of the speaker, air to the lungs in respiration, heat to the blood, &c; in all which cases every one may perceive, that there is an influx, and what may be properly termed adjunction, not conjunction. But righteousness is acquired in proportion as a man liveth in the exercise of righteousness; and he liveth in the exercise of righteousness, in proportion as in all his conduct towards his neighbour he acteth under the influence of the love of righteousness and truth, for righteousness dwelleth in the real good, or the real use, which a man doeth; and therefore the Lord declareth, that *every tree is known by its fruit*. Who doth not judge of another by his works, attending at the same time to the end and design by which he is influenced, and his intention, or the motive of action? these are attended to, and regarded by the angels, and likewise by every wise man here below: in general, every plant and shrub that springeth out of the ground is estimated by its flower, seed, and use; every metal by its goodness; every stone by its quality; all kinds of land, all kinds of food, every animal on the earth, and every bird of the air, by their qualities; how much more then every man? but the quality of man's works, and on what it depends, will be explained more particularly in the chapter on FAITH.

97. VI. THAT BY THE SAME ACTS THE LORD UNITED HIMSELF TO THE FATHER, AND THE FATHER UNITED HIMSELF TO HIM.

The reason why union was effected by acts of redemption, is, because the Lord performed those acts by His Humanity, and as He performed them, in the same degree the Divinity, which is understood by the Father, approached, assisted,



and co-operated, till at length they were so conjoined, as to be no longer two, but one; and this union was the glorification, of which we shall speak hereafter.

98. That the Father and the Son, that is, the Divinity and the Humanity are united in the Lord, like soul and body, is indeed acknowledged by the church, at this day, as an article of faith, and is also confirmed by the Word or Holy Scripture: but yet scarcely five persons in a hundred, or fifty in a thousand, acknowledge it as a truth: and this is owing to the doctrine of justification by faith alone, which engages the whole attention of many amongst the clergy, who are ambitious to secure the reputation of learning, for the sake of worldly honour and preferment; and since they are intoxicated in all their thoughts by that doctrine, just as if they had drank of that vinous spirit called alcohol, therefore in such a state of inebriation they cannot discern this most essential tenet of the church, viz. that Jehovah God descended, and assumed the Humanity; when nevertheless it is by that union alone of the Divinity and Humanity, that the way is opened for man to attain conjunction with God, and by conjunction salvation. That salvation dependeth on man's knowledge and acknowledgment of God, must appear evident to every one who considers, that God is All in All both in heaven and in the church, and consequently in theology. But we will first prove, that the union of the Father and the Son, or of the Divinity and Humanity, in the Lord, is like the union of soul and body; and then, that this union is reciprocal. Now the similitude of this union to that of soul and body, is established in the creed of Athanasius, which, as a rule of doctrine concerning the Deity, is received throughout all Christendom: we there read, "*Our Lord Jesus Christ is God and Man; and although He be God and Man, yet they are not two, but one Christ: one by the taking of the Manhood into God; one altogether in unity of person; for as the reasonable soul and*



*flesh is one man, so God and Man is One Christ :*" in this passage it is understood, that such union subsisted between the Son of God born from eternity, and the Son that was born in time ; but, since there is only One God and not three, supposing the union there spoken of to relate to the one eternal God with the Humanity, the doctrine then agreeth with the Word ; for in the Word we read, "*that He was conceived of Jehovah the Father,*" Luke i. 34, 35. Hence He derived His soul and life ; wherefore He saith, "*that He and the Father are One,*" John x. 30 : "*that who-so seeth and knoweth Him, seeth and knoweth the Father,*" xiv. 9 : "*If ye had known Me, ye would have known My Father also,*" viii. 19 : "*Whoso receiveth Me, receiveth Him that sent Me,*" xiii. 20 : "*that He is in the bosom of the Father,*" i. 18 : "*that all that the Father hath are His,*" xvi. 15 : "*He is called the Father of eternity,*" Isaiah ix. 5 : "*That hence He hath power over all flesh,*" John xvii. 2 : "*And all power in heaven and in earth,*" Matt. xxviii. 18. From these, and many other passages in the Word, it may be clearly seen, that the union of the Father and Him is like that which subsisteth between the soul and the body ; wherefore also in the Old Testament He is frequently called Jehovah, Jehovah Zebaoth, and Jehovah the Redeemer, as may be seen above, n. 83.

99. That this union is reciprocal, appears evidently from these passages in the Word : "*Philip, believest thou not that I am in the Father, and the Father in Me ? Believe Me, that I am in the Father, and the Father in Me,*" John xiv. 10, 11 : "*That ye may know and believe that the Father is in Me, and I in Him,*" x. 38 : "*That they all may be one, as Thou Father art in Me, and I in Thee,*" xvii. 21 : "*Father, all Mine are Thine, and Thine are Mine,*" xvii. 10. The reason of the union being reciprocal, is, because there is no possibility of any union or conjunction being effected between two, unless there be a mutual approach the one towards the



other; all conjunction throughout the universal heaven, the universal world, and the whole of man, hath no other source, but from the reciprocal approach of one part to another, attended at the same time with a unity of will on both sides; hence ariseth a principle of homogeneity and sympathy, unanimity and concord, in all the particulars of each: such is the reciprocal conjunction of soul and body in every individual man; such is the conjunction subsisting between the spirit of man and his bodily organs of sensation and motion; such is the conjunction of the heart and lungs; such of the will and understanding; such of all the members and viscera in and amongst each other in the human frame; such of the minds of those persons who inwardly love one another; for such conjunction is inscribed on all love and friendship, it being the very nature of love to desire to love and to be beloved. There is a reciprocal conjunction subsisting between all things in the world that are perfectly and completely united; a similar conjunction prevaieth between the sun's heat, and that of wood and stone; between the vital heat, and that of all the animal fibres; between a tree and its root; between the magnet and iron, &c. Where conjunction is not effected by the approach or accession of one to another, reciprocally and mutually, there is only an external conjunction, but no internal one; and such conjunction, in course of time, is mutually and spontaneously dissolved, and sometimes so entirely, that the parties do not even retain any recollection of each other.

100. Now since it is not possible for conjunction, properly so called, to be effected, unless it be reciprocal and mutual, therefore the conjunction of the Lord and man is subject to this same law, as appears evident from the following passages: "*Whoso eateth My flesh, and drinketh My blood, ABIDETH IN ME, AND I IN HIM,*" John vi. 56: "*ABIDE IN ME, AND I IN YOU; HE THAT ABIDETH IN ME, AND I IN HIM, the same bringeth forth much fruit,*" xv. 4, 5;



*“If any man open the door, I will come to him, AND WILL SUP WITH HIM, AND HE WITH ME,”* Rev. iii. 20; besides many other places. This conjunction is effected by man’s drawing nigh to the Lord, and the Lord to him; for it is a fixed and unchangeable law, that in proportion as man draweth nigh to the Lord, the Lord draweth nigh to man: but we shall treat more particularly on this subject in the chapters concerning CHARITY and FAITH.

101 VII. THAT THUS GOD WAS MADE MAN, AND MAN GOD, IN ONE PERSON.

That Jehovah God was made Man, and Man God, in one person, follows as a necessary conclusion from all the foregoing articles of this chapter, particularly from these two, “That Jehovah the Creator of the Universe descended, and assumed the Humanity, for the purpose of redeeming and saving Mankind,” see n. 82, 83, 84; and “That the Lord by Acts of Redemption united Himself to the Father, and the Father united Himself to Him, so that the Union was reciprocal and mutual,” see n. 97 to 100. From that reciprocal union it appears evident, that God was made Man, and Man God, in one person. The same conclusion also follows from this circumstance in the union, that it is like the union of soul and body; which that it is agreeable to the faith of the church at this day, as explained in the Creed of Athanasius, may be seen above, n. 89: it is also agreeable to the faith of the Evangelical Protestants\*, as stated in their chief book of orthodoxy, called the *FORMULA CONCORDIÆ*, where the doctrine that the human nature of Christ was exalted to divine majesty, omnipotence, and omnipresence, and also that in Christ Man is God and God Man, is strongly confirmed, both from Holy Scripture, from the Fathers, and also by rational arguments, as may be seen in that book, p. 607, 765. Besides, in this chapter it hath

\* By this title the Lutheran branch of the Reformed Church is meant, who in their Latin books of orthodoxy, assume the title of *Evangelici*.



been proved, that Jehovah God, with respect to His Humanity, is called, in the Word, Jehovah, Jehovah God, the Lord of Hosts, and also the God of Israel; wherefore Paul saith, "*That in Jesus Christ dwelleth all the fullness of the Godhead bodily,*" Coloss. ii. 9; and John saith, "*That Jesus Christ the Son of God is the true God and eternal life,*" 1 Epist. v. 20, 21; that by the Son of God, properly speaking, is meant His Humanity, may be seen above, n. 92. And moreover Jehovah God calleth both Himself and Him Lord; for it is written, "*THE LORD SAID UNTO MY LORD, sit on My right hand,*" Psalm cx. 1; and in Isaiah, "*Unto us a Child is born, unto us a Son is given, and His name shall be called GOD, THE FATHER OF ETERNITY,*" &c. chap. ix. 5, 6. By the Son is also meant the Lord as to His Humanity, in David, where he saith, "*I will declare the statute; Jehovah hath said unto me, THOU ART MY SON, THIS DAY have I begotten Thee; kiss the SON, lest He be angry, and ye perish in the way,*" Psalm ii. 7, 12: in this passage a Son born from eternity is not meant, but the Son that was born in time; for it is a prophetic psalm relating to the Lord who was to come, and therefore it is called the statute which Jehovah declared unto David; wherefore it is written before in the same Psalm, "*I have anointed My King over Sion,*" verse 6; and it follows, "*I will give Him the nations for an inheritance,*" verse 8: of consequence, the expression, THIS DAY, doth not mean from eternity, but in time; for with Jehovah the future is present.

102. It is believed at this day, that the Lord not only was, but also is, the Son of Mary; but in this the Christian world is under a great mistake; that He was the Son of Mary, is true, but that He is so still, is not true, for by acts of redemption He put off the Humanity which He derived from His mother, and put on a Humanity from His Father; in consequence of which the Humanity of the Lord is Divine, and in Him God is Man and Man God. That He



put off the Humanity from the mother, and put on a Humanity from His Father, which is a Divine Humanity, may appear evident from this circumstance, that He Himself never called Mary His mother, as may be seen in the following passages: "*The mother of Jesus said unto Him, they have no wine; Jesus said unto her, WOMAN, what have I to do with thee? Mine hour is not yet come,*" John ii. 4; and in another place, "*When Jesus saw His mother, and the disciple standing by whom He loved, He saith unto His mother, WOMAN, behold thy Son; then saith He to the disciple, behold thy mother!*" John xix. 26, 27; and at one time we find He did not acknowledge her to be His mother: "*It was told Him by certain which said, Thy mother and Thy brethren stand without, desiring to see Thee; and He said unto them, My mother and My brethren are they which hear the Word of God and keep it,*" Luke viii. 20, 21. Matt. xii. 46 to 49. Thus the Lord did not call her mother, but woman, and gave her to John as a mother; in other places she is called indeed His mother, but not by His own mouth. But this is further confirmed from the circumstance, that He did not allow Himself to be the Son of David; for we read in the evangelists, "*That Jesus asked the Pharisees, saying, What think ye of Christ? Whose Son is He? They say unto Him, The Son of David; He said unto them, How then doth David in spirit call Him Lord, saying, THE LORD said unto MY LORD, sit thou on My right hand until I make thine enemies thy footstool? if David then call Him Lord, how is He his Son? And no man could answer him a word,*" Matt. xxii. 41 to 46. Mark xii. 35, 36, 37. Luke xx. 41 to 44. Psalm cx. i.—I shall here subjoin this extraordinary particular: "It was once granted me to speak with the mother Mary; as she passed by she appeared in the heaven immediately over my head, clothed in white raiment, as of silk; when stopping awhile she said, that she had been the mother of the Lord, for He was born of her, but that when



He was made God, He put off all the Humanity which He had from her, and that therefore she worships Him as her God, and is not willing that any one should acknowledge Him as her son, because in Him all is divine."

From what hath been said, then, this truth appears in all its brightness, that thus Jehovah is Man, as in first principles, so also in ultimates; according to these words: "*I am the Alpha and the Omega, the Beginning and the Ending, saith the Lord, which is, and which was, and which is to come, the Almighty,*" Rev. i. 8, 11: "*And I saw seven golden candlesticks, and in the midst of the seven candlesticks one like the Son of Man, and when I saw Him I fell at His feet as dead; and He laid His hand upon me, saying unto me, Fear not, I am the First and the Last,*" Rev. i. 13 to 17 xxi. 6: "*Behold I come quickly, to give every man according to his work; I am the Alpha and the Omega, the Beginning and the End, the First and the Last,*" Rev. xxiii. 12, 13: and in Isaiah; "*Thus saith Jehovah the King of Israel, and his Redeemer Jehovah Zebaoth, I am the First and the Last,*" xlv. 6. xlviii. 12.

103. I shall here subjoin this arcanum. The soul, which is from the Father, is the real man, and the body, which is from the mother, is not man in itself, but by derivation from the soul, and is only the clothing of the real man, composed of such materials as belong to the natural world; whereas the soul is composed of such substances as belong to the spiritual world. Every man after death casteth off the natural, which he had from his mother, and retaineth the spiritual, which he had from his Father, together with a certain circum-ambient accretion, (*limbus*,) derived from the purest parts of nature; but this circum-ambient accretion, in such as are admitted into heaven, is beneath, and the spiritual uppermost, whereas in such as go to hell, it is uppermost, and the spiritual beneath; hence it is that a man-angel speaketh by influence from heaven, consequently what



is good and true ; but a man-devil speaketh by influence from hell, whilst he speaketh from his heart, and yet in appearance as from heaven, if we judge only by his external speech ; this appearance of heavenly influence he assumeth in his intercourse with the world, whilst infernal influence governeth him when alone, or in his own family. Inasmuch as a man's soul is the real man, and is spiritual in its origin, we may hence see the reason why the mind, temper, disposition, inclination, and affection of love, in the father, is communicated to his children in succession, reviving and discovering itself anew from generation to generation. Hence it is that many families, yea, even whole nations, may be distinguished by the resemblance they bear to their common original progenitor, a general image or likeness discovering itself in the countenance of every particular descendant ; which image can only be changed by the influence of religion, and the spiritual things of the church. The reason why the general image of Jacob and Judah still remains in their posterity, by which they are easily distinguished from all other people, is, because they have hitherto adhered steadily to their religious principles ; for there is in the seed, of which every one is conceived, the graft, or offset, of the Father's soul in its fulness, enveloped with a kind of covering taken from the natural elements, of which in the womb of the mother his body is formed, which may be either after the Father's or mother's likeness, the true image of the Father still remaining within, and continually endeavouring to unfold itself, which if it cannot do in one generation, it effects it in another. The true cause why the image of the Father is in its fullness in the seed, is, because, as was observed, the soul is spiritual in its origin, and what is spiritual possesseth nothing in common with space ; of consequence it is equally similar to itself in a small as in a large compass. With respect to the Lord, He, during His abode in the world, put off, by acts of redemption, the whole Humanity which He



had from His mother, and put on a Humanity from the Father, which is the Divine Humanity, so that in Him Man is God, and God Man.

104. VIII. THAT THE PROGRESS TOWARDS UNION WAS HIS STATE OF EXINANITION, AND THAT THE UNION ITSELF IS HIS STATE OF GLORIFICATION.

That the Lord, during His abode in the world, passed through two states, called states of exinanition and glorification, is a truth acknowledged in the church; the former state, or that of exinanition, is described in many passages of the Word, particularly in the Psalms of David, also by the prophets, and more especially by Isaiah, chap. liii. where it is said, "*That he poured out his soul unto death,*" verse 12. This same state was His state of humiliation before the Father, for He therein prayed to the Father, and speaketh of doing His will, and ascribeth all that He did, or said, to the Father. That He prayed to the Father, may be seen, Matt. xxvi. 42. Mark i. 35. Chap. vi. 46. Chap. xiv. 32 to 39. Luke v. 16. Chap. vi. 12. Chap. xxii. 41 to 44. John xvii. 9, 15, 20. That He did the will of the Father, John iv. 34; v. 30. That He ascribed all that He did and said to the Father, John viii. 26, 27, 28. Chap. xii. 49, 50. Chap. xiv. 10; nay, He even cried out on the cross, "*My God, my God why hast thou forsaken me?*" Matt. xxvii. 46. Mark xv. 34; and unless He had been in this state, He could not have been crucified. The state of glorification is also a state of union; and He was in this state when He was transfigured before His three disciples, and also when He wrought miracles, and when He said, that "*He and His Father were one, that the Father is in Him and He in the Father, that all things that the Father hath are His;*" and when the union was fully completed, "*That He had power over all flesh,*" John xvii. 2; and "*That He had all power in heaven and in earth,*" Matt. xxviii. 18; besides many other passages.

105. The reason why the Lord passed through these two



states of exinanition and glorification, was, because there is no other possible way of attaining unto union, since this is according to the divine order, which is unchangeable. Divine order requireth that man should dispose himself for the reception of God, and prepare himself to be a receptacle and habitation, into which God may enter, and dwell as in His own temple: man ought to do this of himself, but yet to acknowledge that it is an effect of divine influence; this he must acknowledge, because he doth not perceive the presence and operation of God, although God by His most immediate presence and operation produceth in man all the good of love, and all the truth of faith. According to this order every man proceedeth, and must proceed, who from natural wisheth to become spiritual. In like manner the Lord proceeded, for the purpose of making His natural Humanity divine: this was the reason why He prayed to the Father, why He did His will, why He ascribed to Him whatsoever He did or spake, and why He cried out on the cross, "*My God, my God, why hast Thou forsaken Me?*" For in this state God appeareth to be absent; but this state is succeeded by another, which is conjunction with God, in which man acteth indeed as in the former state, but now from God; nor is it necessary that he should now, as before, ascribe to God all the good which he willeth and doeth, and all the truth which he thinketh and speaketh, inasmuch as this acknowledgment is inscribed on his heart, and is inwardly contained in all his words and actions. In this same manner the Lord united Himself to His Father, and the Father Himself to Him. In short, the Lord glorified His Humanity, that is, made it divine, by a similar process to that by which He regenerateth man, that is, maketh him spiritual.

That every man, who from natural becometh spiritual, passeth through two states, and is introduced by one to the other, and so is led from the world to heaven, will be fully proved in the chapters concerning FREEWILL, CHARITY,



and FAITH, and concerning REFORMATION and REGENERATION. We shall merely observe here, that in the first state, which is called the state of reformation, man is at full liberty to act according to the dictates of his rational understanding; and that in the second, which is the state of regeneration, he is likewise in the same liberty, but that he then willeth and acteth, thinketh and speaketh, under the influence of a new love and a new intelligence from the Lord: for in the former state the understanding holds the first station, and the will the second, but in the latter state the will holds the first station, and the understanding the second; still however, in this state, it is the understanding which acteth by influence from the will, and not the will which acteth by means of the understanding. The conjunction of good and truth, of charity and faith, and of the internal and external man, is no otherwise effected.

106. These two states are represented by various circumstances and effects in the universe; and the reason is, because they are according to divine order, and divine order filleth all and every thing in the universe, even to the most minute particulars. The first state is represented in the life of every man by the state of his infancy and childhood, until he groweth up to riper years of youth and manhood; and this is his state of humiliation before his parents, and of obedience, and likewise of instruction under masters and teachers; but the other state is represented by the state of the same person when he cometh to be his own master, and at his own disposal, or in other words, when he hath no one's will and understanding to consult but his own, in which state he hath absolute rule in his own house. The first state is also represented by the state of a prince, or the son of a king, or of a duke, before he becometh a king or a duke; also by the state of every citizen, before he is advanced to the office of a magistrate; of every subject, before he holdeth any post in the government; likewise of every student



who is preparing for the ministry, before he becometh a priest, and of every priest before he becometh a pastor, and of every pastor before he is a primate; also of every virgin before she becometh a wife, and of every maid-servant before she becometh a mistress; in general, of every clerk before he becometh a merchant; of every soldier before he is made an officer; and of every servant before he becometh a master. In all these cases, the first state is that of servitude and obedience, and the second is that of rule and government from a man's own will and understanding. These two states are represented also by various particulars in the animal kingdom; the first by beasts and birds, so long as they continue with their dams, following them, and depending upon them for direction and sustenance; and the second by their leaving their dams, and providing for themselves: in like manner, in the case of caterpillars, the first state is represented by their creeping, and feeding on the leaves of trees, and the second by their casting their skins, and becoming butterflies. Those two states are represented also in the subjects of the vegetable kingdom; the first by the vegetable springing up from the seed, and putting forth branches, buds, and leaves, and the second by its bearing fruit, and producing new seeds, which process may be compared to the conjunction of truth and good, inasmuch as the several parts of a tree correspond to truths, and its fruit to goods. But the man who stoppeth at the first state, and doth not enter into the second, is like a tree which only beareth leaves and no fruit, concerning which it is said in the Word, that "*it is fit only to be rooted up, and cast into the fire,*" Matt. xxi. 19. Luke xiii. 9. John xv. 5, 6. And he is like a servant that is unwilling to be made free, concerning whom it was appointed, "*that he should be brought to the door, or to the door-post, and his master should bore his ear through with an awl,*" Exod. xxi. 6. Servants are such as are not conjoined to the Lord, but freemen are



such as are conjoined to Him; for the Lord saith, "*If the Son make you free, then are ye free indeed,*" John viii. 36.

107. IX. THAT HENCEFORTH NO CHRISTIAN CAN BE ADMITTED INTO HEAVEN, UNLESS HE BELIEVE IN THE LORD GOD AND SAVIOUR, AND APPROACH HIM ALONE.

It is written in Isaiah, "*Behold, I create a new heaven and a new earth, and the former shall not be remembered, nor come into mind; behold, I will create Jerusalem a rejoicing, and her people a joy,*" chap. lxxv. 17; and in the Revelation, "*I saw a new heaven, and a new earth, and I saw the holy Jerusalem descending from God out of heaven, prepared as a bride adorned for her husband; and He that sat upon the throne said, Behold, I make all things new,*" chap. xxi. 1, 2, 5; it is declared too in many places, that none shall enter into heaven, except those who are written in the Lamb's book of life, Rev. xiii. 8. xvii. 8. xx. 12, 15. xxi. 27: by heaven here is not meant the visible heaven which we see with our eyes, but the angelic heaven; by Jerusalem not any city from heaven, but the church which shall descend out of heaven from the Lord; by the book of life is not meant any book written in heaven, which shall be opened, but the Word which is from the Lord, and treateth of Him. That Jehovah God, who is called the Creator and Father, descended, and assumed the Humanity, for the purpose of enabling man to approach to, and be conjoined with Him, hath been fully proved, evinced, and confirmed, in the foregoing parts of this chapter. For what person, when he addresseth himself to another, directeth his address to his invisible soul? Or, indeed, how is such address practicable? Doth he not rather address the man himself, whom he seeth face to face, and with whom he converseth mouth to mouth? Just so it is with God the Father and the Son, for God the Father is in the Son, as the soul in its body. That the Lord God and Saviour is the true object of faith, is evident



from these passages in the Word: “*God so loved the world, that He gave His only-begotten Son, that WHOSOEVER BELIEVETH ON HIM shall not perish, but have everlasting life,*” John iii. 15, 16: “*He that BELIEVETH ON THE SON is not condemned, but he that BELIEVETH NOT is condemned already, because he hath not believed on the name of the only-begotten Son of God,*” John iii. 18: “*He that BELIEVETH ON THE SON, hath eternal life; but he that BELIEVETH NOT THE SON, shall not see life, but the anger of God abideth on him,*” John iii. 36: “*The bread of God is He who came down from heaven, and giveth life unto the world; he that cometh to Me shall never hunger, and he that BELIEVETH ON ME shall never thirst,*” John vi. 33, 35: “*This is the will of Him that sent Me, that every one that seeth the Son, and BELIEVETH ON HIM, may have eternal life; and I will raise him up at the last day,*” John vi. 40: “*They said unto Jesus, What shall we do that we might work the works of God? Jesus answered, This is the work of God, that ye should BELIEVE ON HIM whom He hath sent,*” John vi. 28, 29: “*Verily, verily, I say unto you, he that BELIEVETH ON ME hath eternal life,*” John vi. 47: “*Jesus stood, and cried, saying, If any man thirst, let him come to Me and drink; he that BELIEVETH ON ME, out of his belly shall flow rivers of living water,*” John vii. 37, 38: “*If ye BELIEVE NOT that I am, ye shall die in your sins,*” John viii. 24: “*Jesus said unto her, I am the Resurrection and the Life, he that BELIEVETH ON ME, though he were dead, yet shall he live; and whosoever liveth, and BELIEVETH ON ME, shall never die,*” John xi. 25, 26: “*Jesus said, I am come a light into the world, that whosoever BELIEVETH ON ME should not walk in darkness,*” John xii. 46. viii. 12: “*While ye have the light, BELIEVE ON THE LIGHT, that ye may be the children of light,*” John xii. 36: “*That they should abide in the Lord, and the Lord in them,*” John xiv. 20. Chap. xv. 1 to 5. Chap. xvii. 23;



and this is effected by faith. "*Paul testified both to the Jews, and also to the Greeks, repentance towards God, and FAITH IN OUR LORD JESUS CHRIST,*" Acts xx. 21: "*I am the Way, the Truth, and the Life; no man cometh to the Father, but by Me,*" John xiv. 6. That whosoever believeth on the Son believeth on the Father, (since, as we said above, the Father is in Him, as the soul is in the body) is evident from these passages: "*If ye had known Me, ye would have known My Father also,*" John viii. 19. xiv. 7. "*He that seeth Me, seeth Him that sent Me,*" John xii. 45: "*He that receiveth Me, receiveth Him that sent Me,*" John xiii. 20. The reason is, because no one can "*see the Father and live,*" Exod. xxxiii. 20; wherefore the Lord saith, "*No man hath seen God at any time; the only-begotten Son, who is in the bosom of the Father, He hath manifested Him,*" John i. 18: "*No man hath seen the Father, but He who is with the Father; He hath seen the Father,*" John vi. 46: "*Ye have neither heard His voice at any time, nor seen His shape,*" John v. 37. But those persons who are unacquainted with the Lord, as is the case with numbers in Asia and Africa, and also in the Indies, if they believe in one God, and live agreeably to the precepts which their religion enjoins, are saved by virtue of such faith and life; for they who know their duty, and not they who are ignorant of it, are the objects of imputation, whether it be of righteousness, or of guilt; just as blind men, when they stumble, are no objects of blame; for the Lord saith, "*If ye had been blind, ye would not have had sin; but now ye say, we see, therefore your sin remaineth,*" John ix. 41.

108. For the further confirmation of what hath been said above, I shall relate the following particulars, which I know to be true, because I have been an eye-witness of them, and therefore can testify their truth. There is at this day a new angelic heaven forming by the Lord, consisting of such only as believe on the Lord God and Saviour, and



approach Him immediately as the object of their worship ; and all others are rejected. If therefore, from henceforth, any one, coming from a Christian country into the spiritual world, where every man is received after death, doth not believe on the Lord, nor approach Him alone as the object of his worship, and is not then able to receive this doctrine concerning Him, in consequence of having lived wickedly, or confirmed himself in falses, he is rejected at his first approach towards heaven, his face is thence averted, and turned towards the region below, called the lower earth, whither he goeth, and there joineth himself in society with those, who are signified in the Revelation by the dragon and false prophet. The prayers also of every man that liveth in a Christian country, and doth not believe on the Lord, are henceforth not attended to, but are in heaven like ill-scented odours, or like eructations from corrupted lungs ; and although he may fancy that his prayer is like the perfume of incense, yet in its ascent to the angelic heaven, it is but like the smoke of a chimney, which by the violence of the wind is driven down into the eyes of men below ; or like incense from a censer under a monk's cloke : this is the case from henceforward with all worship which is directed towards a Trinity of distinct persons, and not towards a Trinity conjoined in one person.—To shew that the Divine Trinity is conjoined in the Lord's person, is the principal object of this work.

I shall here add this extraordinary information :—Some months ago the Lord called together his twelve apostles, and sent them forth throughout the whole spiritual world, as he had formerly done throughout the whole natural world, with a commission to preach this gospel ; and immediately every apostle had his particular district assigned him ; and they are each of them fulfilling their charge with the utmost zeal and industry.——But I shall treat more particularly on this subject in the last chapter of this



work, when I come to speak of \* THE CONSUMMATION OF THE AGE, THE COMING OF THE LORD, AND OF A NEW CHURCH.

### A COROLLARY.

109. All the churches before the coming of the Lord were representative churches, which could not see divine truths, but as in shade; but after the Lord's coming into the world a church was established by Him, which saw divine truths, or rather had a capacity to see them, in a full and clear light. The difference between these churches was as the difference between evening and morning; and indeed the state of the church before the coming of the Lord is in the Word called evening, and the state of the church after His coming, morning. The Lord, before His advent into the world, was indeed present with the members of the church, but then His presence was mediate, through the angels who represented him; whereas, since His advent, He is present with the members of the church immediately, inasmuch as during His abode in the world He put on THE DIVINE NATURAL, in which He is present with mankind. The glorification of the Lord is the glorification of His Humanity, which He assumed in the world, and the glorified Humanity of the Lord is THE DIVINE NATURAL. That this is the case, is evident from this circumstance, that the Lord rose from the sepulchre with His whole body which He had in the world, and left nothing behind Him therein; consequently, that He took thence along with Him the real natural Humanity from first to last; wherefore He said to His disciples after His resurrection, when they supposed that they saw a spirit, "*Behold My hands and feet, that it is I Myself, handle Me, and see; for a spirit hath not flesh and bones, as ye see Me have,*"

\* These words are commonly translated the *end of the world*, but they signify more properly the *consummation of the age*, or the end of the church.



Luke xxiv. 37, 39. From whence it appears, that His natural body, by glorification, was made divine; wherefore Paul saith, "*That in Christ dwelleth all the fulness of the god-head bodily,*" Coloss. ii. 9; and John, "*That Jesus Christ the Son of God is the true God,*" 1st Epist. v. 20, 21. Hence the angels know, that the Lord alone, in the whole spiritual world, is fully Man.

It is known in the church, that all worship among the race of the Israelites and of the Jews was merely external, and was but a shadow of the internal worship which the Lord opened; thus that all worship before the coming of the Lord consisted in types and figures, which were representative of true worship according to its just and real portraiture. The Lord indeed appeared to the people of old, for He said unto the Jews, "*Your father Abraham rejoiced to see My day, and he saw it, and was glad; I say unto you, before Abraham was, I Am,*" John viii. 56, 58; but inasmuch as the Lord was then represented only, which was effected by angels, therefore whatever belonged to the church at that time was made representative; whereas, after He came into the world, those representations vanished, and that for this hidden reason, because the Lord, during His abode in the world, put on also the Divine Natural, by which He not only enlightens the internal spiritual man, but likewise the external natural, both of which must be enlightened in order that man may enjoy the day-light of truth, otherwise he seeth only as in a twilight shade; for whilst the internal man alone is enlightened, without the external, or the external alone without the internal, he is as one who sleepeth and dreameth, and presently when he awaketh he recollects his dream, and forms various conclusions upon it, which nevertheless are the suggestions of mere fancy and imagination; or he is like a person walking in his sleep, who seeing a variety of objects, fancies that he sees them in broad light of day. The difference between the state of the church before



the Lord's coming, and after it, is as the difference between reading a piece of writing in the night, by the light of the moon and the stars, and in the day by the light of the sun; and it is well known, that in the former case the eye is liable to be deceived, because it seeth only by a pale light, whereas in the latter, the light being fiery and full, the eye is not liable to deception. On this account it is written concerning the Lord, "*The God of Israel said, the Rock of Israel spake to me, He shall be as the light of the morning, when the sun riseth, even a morning without clouds,*" 2 Sam. xxiii. 3, 4: The God of Israel, and the Rock of Israel, is the Lord. In another place, "*Moreover, the light of the moon shall be as the light of the sun, and the light of the sun shall be seven-fold, as the light of seven days, in the day that the Lord bindeth up the breach of His people,*" Isaiah xxx. 26; which words are descriptive of the state of the church after the coming of the Lord. In a word, the state of the church before the coming of the Lord may be compared to an aged woman, whose face is painted, and who fancieth herself beautiful, by reason of the vivid colours of the paint; but the state of the church after His coming may be compared to a young virgin in all the native beauty of her own complexion; further, the state of the church before the Lord's coming may be compared to the outward rind of any sort of fruit, as of an orange, an apple, a pear, or a grape, and its flavour; but the state of the church after His coming may be compared to the inner parts of those fruits, and their flavour; not to mention many other comparisons of a like nature. The reason of this difference arose from the Lord's putting on the Divine Natural, in which state He enlightens the internal spiritual man, and the external natural at the same time; whereas, when the internal man alone is enlightened without the external, or the external alone without the internal, there is no clear light but only shade.



110. I shall here adduce the following MEMORABLE RELATIONS.—FIRST. I once saw in the spiritual world a meteor (*ignis fatuus*) in the air falling to the ground, encompassed about with a lucid brightness, and I noted the place where it fell; but, as is the case with all such phenomena, at day dawn before sun-rise it had totally disappeared. I went in the morning to the place where I had observed the meteor fall the night before, and behold the ground was a composition of sulphur, iron-filings, and clay; and suddenly there appeared two tents, one immediately over the place, and the other beside it, towards the south. Then I looked upwards, and saw a certain spirit falling down from heaven, like lightning, into the tent which stood directly over the spot where the meteor fell, whilst I was standing in the door of the other tent which was beside it towards the south: and presently I observed the spirit standing also at the door of his tent; and immediately I asked him the reason of his falling so precipitately from heaven; To which he answered, “I was cast down by the angels of Michael, as being an angel of the dragon, because I spoke upon certain points of that faith which I had embraced and confirmed in the world, particularly that God the Father and God the Son are two, and not one; for at this day, all the angels in heaven believe that they are one, like soul and body; and every word that contradicts this belief, causeth the same emotion and pain in them as if they should snuff up some pungent powder into their nostrils, or as if one should bore their ears through with an awl; wherefore, whosoever maintaineth a contrary opinion, is ordered to depart, and in case of refusal or reluctance, he is cast down headlong.” Upon this I asked him, why he did not believe as they did? He replied, that after death no one hath it in his power to alter the belief which he had impressed on his mind by arguments of confirmation; it remains fixed, and cannot be rooted out, especially whatso-



ever relates to God, inasmuch as every one hath a place in heaven according to his idea of God. I then asked him, by what arguments he had persuaded himself to believe that the Father and the Son were two? He answered, by what he had read in the Word, concerning the Son's praying to the Father, not only before His passion on the cross, but even at the time He suffered, and also concerning His humiliation before the Father; "for in this case," said he, "how could they be one, like the soul and the body of a man? Who ever prayeth as to another, or humbleth himself as before another, whilst he himself is that other? No man could be guilty of such an absurdity, much less the Son of God; and besides, the universal Christian Church in my time divided the Divinity into persons, making each person one by Himself, and hath defined the term *person to be what hath a proper and distinct subsistence.*" In reply to this I said, "From your discourse it seems clear to me, that you are utterly unacquainted how God the Father and Son are one, and in consequence of this you have confirmed yourself in the false notions which the church to this day entertaineth concerning God. Do you not know that the Lord, during His abode in the world, had a soul like every other man? And whence had He that soul, but from God the Father? This is abundantly evident from the declaration of the Evangelists; and what then is that which is called Son, but the Humanity, which was conceived by the Divinity of the Father, and born of the Virgin Mary? A mother cannot conceive a soul; this is totally repugnant to the order, according to which every man is born; nor can God the Father beget a soul from Himself, which shall be distinct from Himself, as every father amongst men can do, inasmuch as God is His own divine essence, and this is one, and incapable of division; and because it is incapable of division, it is Himself. This is the reason why the Lord declareth, that He and the Father are one, and that He is in



the Father, and the Father in Him, with many expressions to the same purport. The composers of the Athanasian Creed had also some faint perception of this truth, in consequence of which, when they had divided the Deity into three persons, still they asserted, that in Christ, God and Man, that is, Divinity and Humanity, are not two, but one, like the soul and body in man. That the Lord, when He was in the world, prayed to the Father as to a distinct person, and humbled Himself before the Father, as before a distinct person, was in conformity to the order, established at creation, and which is immutable, according to which every one must proceed towards conjunction with God. The condition of this order is, that in proportion as man conjoineth himself to God, by living according to the laws of order, which are the divine precepts, in the same proportion God conjoineth Himself to man, and from natural maketh him spiritual: according to this same law the Lord united Himself to His Father, and God the Father united Himself to Him. For was not the Lord, when an infant, like an infant, and when a child, like a child? Is it not written, that He increased in wisdom and favour; and afterwards, that He prayed the Father to glorify His name, that is, His Humanity? and to glorify it is to make it Divine by union with Himself. Hence it is evident, that when the Lord prayed to the Father, He was in the state of His exinanition, which was the state of His progress towards union. This same order is inscribed on every man since the creation of the world, and thus as he prepareth his understanding by truths from the Word of God, he adapts it to the reception of faith from God; and as he prepareth his will by works of charity, he accommodates it to the reception of love from God; just as a jeweller fitteth a diamond to receive and emit the brightness of the light, according to his manner of cutting it; and so in other instances. To prepare oneself for the reception of God, and for conjunction with Him, is



to live in conformity to divine order, and the laws of order are all the commandments of God; these the Lord fulfilled most minutely, and thus became a recipient of the Godhead in all its fulness; wherefore Paul saith, *that in Jcsus Christ all the fulness of the Godhead dwelleth bodily*; and the Lord Himself saith, *that all that the Father hath are His*. It is further to be observed, that the Lord alone is active in man, and that man of himself is merely passive, but that by virtue of an influx of life from the Lord, he is also rendered active, and in consequence of this hath freedom of will, which was given him for the purpose of preparing himself for the reception of God, and thus for conjunction which, is not practicable, unless it be effected reciprocally, and it is effected reciprocally, when man is active by virtue of his free-will, and yet by faith attributeth all activity to the Lord."

After this I asked him, whether he and his companions confessed that God is one? He replied in the affirmative; then I said, "But I am afraid that the confession of your heart is against the existence of any God; for do not the words of the mouth proceed from the thoughts of the mind? It must therefore necessarily follow, that the confession of the mouth declaring God to be one, will expel from the mind its thought surmising three; and again, that the thought of the mind surmising three Gods, will expel from the mouth its confession that there is only one; and what conclusion then will necessarily result, but that there is no God at all? For will not that region which intervenes between the thought and the mouth be thus rendered an empty void? And when this is the case, what conclusion can be espoused by the mind concerning God, but that nature is God? And what notion will it entertain of the Lord, but that He received his soul, either from Mary, or from Joseph? both which opinions all the angels of heaven hold in utter aversion, as most horrid and abominable blasphemies." When I



had finished these words, the spirit was delivered up to the abyss, or bottomless pit, mentioned in the Revelation, chap. ix. 2; where the angels of the dragon dispute about the mysteries of their faith. The next day when I looked towards the same place, I saw, instead of the tents, two statues in the likeness of human beings, formed of the dust of the earth, which was a mixture of sulphur, iron, and clay; and one statue seemed to have a sceptre in its left hand, a crown on its head, and a book in its right hand, and also a stomacher obliquely tied across with a band set with precious stones, and a long flowing robe behind, which reached to the other statue; but these ornaments of the statue were the effect of phantasy; and immediately these words were heard from the bottomless pit, uttered by one of the spirits of the dragon: "This statue representeth our Faith as a queen, and the other behind it representeth Charity as her servant." The other statue was composed of the same mixture of the dust, and stood just at the extremity of the robe which flowed from behind the queen, and had a paper in its hand, on which was written, "Take heed lest you approach nearer, so as to touch the robe." Then suddenly there fell from heaven a shower of rain, which thoroughly wetted both the statues; and they, in consequence of the composition of sulphur, iron, and clay, of which they were made, began to ferment and bubble up, as is common with that \*mixture when water is poured upon it; and being thus agitated with intestine fire, they sunk down into two heaps of dust, and lay there afterwards on the ground, like mounds of earth over the tombs of the dead.

### 111. THE SECOND MEMORABLE RELATION.

In the natural world man's speech is twofold, because his thought is twofold, being both external and internal; for he

\* This fact is well known to such as are versed in chymistry, and the experiment may be made at any time by a mixture of common flour of sulphur with iron filings and water.



can speak from his internal thought, and at the same time from his external; and he can speak from his external thought separate from his internal, nay, in contradiction to it; which is the ground of all dissimulation, flattery, and hypocrisy. But in the spiritual world, man's speech is not twofold, but single; for he there speaks as he thinks, otherwise the tone of his voice is grating, and hurts the ear; he may however be silent, and by that means conceal the thoughts of his heart; wherefore a hypocrite, when he is in company with the truly wise, either takes the first opportunity of leaving them, or else retires into a corner of the room, where he may sit unnoticed, and say nothing. There was once a large assembly in the world of spirits, when the conversation turned upon this subject; and it was observed, that it is painful for such as have not formed right conceptions of God and the Lord, when in company with the good, to speak in agreement with their thoughts. In the middle of the assembly were those who belonged to the reformed churches, with several of the clergy; and next to them stood the adherents of the Roman Pontiff, with some monks: and it was at first the opinion of both these orders, that there could be no great pain in having the speech so confined; "for what necessity is there," said they, "for a man to speak otherwise than as he thinks? and if it happens that he doth not think aright, cannot he shut his lips and be silent?" Then one of the clergy said, "Who is there that doth not think aright concerning God and the Lord?" But some of the congregation requested that the experiment might be made; and they desired those who had confirmed themselves in the belief of a trinity of persons in the Godhead, to pronounce, from the real sentiments of their hearts, the words, "ONE GOD;" but they were not able; and although they twisted and folded their lips every way, yet they could not articulate a single word but what was in consonance with the ideas of their thoughts, which were fixed upon three



persons, and consequently three gods. The inquirers next desired those, who had confirmed themselves in the sufficiency of faith separate from charity, to pronounce the word, "JESUS;" but they were not able, although they could all pronounce the word "Christ," and likewise "God the Father:" they were much surprised at this, and on investigation discovered the reason of it to be this, because they had been used to pray to God the Father for the sake of His Son, and had never prayed to the Saviour Himself, and the name "JESUS" signifieth Saviour. They were then requested, from their real sentiments concerning the Lord's Humanity, to pronounce the words "DIVINE HUMAN;" but none of the clergy present were able; some of the laity, however, could pronounce it; wherefore it became the immediate subject of serious debate. I. First of all, these passages from the Evangelists were read in their presence: "*The Father hath given all things into the hand of the Son,*" John iii. 35. "*The Father hath given the Son power over all flesh,*" John xvii. 2: "*All things are delivered unto Me by my Father,*" Matt. xi. 27: "*All power is given unto Me in heaven and in earth,*" Matt. xxviii. 18: and then they were desired to keep in mind, according to these words, that Christ is God of heaven and earth, both as to His Divinity and His Humanity, and so try to pronounce "DIVINE HUMAN:" but still they were not able; and they said, that from the passages they had heard, they had conceived some idea of it in their understandings, but yet it did not amount to any degree of acknowledgment, and therefore they could not pronounce it. II. It was afterwards read to them from Luke, chap. i. 32, 34, 35, that the Lord, as to His Humanity, was the Son of Jehovah God, and that He is there called the Son of the Highest, and constantly in other places the Son of God, and also the Only-begotten; and then they were requested to keep this in mind, and likewise that the Only-begotten Son of God, born in the world, must of necessity be God, as the Father is God,



and so try to pronounce "DIVINE HUMAN:" but they said, "We are not able, inasmuch as our spiritual thought, which is interior, admitteth no ideas into the thought bordering upon speech, but such as are similar to itself; and hence we perceive that we have now no power to divide our thoughts, as in the natural world." III. Then these words of the Lord to Philip were read before them: "*Philip said, Lord shew us the Father; and the Lord said, He that seeth Me seeth the Father; believest thou not, that I am in the Father, and the Father in Me?*" John xvi. 8 to 11; and also other passages declaring the *He and the Father are one*," as in John x. 30; and they were requested to retain this in their thought, and so pronounce "DIVINE HUMAN:" but forasmuch as that thought was not grounded in an acknowledgment that the Lord was God, even with respect to His Humanity, they twisted their lips about until they were angry, striving to force the words from their mouths; but they could not; the reason was, because the ideas of thought which flow from acknowledgment, are united, and make one, with the words of the mouth, amongst spirits in the spiritual world; and where there are no such ideas, there are no words: for ideas become words in speech. IV. Then were read to them these words from the doctrine universally received in the Christian Church, *That the Divinity and Humanity in the Lord are not two, but one, yea, one Person, united like soul and body in man*, according to the Creed of Athanasius, and the confession of general councils; and it was told them, that hence they might have an idea grounded in the fullest acknowledgment that the Humanity of the Lord is divine, because His soul is divine, this being an article of the doctrine of their own church which they had acknowledged in the world; it was moreover added, that the soul is the very essence of man, and the body is its form, and essence and form make one like esse and existere, or like cause and effect: this idea they retained, and were desirous from its influence to pronounce



the words "DIVINE HUMAN," but they were not able, inasmuch as their interior idea concerning the Lord's Humanity exterminated and expunged this new adventitious idea, as they called it. V. There was further read to them this passage from John, "*The Word was with God, and the Word was God; and the Word was made flesh,*" John i. 1, 14; and also this, "*Jesus Christ is the true God and eternal life,*" 1 Epist. v. 21; and from Paul, "*In Christ Jesus dwelleth all the fulness of the Godhead bodily,*" Coloss. ii. 9; and they were desired to think according to the tenor of these words, that God, who was the Word, was made Man; that Jesus Christ is the true God; and that in Him dwelleth all the fulness of the Godhead bodily: and they did so, yet only in their external thought; wherefore by reason of the resistance of the internal, they still could not pronounce "DIVINE HUMAN," declaring openly, that they could form no idea of a Divine Humanity, because God is God, and man is man, and God is a spirit, and of spirit we can conceive no idea, but as of wind or æther. VI. At length they were desired to recollect what the Lord said, "*Abide in Me, and I in you; whoso abideth in Me, and I in him, the same bringeth forth much fruit, for without Me ye can do nothing,*" John xv. 4, 5; and because some of the English clergy were present, this passage was read to them from their exhortation at the holy communion; "*For when we spiritually eat the flesh of Christ, and drink His blood, then we dwell in Christ, and Christ in us;*" and it was said to them, "Now if ye but consider that this is impossible unless the Humanity of the Lord be Divine, ye may then perhaps pronounce 'DIVINE HUMAN' from a true acknowledgment influencing your thought:" but still they were not able, the idea being so deeply rooted in their minds, that what is divine cannot be human, and what is human cannot be divine, and that the Lord's Divinity was the Divinity of the Son born from eternity, and His Humanity like unto that of another man: on



which it was said to them, "How can ye think thus? can a reasonable mind ever conceive that any Son was born of God from eternity?" VII. The inquirers afterwards addressed themselves to the Evangelical Protestants, telling them that both Luther and the Augsburg Confession taught, that the Son of God and Son of Man in Christ are one person, and that even as to His Human Nature He is omnipotent and omnipresent, and that in respect to this He sitteth at the right hand of God the Father, and governeth all things in heaven and earth, filleth all things, is with us, and dwelleth and operateth in us; and there is no difference of worship, inasmuch as by the Nature, which is perceived, the Divinity, which is not perceived, is worshipped, and that in Christ, God is Man, and Man God: to this they made no other reply, than suggesting a doubt whether it was really so written; and after some consideration they said, "We were entirely unacquainted with this before, wherefore we cannot pronounce the words 'DIVINE HUMAN;'" and one or two of them added, "We have indeed read and even written such sentiments, but yet when we have considered them in our minds, we regarded them as mere words alone, whereof we had no interior idea." VIII. Lastly, addressing the Roman Catholics, the explorers said, "Ye possibly can pronounce 'DIVINE HUMAN,' because ye believe that Christ is entire in the bread and wine, and in every part thereof, in your eucharist; and ye also worship Him as the most holy God, when ye elevate and carry about the host; likewise ye call Mary *God-producing*, (*deipara*,) or the mother of God, consequently ye acknowledge that she brought forth God, that is, the Divine Humanity:" then they attempted to pronounce the words, but because a material idea intervened concerning the body and blood of Christ, attended with a belief that His Human is separable from His Divine, and that it actually is separated in the person of the Pope, to whom His human power only, and not His divine, is transferred,



therefore they could not pronounce them. Then there arose a certain monk who said, that he could conceive a Divine Humanity in the person of the most holy Virgin Mary, and likewise in the saint of his order; and another monk came, and said, "According to the idea which I at present entertain, I can pronounce the words 'Divine Human' in reference to the most holy Pope, rather than to Christ;" but immediately some of the adherents of the Roman Pontiff pulled him back, and said, "Fie for shame!" After this, heaven appeared open, and there were seen tongues as of fire descending, and lighting upon some of the assembly, and they instantly began to celebrate the DIVINE HUMAN OF THE LORD, saying, "Remove the idea of three Gods, and believe that in the Lord all the fulness of the Godhead dwelleth bodily, and that He and the Father are one, as the soul and body are one, and that God is not wind and æther, but that He is Man, and then, ye will be conjoined with heaven, and be enabled by the Lord to pronounce the name JESUS, and to say DIVINE HUMAN."

#### 112. THE THIRD MEMORABLE RELATION.

Awaking once a little before day, I walked out in the garden before the house, and saw the sun rising in his splendor, encompassed about with a sort of border, which was at first very faint, but afterwards grew plainer and shone like gold; under its edge I observed a cloud ascending, which from the flame of the sun had a ruddy glow like a carbuncle; and immediately I fell into a meditation on the fables of the ancients, who feigned Aurora to have wings of silver, and to display in her countenance the ruddiness of gold. Whilst my mind was delighting itself with these meditations, suddenly I was in the spirit, and heard several persons talking together, and saying, "I wish I might be allowed to speak with that teacher of novelties, who hath cast the apple of contention amongst the rulers of the church, which hath been eagerly run after by many of the



laity, who have picked it up and presented it to our view :” by that apple they meant the small pamphlet entitled, **A BRIEF EXPOSITION OF THE DOCTRINE OF THE NEW CHURCH.** And they said, “It is a schismatical doctrine, which never before entered into any man’s head :” and then I heard one of them exclaim, “How, schismatical ! it is altogether heretical ;” but some who stood behind him replied, “Hush ! hold your tongue, it is not heretical ; the author confirms what he says by numberless quotations from Scripture, to which our strangers, by whom we mean the laity, attend and assent.” On hearing these words, as I was in the spirit, I approached, and said, “Behold the teacher of novelties you talk of ! what would you with him ?” and immediately one of them, who, as I afterwards learnt, was a German, a native of Saxony, said in an authoritative tone, “How couldst thou have the impudence to overturn the worship which hath been for so many ages established in the Christian world, which prescribes that God the Father should be invoked as the Creator of the universe, His Son as Mediator, and the Holy Ghost as Operator ? whereas thou separatest the first and last God from our personality, notwithstanding the Lord Himself saith, ‘When ye pray, say, **OUR FATHER WHICH ART IN HEAVEN, HALLOWED BE THY NAME, THY KINGDOM COME ;**’ is it not here enjoined, that we should invoke God the Father ?” Hereupon there was a dead silence, and all who were his favourers stood, like brave warriors on board of ships of war, crying out when they see the enemy’s fleet, “Lead us on to the battle, we are sure of victory.” Then I began to speak, and said, “Who amongst you doth not know that God came down from heaven, and was made Man ? for it is written, “*The Word was with God, and God was the Word, and the Word was made flesh ;*” also, who amongst you doth not know,” (and I looked towards the Evangelical Protestants, amongst whom was the dictator



who had just addressed me) “that in Christ, who was born of the Virgin Mary, God is Man, and Man God?” On this the company made a tumultuous noise; wherefore I said, “Do not ye know this? It is according to the doctrine of your confession, which is called the *FORMULA CONCORDIÆ*, where this tenet is asserted, and confirmed by many proofs. Then that dictator turned towards the company, and asked whether they were acquainted with this? And they replied, “We have paid but little attention to what is said in that book on the *PERSON OF CHRIST*, but we have laboriously studied what is taught in the article concerning *JUSTIFICATION by faith alone*; but however, if it be written in that book, we are satisfied: and then one of them, recollecting himself, said, “It is written therein, and further still, it is asserted that the human nature of Christ is exalted to divine majesty, and all its attributes; and also that Christ in that nature sitteth at the right hand of His Father.” On hearing these words, they were all silenced; and finding them thus yield assent, I again addressed them, saying, “Since this is the truth, what is the Father then but the Son, and the Son but the Father also?” But because this again sounded harsh in their ears, I proceeded, saying, “Hearken to the words of the Lord Himself, to which if ye never attended before, it is time ye should attend now; for He hath said, “*I and My Father are one; the Father is in Me, and I in the Father; Father, all Mine are Thine, and all Thine are Mine; he that seeth Me seeth the Father.*” What now can these words signify, but that the Father is in the Son, and the Son in the Father; and that they are one, like soul and body in man; and thus that they are one person? Ye must of necessity allow this also, if ye believe the Athanasian Creed, where the same truths are asserted. From the above passages, however, select only this declaration of the Lords, *Father, all Mine are Thine, and Thine Mine*: what else can this mean, than that



the Divine of the Father belongeth to the Human of the Son and the Human of the Son to the Divine of the Father, consequently that in Christ God is Man, and Man is God, and thus that they are one, as soul and body are one: every man also may say this of his own soul and body, that mine are thine, and thine are mine; thou art in me, and I in thee; he that seeth me seeth thee; we are one both with regard to person and with regard to life; the reason is, because the soul is in the whole, and every part of man, for the life of the soul is the life of the body, and there is a mutual connection between them. Hence it is plain, that the Divine of the Father is the soul of the Son, and that the Human of the Son is the body of the Father. From whence hath a child his soul, but from his father? and his body, but from his mother? We speak of the Divine of the Father, but we mean thereby the Father Himself, since He and His Divinity, are the same thing; the Divine being one and indivisible. That this is the case, is evident also from these words of the angel Gabriel to Mary: "*The Holy Spirit shall come upon thee, and the power of the Highest shall overshadow thee; and the Holy thing which shall be born of thee shall be called the Son of God;*" and a little before, He is called "*The Son of the Highest,*" and in another place, "*The only-begotten Son,*" but you, who call Him only the Son of Mary, destroy the idea of His Divinity. This idea however is only lost amongst the learned clergy, and the deep-read laity, who, when they elevate their thoughts above the sensualities of the body, only consult the aggrandizement of their own glory and reputation, which not only darkeneth, but even extinguisheth, the light, by which the glory of God enters. But let us return to the Lord's Prayer, where it is said, "*Our Father, which art in heaven, hallowed be Thy name, Thy kingdom come:*" all you that are here present understand these words as relating to the Father in His Divinity alone; whereas I understand them as



relating to Him in His Humanity, and this also is the Father's Name; for the Lord said, "*Father, glorify Thy Name,*" that is, Thy Humanity; and when this is done, then cometh the kingdom of God. This prayer was commanded for this present time, in order that God the Father might be approached by means of His Humanity; the Lord hath also declared, "*No man cometh to the Father but by Me,*" and in the prophet, "*Unto us a Child is born, unto us a Son is given, and His name shall be called GOD, HERO, the FATHER OF ETERNITY;*" and in another place, "*Thou Jehovah art our Father, our Redeemer is Thy name from ages,*" and in a thousand other places, where the Lord our Saviour is called Jehovah. This is a true explanation of the words of that prayer." After I had done speaking, I looked upon them, and remarked the changes of their countenances according to the changes of the states of their minds, and I observed some assenting and looking upon me, some dissenting and turning themselves from me; and then towards the right I saw a cloud of the colour of opal, and towards the left a dusky cloud, and under both the appearance as of a falling shower, under the latter as of rain at the end of autumn, and under the former as of dew at the beginning of spring; and immediately I returned from the spirit into the body, and thus from the spiritual into the natural world.

#### 113. THE FOURTH MEMORABLE RELATION.

I was looking into the world of spirits, and saw an army mounted on red and black horses; they that sat upon them appeared like apes, having their faces and breasts turned towards the horses' tails, and the hinder parts of their heads and backs towards the horses' heads, and the bridles hung about the necks of the riders; and they cried out against a party that rode on white horses, but held the bridles with both their hands, and so restrained their horses from combat; and this they continued doing for some time. Then two angels descended from heaven, and came to me, and



said, "What dost thou see?" And I told them that I saw a strange collection of horsemen; and I asked what they meant, and who they were? The angel answered, "They are from a place which is called Armageddon, Rev. xvi. 16, wherein some thousands are assembled, to fight against those who are of the New Church of the Lord, which is called the New Jerusalem; they talked in that place about the church and religion, and yet there was nothing of the church amongst them, because there was no spiritual truth, nor any thing of religion amongst them, because there was no spiritual good; they talked with their mouths and their lips on this opinion and that, but it was only for the purpose of extending and securing dominion. They have been taught from their youth to confirm the doctrine of faith alone, and have imbibed some notions about God, which they retained for some time after they were advanced to high stations in the church; but as they then began to think no more concerning God and heaven, but about themselves and the world, consequently no more concerning eternal bliss and happiness, but about temporal wealth and exaltation, they cast out the doctrines which they had received in their early years, from the interiors of the rational mind, which have communication with heaven, and are thus in the light of heaven, into the exteriors of the rational mind, which have communication with the world, and are thus in the light of the world; and at length they thrust them down into the sensual-natural region of the mind, so that the doctrines of the church became merely topics for conversation, and had no longer from their reason any place in the thought, much less from love any place in their affections; and because they have reduced themselves to such a state, they admit no divine truth which is of the church, nor any divine good which is of religion; the interiors of their minds are become comparatively like bottles



filled with a \* mixture of iron-filings and powder of brimstone, into which if water be poured, there is at first heat excited, afterwards fire, and so the bottles are burst; in like manner they, when they admit any thing of that living water, which is the genuine truth of the Word, in at their ears, are violently heated and inflamed, and reject it as something that would burst their heads. These are they who appeared to thee like apes, riding with their bodies inverted, on red and black horses, with bridles about their necks; inasmuch as they who do not love the truth and the good of the church, as derived from the Word of God, have no inclination to look at the fore-parts of any horse, but towards his hinder parts; for horse signifies the understanding of the Word of God, a red horse the understanding of the Word destroyed with respect to good, and a black horse the understanding of the Word destroyed with respect to truth: the reason of their crying out to battle against those that ride on white horses, is, because a white horse signifies the understanding of the Word of God with respect to truth and good; and their appearing to pull back their horses was owing to their fear of the combat, lest the truth of the Word should thus become known to many, and so should come to light. This is the interpretation."

The angels said moreover, "We belong to the society in heaven which is called Michael, and were ordered by the Lord to descend into the place called Armageddon, whence thou sawest that troop of horsemen come forth. By Armageddon, amongst us in heaven, is signified a state and desire of mind to wage war under the influence of falsified truths, arising from the love of eminence and universal dominion; and because we have perceived in thee a desire to know something of the nature of that war, we will give thee a short account of it. Immediately on our descent from hea-

\* See the MEMORABLE RELATION, n. 110 towards the end.



ven, we went to the place called Armageddon, where we saw several thousands assembled together ; we did not however enter into the assembly, but went into some houses on the southern side of that place, where there were young children with their masters, who received us kindly ; we were delighted with their company ; their countenances were full of beauty, arising from the life that shone in their eyes, and the zeal that animated their discourse ; the life in their eyes was derived from the perception of truth, and the zeal in their discourse from the affection of good ; wherefore also we made them a present of caps, the edges of which were ornamented with bands composed of threads of gold interwoven with jewels, and likewise a present of garments variegated with white and blue (*hyacinthinum*). We then asked them whether they had ever looked into the neighbouring place called Armageddon ? They said they had seen it through a window below the roof of the house ; and that they had observed a large assembly of persons there, but under different figures, sometimes appearing like men of authority, and at other times not like men, but like statues and graven idols, and round about them a numerous company on their bended knees ; these also appeared to us under various forms, some like men, some like leopards, some like goats with their horns pointed forwards, with which they dug up the ground. We interpreted to them those metamorphoses ; shewing their representations and significations. But to come to the point :—That assembly of people, when they heard that we were entered into those houses, said one to another, “ Who are they that have gotten admitted amongst the children ? Let us send some from our company to turn them out.” So they sent : and when they came, they said to us, “ What is the reason of your entering into these houses ? Whence come ye ? we are commissioned to insist upon your immediate departure.” But we replied, “ Ye have no right to insist upon any such thing : ye appear indeed in your own eyes like the



giants called Anakim, and they who are here seem to you like dwarfs; but still ye have no power and authority here, except by means of craft and cunning, which yet will be of no avail; wherefore carry back word to your companions, that we were sent hither from heaven, to come and see whether you have any religion or not; and if not, ye are to be cast out from this place; wherefore go and propose to your companions this question, that the real essence of the church and of religion may be discovered, how they understand these words in the Lord's prayer, OUR FATHER WHICH ART IN HEAVEN, HALLOWED BE THY NAME, THY KINGDOM COME." When we had thus opened our commission, they said at first, "What is the meaning of all this?" But afterwards they promised that they would propose the question. So they went and related to their companions all that had passed; who asked, to what end or purpose is this proposal? But when they understood the reason of it, and that it was to determine the nature of their faith in God the Father, they said, "The meaning of the words is plain, that men ought to pray to God the Father, and as Christ is our Mediator, that prayer ought to be directed to God the Father for the sake of the Son:" and presently they determined in a fit of passion that they would come to us, and make this declaration to our faces, adding further that they would pull our ears. So they left that place, and went into a grove that was near to the houses where the children were with their masters, in the middle of which grove there was a plain piece of ground in the form of an amphitheatre, or place of exercise, into which they entered, holding by each other's hands; and there they found us waiting for them: there were in the place small mounds of earth raised like little hillocks, upon which they seated themselves; for they said one to another, "We will not stand in their presence, but will sit down." Then one of them, who had the art to assume an appearance as of an



angel of light, and who was commissioned by the rest to speak with us, said, "You have proposed to us to open our minds touching the sense of the first words in the Lord's prayer; I must inform you therefore, that according to our interpretation they signify, that we ought to pray to God the Father; and because Christ is our Mediator, and we are saved by His merits, we should pray to God the Father from faith in His merits." But then we informed them of our errand, saying, "We belong to a society in heaven, which is called Michael, and we are sent to make visitation, and to inquire whether ye who are assembled in this place have any religion or not; for the idea of God entereth into every part of religion, and by this, conjunction is effected, and by conjunction, salvation. We in heaven repeat that prayer daily, like men on earth, and at such times we do not think of God the Father, because He is invisible, but we think of Him in His Divine Human, because in this He is visible; and in this He is by you called Christ, but by us the Lord, and thus the Lord is our Father in the heavens: the Lord also taught that He and the Father are one; that the Father is in Him, and He in the Father; and that whoso seeth Him, seeth the Father; also that no man cometh to the Father, but by Him; and likewise that it is the will of the Father, that we should believe on the Son; and that whoso doth not believe on the Son shall not see life, but the wrath of God abideth on him; from whence it is evident that the Father is to be approached by Him and in Him; and since this is the case, He further taught that all power is given unto Him in heaven and in earth. It is said in that prayer, HALLOWED BE THY NAME, THY KINGDOM COME, and we have proved from the Word, that His Divine Humanity is the Father's name, and that the kingdom of the Father then cometh, when the Lord is approached immediately, and not when God the Father is approached immediately; wherefore also the Lord com-



manded His disciples to preach the kingdom of God, and the kingdom of God is this." On hearing these words, the antagonists said, "You make many quotations from the Word, and possibly we may have read those passages, but we do not recollect them; wherefore let us have the book produced, and let us hear those passages read, particularly those which tend to shew, that the kingdom of the Father cometh when the kingdom of the Lord cometh." Then they said to the children, "Bring us the Word;" and they brought it. And we read out of it the following passages: '*As John preached the Gospel of the kingdom, he said, The time is fulfilled, THE KINGDOM OF GOD IS AT HAND,*' Mark i. 14, 15. Matt. iii. 2. '*Jesus Himself preached the Gospel of the kingdom, and that THE KINGDOM OF GOD was at hand,*' Matt. iv. 17, 23. chap. ix. 35. '*Jesus gave commandment to His disciples, that they should preach and teach THE KINGDOM OF GOD,*' Mark xvi. 15. Luke viii. 1. chap. ix. 60; '*And also the seventy whom He sent out,*' Luke x. 9, 11; and in other places, as Matt. xi. 5. chap. xvi. 27, 28. Mark viii. 35, &c. The kingdom of God, which was preached, was the kingdom of the Lord, and thereby the kingdom of the Father; as is evident from these passages: '*The Father hath given all things into the hands of the Son,*' John iii. 35. '*All things are delivered unto Me of My Father,*' Matt. xi. 27. '*The Father hath given the Son power over all flesh,*' John xvii. 2. '*All power is given unto Me in heaven and in earth,*' Matt. xxviii. 16. '*The Lord of Hosts is His name, and thy Redeemer the Holy One of Israel, the God of the whole earth shall He be called,*' Isaiah liv. 5. '*I saw, and behold one like THE SON OF MAN, and there was given Him dominion, and glory, and a kingdom, that all people, nations, and languages should serve Him; His dominion is an everlasting dominion, which shall not pass away, and His kingdom that which shall not be destroyed,*' Dan. vii. 13, 14. '*And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are*



*become the kingdoms of our Lord and of His Christ ; and He shall reign for ever and ever,*" Revel. xi. 15 : chap. xii. 10. We further instructed them from the Word, that the Lord came into the world, not only to redeem angels and men, but also that they might be united with God the Father by Him and in Him ; for He taught, that such as believe in Him are in Him, and He in them, John vi. 56. chap. xiv. 20. chap. xv. 4, 5. Hereupon they asked, "How then can your Lord be called Father?" We replied, "From what hath been read to you already, and also from these passages : *'Unto us a Child is born, unto us a Son is given, and His name shall be called GOD, HERO; THE FATHER OF ETERNITY,'* Isaiah ix. 5. *'Doubtless Thou art our Father, though Abraham be ignorant of us, and Israel acknowledge us not ; THOU, O JEHOVAH, ART OUR FATHER, OUR REDEEMER, THY NAME IS FROM AGES,'* Isaiah lxiii. 16. Did not He say to Philip, who desired to see the Father, *'Hast thou not known Me, Philip ? He that seeth Me, seeth the Father,'* John xiv. 9. xii. 45 : who else then is the Father, but He whom Philip saw with his eyes?" We added further, "It is said throughout the whole Christian world, that they who are of the church constitute the Lord's body, and are in His body ; how then can any member of the church approach to God the Father, but by Him, in whose body he is ? If not, he must of necessity go out of the body, and so approach." We lastly informed them, that a NEW CHURCH is now, at this day, establishing by the Lord, which is signified by THE NEW JERUSALEM in the Revelation, in which the Lord alone will be worshipped, as in heaven, and that *thus all will be fulfilled that is contained in the Lord's Prayer, from beginning to end.* We produced so many passages in confirmation of this, from the evangelists, the prophets, and the Revelation, which, from beginning to end, treats of that church, that they were tired of hearing them.



Having listened with indignation, the Armageddons were desirous, at every turn to interrupt our discourse; and at length they broke out, and exclaimed, "You have spoken against the doctrine of our church, in which it is insisted that God the Father is to be approached immediately, and that men ought to believe on Him; thus ye stand convicted of a violation of our faith; wherefore, depart hence instantly, or ye shall be turned out by force." Then their minds being violently inflamed, they were about to proceed from threats to violence; but at that instant, by virtue of the power committed to us, we struck them with blindness, in consequence of which, not seeing us, they rushed forth, and ran about in great confusion, and some fell into the bottomless pit mentioned in the Revelation, chap. ix. 2, which is at this time in the south-east quarter, and where all those are confined who confirm the doctrine of justification by faith alone; and such of them as confirm that doctrine by the Word, are driven forth into a desert, where they are conveyed to the very extremity of the Christian world, and mixed with pagans.

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#### OF REDEMPTION.

114. THAT the Lord acteth in a double office, as a PRIEST, and as a KING, is acknowledged throughout the church; but few persons know wherein the distinction between those two offices consisteth, wherefore it shall be explained. The Lord by virtue of His priestly office, is called JESUS, and by virtue of His regal office, CHRIST; and also by virtue of His priestly office, He is called in the Word Jehovah and Lord, and by virtue of His regal office He is called God, and the Holy One of Israel, and likewise King. These two offices are distinguished from each other like love



and wisdom, or what amounts to the same, like good and truth; hence, whatsoever the Lord did and performed from divine love, or divine good, He did and performed in His priestly character; but whatsoever from divine wisdom, or divine truth, that He did and performed in His regal character. In the Word, also, priest and priesthood signify divine good, and king and royalty signify divine truth; both which were represented by the priests and kings in the Israelitish church. With respect to redemption, it hath reference to both these offices; but in what instance to one, and in what to the other, will be shewn hereafter. For the clearer perception however of this subject, we shall arrange it under the following heads or articles: I. *That Redemption itself consisted in bringing the Hells into Subjection, and the Heavens into order, and in thus preparing the way for a New Spiritual Church.* II. *That without such Redemption, no Man could have been saved, nor could the Angels have remained in a State of Integrity.* III. *That consequently the Lord not only redeemed Men, but also Angels.* IV. *That Redemption was a Work purely Divine.* V. *That this real Redemption could not possibly have been effected, but by God Incarnate.* VI. *That the Passion of the Cross was not Redemption, but was the last Temptation which the Lord endured as the Grand Prophet, and that it was the Means of the Glorification of His Humanity, that is, of Union with the Divinity of His Father.* VII. *That it is a fundamental Error of the Church to believe the Passion of the Cross to be Redemption itself; and that this Error, together with that relating to Three Divine Persons existing from eternity, hath perverted the whole Church, so that nothing spiritual is left remaining in it.*—We shall now proceed to a particular consideration of each article.

115. I. THAT REDEMPTION ITSELF CONSISTED IN BRINGING THE HELLS INTO SUBJECTION, AND THE



HEAVENS INTO ORDER, AND IN THUS PREPARING THE WAY FOR A NEW SPIRITUAL CHURCH.

That Redemption consisteth in these three things, I can declare with the utmost certainty, inasmuch as the Lord at this day also is accomplishing a redemption, which was begun in the year 1757, together with THE LAST JUDGMENT, which was then executed. From that time redemption hath continued even till now; because Now is THE LORD'S SECOND ADVENT, and a New Church is to be established, which could not be effected, unless the hells were first reduced into subjection, and the heavens restored to order; and because it was permitted me to see the whole process of this work, therefore I could describe the manner how the hells were subdued, and how the new heaven was formed and arranged; but this description would itself take up an entire volume; with respect, however, to the Last Judgment, and the manner in which it was executed, I have published an account of it in a small Tract, printed at London in the year 1758. That the subjugation of the hells, the restoration of the heavens to order, and the establishment of a New Church, constitute the true nature of redemption, is a truth grounded in this circumstance, that without such a process no man could have been saved; the parts of that process also follow each other in an orderly connexion; for it is necessary that the hells should be subdued, before a new angelic heaven can be formed, and the formation of a new heaven is equally necessary before a New Church on earth can be established, inasmuch as mankind on earth are so connected with the angels of heaven, and with the spirits of hell, that to whichever they are joined, they make one with them as to the interiors of their minds. But we shall treat more particularly on this subject, in the last chapter of this work, when we come to speak of THE CONSUMMATION OF THE AGE, OF THE COMING OF THE LORD, AND OF THE NEW CHURCH.



116. That the Lord during His abode in the world, fought against the hells, and overcame and subdued them, and thus reduced them to obedience, is manifest from many passages in the Word, of which I shall only produce these few: “*Who is this that cometh from Edom, with dyed garments from Bozrah, this that is honourable in His apparel, travelling in the multitude of His strength? I that speak in righteousness, great to save. Wherefore art thou red in thine apparel, and thy garment like His that treadeth in the wine-press? I have trodden the wine-press alone, and of the people there was no man with Me; wherefore I have trodden them in Mine anger, and trampled them in My wrath, hence their victory was sprinkled upon My garments; for the day of vengeance is in My heart, and the year of My Redeemed is come; My arm brought salvation to Me, I made their victory descend to the earth: He said, Lo they are My people, my sons: so He became their Saviour; by reason of His love, and of His pity, He redeemed them,*” Isaiah lxiii. 1 to 9. This is spoken of the Lord’s combats against the hells; by the garments, in which He was glorious, and which were red, is signified the Word, which had suffered violence from the Jews; His warfare against the hells, and victory over them, is described by His treading them in His anger, and trampling them in His wrath; that He fought alone, and by His own strength, is described in these words: “Of the people there was no man with Me, Mine arm brought salvation to Me, I made their victory descend to the earth;” that He thereby saved and redeemed them, is signified by these words; “So He became their Saviour; by reason of His love, and of His pity He redeemed them;” that this was the cause of His coming, is signified by these words, “The day of vengeance is in My heart, and the year of My Redeemed is come.” Again, it is written in Isaiah, “*He saw that there was no one, and was astonished that there was no intercessor; therefore His arm brought salvation unto Him, and His righteousness it*



sustained Him; for *He put on righteousness as a breastplate, and the helmet of salvation upon His head, and He put on the garments of vengeance, and covered Himself with zeal as a cloak: then came the Redeemer unto Zion,*" chap. lix. 16, 17, 20; and in Jeremiah: "*They were dismayed; their mighty ones were beaten down; they fled apace, and looked not back; for that was the day of the Lord Jehovih Zebaoth, a day of revenge, that He may take vengeance on His foes, and the sword shall devour, and be satiated,*" chap. xlvi. 5, 10. Both these passages relate to the Lord's combats against the hells, and His victory over them. It is written also in David, "*Gird Thy sword upon Thy thigh, O Thou Mighty One; Thine arrows are sharp, and the people shall fall under Thee; Thy throne is for an age and eternity, Thou hast loved righteousness, wherefore God hath anointed Thee,*" Psalm xlv. 3 to 7: the like is asserted in many other places. Forasmuch as the Lord singly conquered the hells without the aid of any angel, He is therefore called A HERO OR MIGHTY MAN, and A MAN OF WAR, Isaiah xlii. 13. ix. 5; THE KING OF GLORY, JEHOVAH STRONG AND MIGHTY, THE LORD MIGHTY IN BATTLE, Psalm xxiv. 8, 10; THE MIGHTY ONE OF JACOB, Psalm cxxxii. 2; and in many places, *Jehovah Zeboath*, that is, *Jehovah of Hosts*; and His coming is also called *The day of Jehovah, terrible and cruel, a day of indignation, of wrath, of anger, of vengeance, of destruction, of war, of a trumpet, of noise, of confusion, &c.* It is written also in the evangelists, "*Now is the judgment of this world, now shall the prince of this world be cast out,*" John xii. 31: "*The prince of this world is judged,*" John xvi. 11: "*Be of good cheer; I have overcome the world,*" John xvi. 33: "*I beheld Satan as lightning fall from heaven,*" Luke x. 18: by the world, the prince of the world, Satan, and the devil, is signified hell. Moreover, in the Revelation, from beginning to end, the present state of the Christian church is described, and it is also foretold



that the Lord would come again, and subdue the hells, and form a new angelic heaven, and afterwards establish a new church on earth. Though these particulars are there all foretold, they were never discovered before this time, because the book of Revelation, as well as all other prophetic parts of the Word, was written by mere correspondences, without the discovery of which by the Lord, scarcely any one could rightly have understood one verse of that book; but now, for the sake of a New Church, all its contents are discovered in a work entitled the APOCALYPSE REVEALED, published at Amsterdam in the year 1766, and they will be attended to by those who believe the Word of the Lord in Matt. chap. xxiv. concerning the state of the church at this day, and concerning His coming. But this belief is still weak and wavering amongst those, and those only, in whose hearts the faith of the present church in a trinity of divine persons from eternity, and in the passion of Christ as constituting redemption itself, is so deeply rooted, that it cannot be eradicated. Such however (as was shewn in the MEMORABLE RELATION above, n. 113) are like bottles filled with iron-filings and powder of brimstone, which, when water is poured into them, first grow hot, and afterwards break out into a flame, by which the bottles are burst: they also, in like manner, when they receive any living water, which is the genuine truth of the Word, either by their eyes or their ears, are vehemently heated and set on fire, and reject it as something that would burst their heads.

117. The subjugation of the hells, the orderly arrangement of the heavens, and the consequent establishment of a church, may be illustrated by various similitudes. The influence and power of the hells may be compared with an army of robbers or rebels, who invade a kingdom or city, and set fire to the houses, lay waste the possessions of the inhabitants, divide the spoil one amongst another, with great



joy and triumph ; but redemption may be compared with a righteous king, who marches against them with his army, and puts part of them to the sword, confines another part in prison, takes away their spoil, and having restored it to his subjects, afterwards establisheth his kingdom in peace and order, and secureth it against the like outrages for the future. The influence and power of the hells may also be compared with a number of wild beasts sallying forth in a body from the forests, and committing depredations on flocks and herds, and even on men, so that none dare stir out beyond the walls of the city to till the ground ; in consequence of which the fields are left uncultivated, and the inhabitants of the city are in fear of perishing by famine ; but redemption may be compared with the slaughter and dispersion of those wild beasts, and with the defence of the plains and fields against all further depredations. The influence of the hells may be compared also with locusts that consume every green thing growing on the earth, whilst redemption may be compared with the means to prevent their further progress. In like manner the influence of the hells may resemble that multitude of grubs, which at the beginning of summer devour the leaves of trees, and thus prevent the growth of any fruit, so that the boughs are left bare and barren as in the depth of winter ; but redemption will resemble the destruction of such vermin, by which the trees of the garden are restored to their natural state of bloom and fruitfulness. All these are exact pictures of the state in which the church must have remained, had not the Lord, by redemption, separated the good from the evil, and cast the latter into hell, and raised up the former into heaven ; for what consequences are not to be dreaded, where there is neither justice nor judgment in a kingdom, to separate the evil from the good, and to secure the latter from injuries, so that every one may dwell safely in his own



house, and, as the Scripture expresseth it, may sit quietly under his own vine, and his own fig-tree?

118. THAT WITHOUT SUCH REDEMPTION NO MAN COULD HAVE BEEN SAVED, NOR COULD THE ANGELS HAVE REMAINED IN A STATE OF INTEGRITY.

It may be proper first to state the true nature and meaning of redemption. To redeem signifieth to deliver from damnation, to rescue from eternal death, to snatch out of hell, and to pluck out of the hands of the devil those that were led captive and bound by him. This was effected by the Lord, in that He reduced the hells under subjection, and formed a new heaven. The reason why man, without such a process, could not have been saved, is, because the spiritual world and the natural have such a connection with each other, that they are incapable of separation, particularly with respect to men's interiors, which are called their souls and minds, and which, if good, are connected with the souls and minds of angels, but if evil, with the souls and minds of infernal spirits. Such is the nature of this union, that if angels and spirits were to be removed from man he would instantly fall down dead like a stock or a stone; nor could they, on the other hand, subsist, if they were deprived of their support and resting-place in mankind.\* Hence may

\* How the natural, the spiritual, and the heavenly worlds are connected together, and are necessary for each other's subsistence, is a point which even conjecture hath not hitherto ventured to investigate. That there is some sort of fellowship or communion subsisting between men and angels, is acknowledged in the church, as a doctrine authorised by Holy Scripture; but the particular laws of this communion, and the necessity of it for the mutual support and existence both of angels, spirits, and men, have been to this day utterly unknown. The doctrine of our author therefore on this subject is entirely new, and we trust, to the unprejudiced mind, will be found equally scriptural, philosophical, and edifying. He considers the natural world as the basis to the abode of spirits in the world of spirits, as spirits are to angels in the heavenly world. From this connection between the three worlds and their respective inhabitants, (which he compares with the connection between the three grand divisions of the human body, viz. the head, the trunk, and the legs



be seen a reason why redemption took place in the spiritual world; and why heaven and hell were first to be regulated before the church on earth could be established. The truth of this appears evident from the book of Revelation, where it is said, that after the formation of the new heaven, the New Jerusalem, which is a new church, came down from that heaven, chap. xxi. 1, 2.

119. The reason why the angels could not have stood in their state of integrity, had not redemption been effected by the Lord, is, because the whole angelic heaven, together with the church on earth, is, before the Lord, as a single man,\* whose internal is constituted by the angelic heaven, and whose external is constituted by the church; or, to be more particular, the highest heaven constituteth the head; the second and lowest heaven constitute the breast and middle region of the body; the church on earth constituteth the loins and feet; and the Lord Himself is the soul and life of that whole man; wherefore unless the Lord had effected redemption, this man must have been destroyed; the feet and loins must have perished by the defection of the church on earth; the region of the stomach and intestines

and feet) he shews their mutual dependence on each other, and how necessary each is for the subsistence of the other. Hence he deduceth this consequence, that were there no church amongst men, that is, no religion, no love and fear of the Lord, either on this earth, or on some other where men inhabit, both the spiritual and celestial worlds must perish, because they would in such a case be as a head without a body, or as a house without a foundation. The doctrine, if rightly considered, and digested, will be found highly reasonable, and consonant with the divine wisdom and œconomy of God in the creation; at the same time that it will open to the contemplative mind many interesting and instructive truths concerning redemption, which could never be known or understood, until the laws of connection subsisting between the three worlds were in some measure ascertained. The intelligent reader will from this doctrine see a peculiar beauty and propriety in that expression in Holy Scripture, where the earth is emphatically called the Lord's FOOTSTOOL.

\* See this subject more particularly enlarged on, in the Treatise on Heaven and Hell, n. 59.



by the defection of the lowest heaven; the region of the breast by the defection of the second heaven; and then the head being left without a corresponding body, must of necessity have fallen into a state of insensibility. But we will endeavour to illustrate this by comparisons. It is as when a mortification beginneth in the feet of the natural body, and by degrees riseth upwards, and infecteth the loins first, and afterwards the viscera of the abdomen, and at length seizeth upon the parts near the heart, in which case, it is well known that the infection instantly proveth fatal. Or it may be compared with disorders of the viscera below the diaphragm, which no sooner receive any material injury, than the heart begins to palpitate, the lungs to pant heavily, and all motion presently ceaseth in both. It may be illustrated also by this circumstance relating to the internal and external man, that all goeth well with the internal, so long as the external is obedient in the discharge of its duties; but in case the external man is not obedient, but is refractory, and especially if it assaulteth the internal; then this latter is gradually weakened and overthrown, and at length is betrayed by the pleasures of the external into a base assent to, and compliance with, its suggestions. It may likewise be illustrated by comparison with a man standing on the top of a mountain, who sees a flood of waters inundating the country below, and observes the waves arising by degrees towards the summit where he standeth, which when they reach, he himself must of necessity perish in the inundation, unless he can provide for his safety in a boat till the waters are subsided: or as if a person from the top of a mountain sees a thick fog rising higher and higher from beneath, and hiding from his view the plains, the villages, and cities, till at length it reacheth himself, and then he can no longer see any thing, no, not even the place where he himself standeth. Exactly similar to this is the case of the angels when the church on earth is destroyed; then also the inferior heavens pass away; and



the reason is, because the heavens consist of men from earth, and when there is no longer any real goodness of heart, and truth of the Word, remaining amongst men, the heavens are overwhelmed by the evils thence arising, and are choked up by them as by Stygian waters; nevertheless the inhabitants are preserved elsewhere by the Lord, and reserved till the day of the last judgment, and are then raised up into a new heaven. These are they who are signified in the Revelation in this passage: "*I saw under the altar the souls of them that were slain for the Word of God, and for the testimony which they held; and they cried with a loud voice, saying, How long, O Lord, Holy and True, dost Thou not judge and avenge our blood on them that dwell on the earth? And white robes were given unto every one of them, and it was said unto them that they should rest yet for a little time, until their fellow-servants also, and their brethren, that should be killed as they were, should be fulfilled,*" chap. vi. 9, 10, 11.

120. Had it not been therefore for the redemption which the Lord effected, iniquity and evil would have overspread the whole body of Christians both in the natural and the spiritual world; and of the many reasons which might be assigned for it, one is, because every man after death enters into the world of spirits, and bringeth along with him thither the same nature, qualities, and dispositions, that he had in the natural world; and no person, at his first coming, can be prevented from conversing with his deceased parents, brethren, relations, and friends; every husband is immediately eager in quest of his wife, and every wife of her husband; and by one or other they are introduced into a variety of acquaintance amongst such as outwardly appear like lambs, but inwardly are like wolves; and thus even those of a religious character are corrupted, and turned from the right way: in consequence of this, and of many wicked artifices there practised, which are unknown in the



natural world, the world of spirits is so full of subtle wickedness, that it may be compared to a pool of water replete with the spawn of frogs. That evil communications have such an effect even in the spiritual world, may appear from this circumstance, that whosoever associates much with robbers, or pirates, by degrees acquireth a like disposition to the same evils; whosoever lives amongst adulterers and harlots, in course of time makes light of adultery; and whoso connects himself with rebellious persons, presently maketh no scruple to do all kinds of violence. For all evils are infectious, and may be compared to the plague, whose contagion is communicated even by the breath and perspiration of the infected person; or it may be compared to a cancer and gangrene, which spread slowly, and corrupt first the parts which lie near, and by degrees those which are more remote, till at last they infect and destroy the whole system. The delights of evil, which are hereditary in every man, are what make him so susceptible of the contagion of wickedness. Hence then it may appear plain, that, unless redemption had been wrought by the Lord, no man could have been saved, nor could the angels have remained in their state of integrity. The only refuge for any one against destruction, is in the Lord; for He saith, "*Abide in Me, and I in you; as the branch cannot bear fruit of itself, except it abide in the vine, no more can ye, except ye abide in Me. I am the vine, ye are the branches; he that abideth in Me, and I in him, the same bringeth forth much fruit; for without Me ye can do nothing. If any one abide not in Me, he is cast forth as a branch, and is withered, and men gather them, and cast them into the fire, and they are burned,*" John xv. 4, 5, 6.

121. THAT THUS THE LORD NOT ONLY REDEEMED MEN, BUT ANGELS ALSO.

This follows from what has been said in the foregoing article, that unless redemption had been wrought by the



Lord, the angels could not have remained in a state of integrity. To the reasons above assigned, the following may be added : 1. At the time of the Lord's first coming the hells had grown to such a height, that they filled the whole world of spirits, which is in the middle between heaven and hell, and had thereby not only disturbed the heaven, which is called the last or lowest, but had also made attempts upon the middle heaven, which they infested a thousand different ways, and which must inevitably have been destroyed, unless the Lord had protected it. Such insurrection of the hells is signified by the tower that was built in the land of Schinaar, whose head was to reach unto heaven, the building of which was prevented by the confusion of languages, when the builders were dispersed, and the city was called Babel, Gen. xi. 1 to 9 ; what is there signified by the tower, and by the confusion of languages, is explained in the work entitled *ARCANA CŒLESTIA*, published at London. The reason of the hells growing to such a height, was, because at the time when the Lord came into the world, the whole earth was alienated from God by idolatries and magic ; and the church, which had been formerly established amongst the children of Israel, and lastly amongst the Jews, was altogether destroyed in consequence of the\* falsification and adulteration of the Word : in the mean time both Jews and Gentiles after death flocked into the world of spirits, where in process of time they so increased and multiplied, that there was no possibility of

\* The author here distinguisheth between the falsification of the Word, or Holy Scriptures, and their adulteration. By the falsification of the Word (as he explains himself in other parts of his works) he means a perversion of its truths arising from the falses that are in man's natural understanding ; but by the adulteration of the Word, he means a perversion of its truths arising from the evils of an unregenerate heart and life. Adultery therefore, according to its spiritual sense, signifieth such perversion of divine truth ; and this is the reason why the Jews are so often reprov'd by the prophets for their whoredoms and adulteries.



driving them out thence, but by the coming down of God Himself, and by the strength of His divine arm at that time put forth against them; the process of which work is described in a small treatise on THE LAST JUDGMENT, published at London in the year 1758. This was accomplished by the Lord during His abode in the world. The like also is accomplished by the Lord at this day, because, as was observed above, this is the time of His second coming, according to His predictions in every part of the Revelation, and in Matt. chap. xxiv. 3 to 30; and in Mark xiii. 26; and in Luke xxi. 27; and in the Acts of the Apostles, chap. i. 11; and likewise in many other places. There is this difference indeed, that at His first coming the hells had grown to their great height, in consequence of being crowded with idolators, magicians, and falsifiers of the Word; but at this His second coming they are crowded with Christians so called, both such as are tainted with naturalism, and such as have falsified the Word by confirmations of their fabulous faith concerning the existence of three Divine Persons from eternity, and concerning the Lord's passion as constituting the sum and substance of redemption; for these are they who are signified by the dragon and his two beasts in the revelation, chap. xii. and xiii. 2. The second reason why the Lord also redeemed angels, is, because not only every individual man, but likewise every individual angel, is withheld from evil, and preserved in good, by the Lord; for no person, whether he be angel or man, is in good of himself, but all good is from the Lord; when therefore the footstool of the angels, which is in the world of spirits, was removed from under them, they were in a similar situation with a person sitting on a throne when its pedestals are taken away. That the angels are not pure in God's sight, is evident from the prophetical parts of the Word, and also from the book of Job, chap. iv. 18; and likewise from this consideration, that there is not a single angel



but what was once a man. \* This then is the confirmation of that part of THE FAITH OF THE NEW HEAVEN AND THE NEW CHURCH, IN ITS UNIVERSAL AND PARTICULAR FORM, prefixed to this work, where it is said, "That the Lord came into the world to remove hell from man, and that He removed it by combats against it, and by victories over it, by which he subdued it, and reduced it under obedience to His authority;" and further, "That Jehovah God descended, and assumed the Humanity, for the purpose of reducing to order all things in heaven and all things in the church, since at that time the power of the devil, that is, of hell, prevailed over the power of heaven; and on earth the power of evil over the power of good; in consequence of which a total damnation was at hand, and threatened every creature; this impending damnation Jehovah God removed by His Humanity, and thus redeemed both angels and men; from whence it is evident, that unless the Lord had come into the world, no flesh could have been saved. The case is similar at this day; consequently, unless the Lord come again into the world, no flesh can be saved." See above, n. 2, 3.

122. The deliverance wrought by the Lord, by which both the spiritual world and the church on earth were rescued from universal damnation, may be illustrated by comparison with a king, who, by victories obtained over his enemies, sets at liberty, and brings back to his palace, the princes, his sons, who had been taken prisoners, bound in chains, and shut up in a dungeon. It may be illustrated also by comparison with a shepherd, who, like Sampson and David, rescues his sheep from the jaws of a lion or a bear, drives back those wild beasts into the forests from whence they came, pursues them to their retreats, and at last forceth them to take refuge in bogs or in deserts, and afterwards

\* See more on this subject in the treatise on Heaven and Hell, n. 311.



returns to his sheep, feeds them in safety, and gives them drink out of fountains of pure water. It may be illustrated also by a comparison with a person who seeth a serpent lying coiled up in the way, and just ready to bite a traveller by the heel, which he immediately seizes by the head, and in spite of its twisting and twining about his hand, carries it to his house, where he cuts off its head, and casts its body into the fire. It is capable of receiving further illustration from the case of a bridegroom or husband, who seeing an adulterer attempt to do violence to his bride or wife, immediately attacks him, and either wounds his hand with his sword, or disables him with blows on his legs and loins, or else orders his servants to cast him into the streets, and beat him with clubs to his own house; thus rescuing his beloved, and conducting her in safety to his own chamber. Moreover, by a bride and wife, in the Word, is signified the church of the Lord, and by adulterers are signified the violators of the church, as all those are who adulterate the Word of the Lord; and forasmuch as the Jews did so, therefore they were called by the Lord an adulterous generation.

123. IV. THAT REDEMPTION WAS A WORK PURELY DIVINE.

Whosoever is acquainted with the true nature of hell, and how it had arisen and overflowed the whole world of spirits at the time of the Lords coming, and with what power the Lord cast it down and dispersed it, and afterwards reduced it to order together with heaven, cannot but stand in amazement, and exclaim, that all was a work purely divine. For first, *with respect to the nature of hell*; it consisteth of myriads of myriads of spirits, being composed of all those, who, from the creation of the world, have alienated themselves from God, by evils of life, and falses of faith. Secondly, *with respect to the manner in which hell had arisen, and overflowed the whole world of spirits, at the time of the Lord's coming*; this was in some measure explained in the



foregoing article. What was its state at the time of the Lord's first coming, was never made known to any person, because it is not revealed in the literal sense of the Word; but what it was at the time of His second coming, of this I was permitted to be an eye-witness, and hence some idea may be collected of its former state, according to the description given in a small treatise on the **LAST JUDGMENT**, published at London in the year 1758, in which treatise there is also described *with what power the Lord cast down the hells, and dispersed them*; it is therefore needless to transcribe the account of all that I was an eye-witness of, in this place, since every reader may see plainly from what is said in that treatise, that such casting down and dispersion of the hells, was the work of an omnipotent God. Fourthly, *with regard to the manner in which the Lord afterwards reduced to order all things both in heaven and in hell*; this hath not as yet been described by me, inasmuch as the reduction of the heavens and the hells to order is not yet accomplished, but has continued in its process since the day of the **LAST JUDGMENT** until now, and still continues; nevertheless, if it be desired, it shall be made public after the completion of this work. With respect to myself, I have seen, and do see daily, the divine omnipotence of the Lord manifested in this as in a true mirror. The latter process is indeed peculiarly that of redemption, whereas the former belongeth more properly to the **Last Judgment**; and such persons as have a distinct idea of each, may discern several things that lie concealed under figures in the prophetic parts of the Word, and yet stand plainly revealed, if by an explication of correspondences they are exposed to the light of the understanding. Forasmuch as each work, both the former and the latter, is divine, therefore they can only be illustrated by comparisons, and that in a very imperfect manner. They may be illustrated by comparison with a battle against the armies of all the nations throughout the whole world,



accoutred with spears, shields, swords, guns, and cannon, headed by skilful and cunning generals and commanders; they are called skilful and cunning, because numbers in hell are acquainted with arts unknown in our world, in which they exercise themselves, that they may attack, ensnare, beset, and assault, to the greatest advantage, the inhabitants of heaven. The Lord's combat with hell may also be compared, but yet imperfectly, with a combat against all the wild beasts throughout the whole world, and with their slaughter and complete subjugation, so that not one of them dare to stir out of his den, and attack any man who is in the Lord; hence if any such man looks at them with a menacing aspect, they suddenly shrink back, as if they felt a vulture at their bosoms, endeavouring to eat his way into their hearts. Infernal spirits are also described in the Word by wild beasts, and are signified particularly by those amongst which the Lord is said to have been forty days, Mark i. 13. It may be compared also with an opposition to the whole body of the ocean, when the dykes which confine it are broken down, and it deluges whole countries and cities with its waters; the reducing of hell to subjection by the Lord, is also signified by His calming the raging sea, when He said, "*Peace, be still,*" Mark iv. 38, 39. Matt. viii. 26. Luke viii. 23, 24; for by the sea there, as in many other places, is signified hell. The Lord, by the same divine power, fighteth at this day against hell, in every particular person who is advancing in regeneration; for hell riseth up against every such person with all its diabolical fury, and unless the Lord opposed and subdued it, man must of necessity fall an easy prey to its tyranny. For hell is like a single gigantic monster, or a savage lion, with which it is also compared in the Word; and consequently, unless the Lord kept that lion, or that monster, bound hand and foot, it must of necessity happen, that man, though rescued



from one evil, would of himself fall into another, and so on into others, without end.

124. V. THAT THIS REAL REDEMPTION COULD NOT POSSIBLY HAVE BEEN EFFECTED, BUT BY GOD INCARNATE.

It was shewn in the foregoing article, that redemption was a work purely divine, consequently that it could only be effected by an omnipotent God. The reason why it was necessary for this God to be incarnate, that is, to be made man, in order to effect redemption, is, because Jehovah God, such as He is in His infinite essence, cannot approach unto hell, much less enter into it; being in that essence in purest and first principles; wherefore Jehovah God, being such in Himself, if He had only breathed on the inhabitants of hell, would have deprived them instantly of life; for He said to Moses, who was desirous of seeing Him, "*Thou canst not see My face, for there shall no man see Me, and live,*" Exod. xxxiii. 20; and if Moses could not see Him, much less could the infernal spirits, who, being in the lowest degree natural, are in last and grossest principles, and thus in such as are most remote from God; consequently, unless Jehovah God had assumed the Humanity, and had thus clothed Himself with a body, which is in last or ultimate principles, it would have been vain to have attempted any thing like redemption. For who can attack an enemy, unless he approach towards him, and be furnished with arms for the battle? Or who can disperse and destroy dragons, hydras, and basilisks in the wilderness, unless he cover his body with a coat of mail, his head with a helmet, and be armed with a spear in his hand? Or who can catch whales in the sea without a ship, and the necessary tackle for the purpose? By these, and such like comparisons, the combat, which the omnipotent God waged with the hells, may in some sort be illustrated, though by no means perfectly represented; in this combat He could not possibly have engaged, unless



He had first put on the Humanity. But it is to be observed, that the combat which the Lord waged with the hells was not an oral combat, as between reasoners and disputers, for here such kind of warfare would have had no effect; but it was a spiritual combat, or the combat of divine truth from divine good, which was the Lord's very principle of life, the influx of which, when made through the medium of sight or aspect, is irresistible to all in the hells; for such power is contained in it, that the infernal genii flee away at the mere perception of it, cast themselves into the deep, and creep into clefts and caverns to conceal themselves, according to the description given of them by Isaiah in these words: "*They shall go into the caverns of the rocks, and into the clefts of the dust, for the dread of Jehovah, when He ariseth to affright the earth,*" chap. ii. 19; and in the Revelation: "*They shall all hide themselves in the dens of the rocks, and in the rocks of the mountains, and shall say to the mountains and rocks, Fall on us, and hide us from the face of Him that sitteth on the throne, and from the anger of the Lamb,*" chap. vi. 15, 16, 17. How great the power which the Lord exercised when He accomplished the last judgment in the year 1757, and which He possesses by virtue of divine good, may appear from the circumstances described in the small treatise concerning that judgment; as that He plucked up from their foundations the hills and the mountains, which the infernal spirits had taken possession of in the world of spirits, and cast them to a vast distance, caused some to sink down into the earth, deluged their cities, villages, and fields, with a flood of water, and rooted up the ground on which they stood, and cast it with its inhabitants into whirlpools, bogs, and fens, with many other particulars; all of which operations were effected by the Lord alone, through the power of divine truth derived from divine good.

125. That Jehovah God could not have been thus active and operative, except by His Humanity, may be illustrated



by various comparisons ; as, for example, it is impossible for persons that are invisible to each other, to unite together in salutation or conversation ; angels or spirits cannot join hands, or engage in discourse with a man, even though they should stand just beside his person and before his face ; nor can the soul of any one converse and negotiate business with another, except by means of his body. The sun cannot enter with its light and heat into any man, beast, or vegetable, unless it first enter into the air, and act by that as a conveying medium ; nor can that heat and light enter into fish, in like manner, but by the medium of water ; for it is necessary it should act by means of the element, in which the subject of its operation dwelleth. No one can scrape off the scales of a fish with a knife, or pluck the feathers off from a bird, without fingers, or go down to the bottom of a lake without a diving-bell. In short, one thing must be accommodated to another, before there can be any communication between them, or any operation, either of contrariety or concord.

126. VI. THAT THE PASSION OF THE CROSS WAS NOT REDEMPTION, BUT WAS THE LAST TEMPTATION, WHICH THE LORD ENDURED AS THE GRAND PROPHET, AND THAT IT WAS THE MEANS OF THE GLORIFICATION OF HIS HUMANITY, THAT IS, OF UNION WITH THE DIVINITY OF HIS FATHER.

The two purposes for which the Lord came into the world, and by which He saved men and angels, are these, redemption and the glorification of His Humanity ; these two are distinct from each other, but yet they make one with respect to salvation. The meaning and nature of REDEMPTION was shewn in the foregoing articles, as that it was a combat with the hells, their subjugation, and after that the orderly establishment of the heavens. But GLORIFICATION was the uniting of the Lord's Humanity with the Divinity of His Father, which was effected by successive steps, and was



fully completed by the passion of the cross ; so every man, on his part, ought to make approaches towards God, and as he so approaches, God entereth, on His part, in the same proportion. It is in this case as with a temple, which must first be built, and that with the hands of men, and afterwards consecrated, and lastly sanctified by prayer, that God would make it the abode of His presence, and unite Himself with His church assembled there. The reason why that union was fully effected by the passion of the cross, is, because this was the last temptation which the Lord underwent during His abode in the world, and conjunction is effected by temptations ; for in them, man, to all appearance, is left to himself alone, yet it is but in appearance, for God is then most present with him, in the inmost principles of his mind, and supports him ; when therefore a person conquereth in temptation, he is then most intimately conjoined with God ; and this was the case with the Lord in the union with His Father. That the Lord, during His suffering on the cross, was left to Himself, is evident from his exclamation at that time, "*My God, my God, why hast thou forsaken Me ?*" and also from his own words, "*No man taketh my life from me, but I lay it down of Myself ; I have power to lay it down, and I have power to take it again. This commandment have I received of My Father,*" John x. 18. It is evident then from this, that the Lord did not suffer as to His Divinity, but as to His Humanity, and that at the time of suffering, the most intimate, and thereby the most complete union was effected. This may be illustrated by the consideration, that whilst man suffers with respect to his body, his soul doth not suffer, but only mourns which mourning, God removeth after victory obtained, and as it were wipeth the tears from his eyes.

127. These two points, redemption and the passion of the cross, ought to be considered as distinct ; otherwise the human mind, like a ship, strikes upon quicksands or rocks, and is lost, together with the pilot, the captain, and the



sailors; that is, it falls into error respecting all those truths that relate to salvation by the Lord. For without having right ideas of these two points, as distinct from each other, man is as in a dream, in which he sees imaginary objects, and forms conclusions on things which he fancies to be real, but which at last prove visionary; or he is like a person walking by night, who layeth hold on the leaves of a tree, supposing them to be the hair of a man's head, and, coming nearer, entangles his own hair in the branches. But although redemption and the passion of the cross are two distinct things, yet they are united and make one in the matter of salvation, since the Lord, by union with His Father, which was completed by the passion of the cross, became a Redeemer to all eternity.

128. Concerning the GLORIFICATION, which signifies the uniting of the Divine Human of the Lord with the Divinity of the Father, which was fully completed by the passion of the cross, the Lord thus speaketh in the Gospel: "*When Judas was gone out, Jesus said, Now is the Son of Man glorified, and God is glorified in Him; if God be glorified in Him, God shall also glorify Him in Himself, and shall straitway glorify Him,*" John xiii. 31, 32: here glorification is spoken both of God the Father and of the Son, for it is said, God is glorified in Him, and shall glorify Him in Himself; it is evident, therefore, that glorification signifies union. "*Father, the hour is come; glorify thy Son, that thy Son also may glorify Thee,*" John xvii. 1, 5: this is to intimate that the union was reciprocal, and, as it is also said, that the Father was in Him, and He in the Father. "*Now is my soul troubled: and He said, Father, glorify thy name; and there came a voice from heaven, saying, I both have glorified it, and will glorify it again,*" John xii. 27, 28: this was said because the union was effected successively, or by degrees. "*Ought not Christ to suffer these things, and to enter into His glory?*" Luke xxiv. 26: Glory, in the Word, when spoken



of the Lord, signifieth divine truth united with divine good. Hence it appears evident, that the Humanity of the Lord is Divine.

129. The reason why the Lord was willing to be tempted, even to His suffering on the cross, was, because He was the Grand Prophet; and prophets formerly signified the doctrine of the church derived from the Word, and thence they represented the church, according to its nature and quality, by various emblems, and also by unjust, grievous, and even wicked acts, which were enjoined them by God for that purpose. But the Lord, inasmuch as He was the Word itself, by His suffering on the cross, represented, as THE Prophet, the Jewish church, as to the manner in which it had profaned the Word. To this may be added another reason, that He might thus be acknowledged in the heavens as the Saviour of both worlds; for all the particulars of His suffering or passion were significative of such things as relate to the profanation of the Word, and the angels understand them in a spiritual sense, whilst men on earth understand them in a natural sense. That the Lord was THE Prophet is evident from these passages: "*A PROPHET is not without honour, save in his own country and in his own house,*" Matt. xiii. 57. Mark vi. 4. Luke iv. 24: "*Jesus said, it is not fitting that a PROPHET perish out of Jerusalem,*" Luke xiii. 33: "*And there came a fear on all, and they glorified God, saying, that a GREAT PROPHET is raised up amongst us,*" Luke vii. 16: "*They said of Jesus, This is THE PROPHET of Nazareth,*" Matt. xxi. 11, John vii. 40, 41: "*That a PROPHET should be raised up out of their brethren, whom they should obey,*" Deut. xviii. 15 to 19.

130. That the prophets represented the state of the church to which they belonged, with respect to doctrine derived from the Word, and with respect to life according to such doctrine, is evident from the following passages: Isaiah the prophet was enjoined, *to loose the sackcloth from off his loins,*



and the shoe from off his foot, and to go naked and barefoot three years, for a sign and a prodigy," Isaiah xx. 2, 3. The prophet Ezekiel was enjoined, for the purpose of representing the state of the church, "*to prepare him stuff for removing, and to remove to another place in the eyes of the children of Israel, and to bring forth his stuff by day, and to go forth at even, through a hole dug in the wall, and to cover his face that he might not see the earth, and that thus he should be a prodigy to the house of Israel; and should say, Behold I am your prodigy; like as I have done, so shall it be done unto you,*" Ezek. xii. 3 to 7, 11. The prophet Hosea was commanded, for the purpose of representing the state of the church, "*to take unto him a harlot to wife; so he took her, and she bare him three children, one of which he called Jezreel, and another Not-to-be-pitied, and the third Not-a-people. And again he was commanded to go and love a woman beloved of her companion, and an adulteress, whom he bought for himself,*" Hos. i. 2 to 9; and chap. iii. 2, 3. A certain prophet was enjoined "*to cast ashes on his eyes, and suffer himself to be smitten and beaten,*" 1 Kings xx. 35 to 38. Further, as a representative of the state of the church, the prophet Ezekiel was ordered "*to take a tile, and engrave upon it Jerusalem, and lay siege to it, and cast a trench and mound against it, and to put an iron pan between him and the city, and to lie upon his left side, and upon his right side. Also, to take wheat and barley, and beans, and lentiles, and millet and vetches, and make bread thereof, and also to make a cake of barley with dung of a man; and because he prayed that it might not be so, he was permitted to make it with cow's dung.*" The injunction was thus expressed: "*Lie thou upon thy left side, and put THE INIQUITY OF THE HOUSE OF ISRAEL upon it; the number of the days that thou shalt lie upon it, THOU SHALT BEAR THEIR INIQUITY; for I will give the years of their iniquity, according to the number of days, three hundred and ninety days, TO BEAR THE INIQUITY OF THE HOUSE OF ISRAEL;*



*and when thou hast accomplished them, thou shalt lie again on thy right side, TO BEAR THE INIQUITY OF THE HOUSE OF JUDAH,"* Ezek. iv. 1 to 15. That the prophet herein bore the iniquities of the house of Israel, and the house of Judah, and did not *take them away*, thus that he represented them, and pointed them out, but did not expiate and atone them, is plain from what follows in the same chapter: "*And Jehovah said, Even thus shall the children of Israel eat their unclean bread: Behold I will break the staff of bread in Jerusalem, that they may want bread and water, and be desolated, a man and his brother, and consume away for their iniquity,*" verses 13, 16, 17. The same therefore is understood of the Lord, where it is said, "*Surely He hath BORNE our griefs, and CARRIED our sorrows; Jehovah hath laid on Him the iniquities of us all; by His knowledge shall He justify many, for HE SHALL BEAR THEIR INIQUITIES,*" Isaiah liii. 1 to 12; throughout the whole of which chapter the sufferings or passion of the Lord are treated of. That the Lord, as THE Prophet, represented the state of the Jewish Church with respect to the Word, is evident from the particulars of His sufferings; as "*that He was betrayed by Judas; that He was taken and condemned by the chief priests and elders; that He was buffeted; that He was struck on the head with a reed; that He was crowned with thorns; that they divided His garments, and cast lots upon His vesture; that they crucified Him; that they gave Him vinegar to drink; that they pierced His side; that He was buried; and that He rose again the third day.*" His being betrayed by Judas, signified, that He was betrayed by the Jewish nation, who were in possession of the Word, and who were represented by Judas: His being taken and condemned by the chief priests and elders, signified, that He was dealt with in like manner by the whole Jewish Church: His being buffeted and spit upon, scourged, and struck on the head with a reed, signified, that the like had been done



to the Word with regard to its divine truths : His being crowned with thorns, signified, that the Jewish nation had falsified and adulterated divine truths : the division of His garments, and the casting lots upon His vesture, signified, that they had dissipated all the truths of the Word, but had not injured its spiritual sense, which the Lord's vesture or tunic represented : His crucifixion signified the destruction and profanation of the whole Word : the offering Him vinegar to drink, signified, that the truths of the Word were altogether falsified, wherefore He did not drink it : the piercing His side, signified, that they had totally extinguished all the truth and all the good of the Word : His burial signified the rejection of what remained from the mother : His rising again on the third day, signified, His glorification, or the union of His Humanity with the Divinity of the Father. Hence then it appears, that to bear iniquities does not mean to remove them, but only to represent the profanation of the truths of the Word.

131. This may also be illustrated by comparisons, which are employed for the sake of the simple and unlearned, who see better by such illustrations than by analytical conclusions deduced from the Word and from reason. Every citizen or subject is united with his king by virtue of obedience to his commands and injunctions, particularly if he undergoes any hardships for the sake of his sovereign, and still more, if he sacrificeth his life in his service, either in single combat, or in a general battle. In like manner a friend is united with a friend, a son with a father, a servant with his master, in consequence of doing such things as are agreeable to their will, and especially by standing up in their defence against enemies, and still more by fighting for their honour. Who that wisheth to be united with the virgin, whom he desireth for a bride, is not ready to fight with those that defame her, and to contend with his rival even to wounds and blows ; knowing that this is the way to increase



and strengthen the desired union? for that the union is promoted by such means is according to the law inscribed on nature. Therefore the Lord saith, "*I am the good Shepherd; the good Shepherd layeth down His life for the sheep; and for this My Father loveth Me,*" John x. 11, 17.

132. VII. THAT IT IS A FUNDAMENTAL ERROR OF THE CHURCH TO BELIEVE THE PASSION OF THE CROSS TO BE REDEMPTION ITSELF; AND THAT THIS ERROR, TOGETHER WITH THAT RELATING TO THREE DIVINE PERSONS FROM ETERNITY, HATH PERVERTED THE WHOLE CHURCH, SO THAT NOTHING SPIRITUAL IS LEFT REMAINING IN IT.

What doctrine doth more abound in the books of the orthodox at this day, or what is more zealously taught and insisted on in the schools of divinity, or more constantly preached and cried up in the pulpit, than this, that God the Father, being full of wrath against mankind, not only separated them from Himself, but also sentenced them to universal damnation, thus excommunicated them from His favour; but because He was gracious and merciful, that He persuaded, or excited, His Son to descend, and take upon Himself the determined curse, and thus expiate the wrath of His Father; and that thus and no otherwise could the Father be prevailed upon to look again with an eye of mercy on mankind? As also, that this was effected by the Son, who, in taking upon Himself the curse pronounced against men, suffered Himself to be scourged by the Jews, to be spit upon, and lastly to be crucified as the *accursed of God*, Deut. xxi. 23; and that the Father was by this means appeased, and, out of love towards His Son, cancelled the sentence of damnation, yet only in favour of those for whom the Son should intercede, who was thus to be a perpetual Mediator in the presence of the Father? These and the like doctrines are at this day trumpeted forth from the pulpit, and re-echoed from the walls of the temple, as sound



is re-echoed in a wood, so that the ears of all present are filled with it. But who, that hath his reason enlightened and restored to health by the Word cannot see that God is mercy and clemency itself, because He is love itself, and goodness itself, and that these constitute His essence; and consequently that it is a contradiction to say, that mercy itself, or goodness itself, can behold man with an angry eye, and sentence Him to damnation, and still abide in its own divine essence? Such dispositions are never ascribed to a good man or an angel of heaven, but only to a wicked man, and a spirit of hell; it is therefore blasphemy to ascribe them to God. But if we inquire into the cause of this false judgment, we shall find it to be this, that men have mistaken the passion of the cross for redemption itself: hence have flowed those opinions, as falses flow in a continued series from one false principle; or as from a cask of vinegar nothing but vinegar can come forth; or as from an insane mind, we can expect nothing but insanity. For one point being taken for granted, the conclusions that are made from it must be of the same family, because they are included in it, and are severally and successively produced from it; and from this one point concerning the passion of the cross, as constituting the sum of redemption, many more shocking and impious opinions, scandalous and disgraceful to God, may still take rise, and go forth into the world, until that prophecy of Isaiah is fulfilled, where it is said, "*The priest and the prophet have erred through strong drink, they stumble in judgment; all tables are full of vomit and filthiness,*" Chap. xxviii. 7, 8.

133. From this idea concerning God and redemption, the whole system of theology hath lost its spirituality, and is become in the lowest degree natural: this was the necessary consequence of ascribing to God merely natural properties and attributes; and yet on the idea entertained of God, and that of redemption, which makes one with salvation,



every thing that hath relation to the church depends. For that idea is like the head, from which all parts of the body are derived; when therefore that idea is spiritual, every thing that belongeth to the church becometh spiritual also; but when that idea is natural, then every thing belonging to the church becomes natural: now forasmuch as the idea of God and of redemption is become merely natural, that is, sensual and corporeal, of consequence all those things are merely natural which the heads and members of the church have maintained, and do maintain, in their systems and forms of doctrine. The reason why that idea must of necessity give birth to nothing but falses, is, because the natural man is in continual opposition to the spiritual man, and thus regardeth spiritual things as airy and visionary phantasies; it may therefore be truly said, that in consequence of that sensual idea concerning redemption, and thence concerning God, the ways towards heaven, which are those that lead to the Lord God the Saviour, are beset with thieves and robbers, John x. 1, 8, 9; and that the doors of the temple are thrown down, so that dragons and owls, and the tzjim and jiim, have entered, and made a concert of dreadful discord. That this idea concerning redemption, and concerning God, pervades the faith which prevails at this day throughout all christendom, is an acknowledged truth; for that faith requires men to pray to God the Father that He would remit their sins for the sake of the cross and blood of His Son, and to God the Son, that He would pray and intercede for them, and to God the Holy Ghost, that He would justify and sanctify them; and what is all this but to supplicate three distinct Gods one after another? And, in such a case, how can the notion which the mind forms of the divine government differ from that of an aristocratical or hierarchical government? or from that of the triumvirate which once existed at Rome, if only instead of triumvirate, it be called a triumphonate? And in such a government, what is



easier than for the devil to put in practice the old maxim, *divide and govern*; that is, to distract men's minds, and excite rebellious motions, sometimes against one God, and sometimes against another, as hath been his practice since the time of Arius to this day; and thus to thrust the Lord God the Saviour from His throne, "*who hath all power in heaven and in earth*," Matt. xxviii. 18, and to exalt some creature of his own in His place, and to enjoin men to worship him, or, when the folly of this is detected, to destroy the worship of the Lord Himself together with that of the imaginary idol?

134. I shall here adjoin the following MEMORABLE RELATIONS.

FIRST. I once entered into a temple in the world of spirits, where there was a large congregation; and before the sermon they reasoned together about REDEMPTION. The temple was a square building, and had no windows in the walls, but had a large opening above in the center of the roof, through which the light from heaven entered, and illuminated it better than if there had been windows at the sides. And as they talked about redemption, a black cloud gathering from the north, covered on a sudden the opening, which occasioned so thick a darkness, that they could not see each other, and scarce any one could discern his own hand. Whilst they were standing lost in amazement at this circumstance, lo! the black cloud was divided in the midst, and through the aperture were seen angels descending from heaven, who dispersed the cloud on each side, so that the temple became again full of light (*lumen*); and immediately the angels sent one of their party down into the temple, who, in the name of the rest, inquired of the congregation the subject of their dispute, which had occasioned so thick a cloud to gather over them, and prevent the admission of light; they replied, that they were in debate about redemption, and had concluded that it was effected by the Son of



God, through the passion of the cross, by which He made atonement and delivered mankind from damnation and eternal death. Hereupon the deputed angel said, "How by the passion of the cross? Why do ye conceive that redemption was thus effected?" Immediately a priest approached, and said, "I will explain to you in order what we know and believe: It is our opinion, that God the Father being angry with mankind, condemned them, and excluded them from His mercy, pronounced them all accursed and reprobate, and accordingly sentenced them all to hell; but that He desired His Son would take that curse upon Himself, and that the Son consented, and for that purpose descended, and assumed the Humanity, and suffered Himself to be crucified, and the condemnation of mankind thus to be transferred to Himself, for it is written *Cursed is every one that hangeth on a tree*; that thus the Son appeased the Father by His intercession and mediation; and then the Father, out of love towards the Son, and moved with the misery which He had endured on the cross, determined to pass an act of pardon, but only in favour of those to whom He imputeth His Son's righteousness; these He would make children of grace and blessing, who were before children of wrath and the curse, and He would give them justification and salvation; but all others must continue children of wrath, as was before decreed; this is our faith, and this is the righteousness which God inserteth in our faith, which faith alone justifieth and saveth." The angel, on hearing these words, was silent for a long time, standing motionless in astonishment; but when his surprize was somewhat abated, he thus delivered himself: "Is it possible that the Christian world should be so infatuated, and wander so far from sound reason into such bewildered conceits, and establish the fundamental doctrine of salvation on such paradoxes? Who cannot see that these imaginations are diametrically opposite to the very divine essence itself, that is, to God's divine love



and divine wisdom, and at the same time to His omnipotence and omnipresence? For no upright master could deal in such manner with his men-servants or maid servants; nor even a wild beast with its cubs; nor a bird of prey with its young: it is therefore a most wicked and blasphemous imagination to ascribe to God such a method of dealing with His creatures. Besides, is it not contrary to His divine essence to annul the call which is made to all and every individual of mankind? Is it not contrary to His divine essence to change the order established from eternity, which requireth that every one should be judged according to his life? Is it not contrary to the divine essence to withdraw His love and mercy from any man, and much more from the whole race of men? Is it not contrary to the divine essence to be brought back again to mercy by a sight of the Son's misery, that is, to be brought back again to His own essence, forasmuch as mercy is the very essence of God? And is it not wicked to suppose that He ever departed from His essence? for His essence is Himself from eternity to eternity. Is it not also an impossibility to introduce into any being, according to your faith, the righteousness of redemption, which is in itself a property of divine omnipotence, and to impute and ascribe that righteousness to man, and to declare him righteous, pure, and holy, without the assistance of any other means? Is it not an impossibility to remit a person's sins, and to renew, regenerate, and save him, by virtue of imputation only, and thus to change unrighteousness into righteousness, and the curse into blessing? In such a case, would it not be possible to turn hell into heaven, and heaven into hell, or the dragon into Michael, and Michael into the dragon, and thus to put an end to the combat between them? For what is there wanting to produce such an effect, but to remove the imputation, which your faith teaches, from one, and inscribe it on the other? But were this possible, we



angels, who are in heaven, must live in eternal anxiety and trembling. Nor can justice and judgment allow, that one person should take upon himself the wickedness of another, and so make the wicked innocent, and wash away his guilt; surely this is contrary to all righteousness both divine and human! The Christian world, moreover, is ignorant of the existence of order, and especially what is meant by the order which God introduced into the world at its creation, and in contradiction to which God cannot act, because He would then act in contradiction to Himself; for God is Order Itself." The priest understood what was spoken by the angel, because the angels, who were above, infused light from heaven; and immediately he sighed and said, "What must be done? All, at this day, preach, and pray, and believe, according to the faith I have mentioned: this is the form of supplication in every mouth: 'Good Father, have mercy on us, and forgive our sins for the sake of Thy Son's blood, which He shed for us on the cross;' and to Christ, 'Lord, intercede for us;' to which we priests make this addition, 'Send Thy Holy Spirit upon us.'" Then the angel said, "I observe, that ye priests prepare a kind of eye-salve from the Word, which ye do not understand in its inward sense, and that with it ye anoint the eyes of such as are blinded by your faith, or make to yourselves a sort of plaister of it, which ye spread upon the wounds that your doctrines have occasioned, but which does not heal them, because they are too deep to admit of such a cure; wherefore go to the man who stands there, (and he pointed with his finger towards me,) and he will instruct you from the Lord, that the passion of the cross was the uniting of the Lord's Humanity with the Divinity of the Father, but that it was not redemption; for this consisted in subduing the hells, and restoring the heavens to order; and that unless the Lord, during His abode in the world, had accomplished these works, none could have been saved either on earth, or in



heaven: he will instruct you further concerning the order that was introduced at creation, and which must be the rule of life to such as would be saved, and that all who live according to that rule are reckoned amongst the redeemed, and are called the elect." As the angel ended, there appeared windows on the sides of the temple, through which there entered a luminous influx from the four quarters of the world, and there appeared cherubs flying in the brightness of the light: and the angel was taken up to his companions above the aperture; and we all retired full of joy.

### 135. THE SECOND MEMORABLE RELATION.

One morning as I awoke out of sleep, the sun of the spiritual world appeared to me in all its splendor; and underneath I saw the heavens at a distance, as the earth appeareth distant from her sun; then were heard from the heavens words unutterable in natural language, from which when collected into one, this utterable sentence was articulated, "That there is One God, who is a Man, and whose habitation is in that sun." This articulate sentence descended through the middle heavens down to the lowest, and from thence into the world of spirits where I was; and I perceived that the idea of one God, which the angels entertained, was changed, according to the degrees of descent, into the idea of three Gods; which when I observed, I entered into discourse with those who conceived three Gods, and said, "Oh! what enormity is this! Whence did you receive it?" And they replied, "We conceive three in consequence of the idea we entertain concerning the triune God, but this idea nevertheless doth not influence our speech; for when we speak, we always say roundly that God is one: if our minds and our lips be at variance, what doth it signify, whilst the idea is confined in our minds, and doth not descend and divide the unity of God in our mouths? But still it doth descend at times, because it hath taken inward possession of us, and if we were to speak out at such times, we should say that there are three Gods;



we are however on our guard against this, lest we should be exposed to the ridicule of those that hear us." At that instant they began to speak under the immediate influence of their real thoughts, saying, "Are there not three Gods, since there are three divine persons, each of which is God? We cannot think otherwise, since the great oracle of our church, out of the shrine of his holy doctrines, ascribes creation to one, redemption to another, and sanctification to a third, and especially since he assigns to each his peculiar properties, which he declareth to be incommunicable, and these are not only creation, redemption, and sanctification, but also imputation, mediation, and operation: is there not then one who hath created us, and who hath also the office of imputation? another who hath redeemed us, and who hath also the office of mediation? and a third who operateth this mediated imputation, and who hath also the office of sanctification? Who doth not know, that the Son of God was sent into the world by God the Father, to redeem mankind, and thereby to become an atoner, mediator, propitiator, and intercessor? and inasmuch as He is one with the Son of God from eternity, are not these two persons, the Father and the Son, distinct from each other? Since these two are in heaven, one sitting at the right hand of the other, must there not necessarily be a third person to execute on earth what is decreed in heaven?" On hearing these words, I held my peace; yet I thought with myself, "What infatuation is this! they are in utter ignorance what is meant in the Word by mediation." At that instant, by the command of the Lord, three angels descended from heaven, and joined company with me, to the end that from an interior perception I might discourse with those who entertained an idea of three Gods, particularly on the subject of mediation, intercession, propitiation, and atonement, which offices are by them ascribed to the second person, or the Son, but not till after He was made Man, and He was made Man several



ages after the creation, when those four means of salvation had previously no existence, and thus God the Father was not rendered propitious, mankind was not atoned, and no one was sent from heaven to be an intercessor and mediator.

Then under the influence of the offered inspiration, I entered into discourse with them, saying, "Come near, as many as are able, and hear what is meant in the Word by mediation, intercession, atonement, and propitiation: they are four terms expressive of the grace of the one only God in His Humanity: God the Father can never be approached, nor can He come to any man, inasmuch as He is infinite, and dwelleth in His Esse, which is Jehovah, from which Esse, if He should come to Man, He would consume Him or decompose Him, as fire doth wood, when it reduceth it to ashes: this is evident from what He said to Moses, who desired to see Him, "*That none can see Him and live,*" Exod. xxxiii. 20; and the Lord saith, that, "*no one hath seen God at any time, except the Son who is in the bosom of the Father,*" John i. 18. Matt. xi. 27; also, "*that no one hath heard the voice of the Father, nor seen His shape,*" John v. 37. It is written, indeed, that Moses saw Jehovah face to face, and conversed with Him as one man doth with another; but this was done by the medium of an angel, as was the case also with Abraham and Gideon. Now since God the Father in Himself is such, therefore He was pleased to assume the Humanity, and in this Humanity to admit mankind to Himself, and so to hear them, and converse with them; and this Humanity is what is called the Son of God, and it is this which mediateth, intercedeth, propitiateth, and atoneth. I will explain, therefore, what these four terms, predicated of the Humanity of God the Father, signify. MEDIATION signifies, that the Humanity is the medium by which man may come to God the Father, and God the Father to man, and thus be his teacher and guide unto salvation; wherefore the Son of God, by whom is meant the Humanity of God



the Father, is called Saviour, and on earth Jesus, that is, salvation. INTERCESSION signifies perpetual mediation; for love itself, the properties of which are mercy, clemency, and grace, perpetually intercedeth, that is, mediateth, for those who do His commandments, and who are thus the objects of His love. ATONEMENT signifies the removal of sins, into which man would rush headlong, were he to approach Jehovah unclothed with the Humanity. PROPITIATION signifies the operation of clemency and grace, to prevent man from falling into damnation by sin, and at the same time to guard against the profanation of holiness; this was signified by the propitiatory, or mercy-seat, over the ark in the tabernacle. It is acknowledged, that God spake in His Word according to appearances, as when it is said that He is angry, that He avengeth, that He tempteth, that He punisheth, that He casteth into hell, that He condemneth, yea, that He doeth evil, when the truth is, that God is never angry with any one, never avengeth, tempteth, punisheth, casteth into hell, nor condemneth; such things are as far from God, as hell is from heaven, and infinitely farther; they are forms of speech then, used only according to appearances; so also, but in a different sense, are the terms atonement, propitiation, intercession, and mediation, for these are forms of speech expressive of the approach which is opened to God, and of the grace communicated from God, by means of His Humanity; which terms being misunderstood, men have divided God into three, and upon that division have grounded all the doctrine of the church, and so falsified the Word; hence hath arisen THE ABOMINATION OF DESOLATION foretold by the Lord in Daniel, and again in Matthew, chap. xxiv." When I had ended, the company of spirits retired from about me, and I observed that they who actually entertained an idea of three Gods looked towards hell, and that they who conceived one God, in whom there is a Divine Trinity, and that this



trinity is in the Lord God the Saviour, looked towards heaven; and to these appeared the sun of heaven, in which Jehovah is in His Humanity.

136. THE THIRD MEMORALE RELATION.

I saw at a distance five buildings called Gymnasia, each of which was overspread, with light from heaven; the first was overspread with a light, such as, before sun rise, is seen to tinge the clouds in a morning, here on earth; the second was overspread with a yellow light, such as appeareth in the morning after sun-rise; the third was overspread with a bright clear light, such as we see on earth at mid-day; the fourth was overspread with a light of a middle kind, as when it begins to be mixed with the shades of evening; and the fifth was completely involved in twilight. The Gymnasia in the world of spirits are a kind of spacious halls, where the learned assemble, to discuss various arcana, that may be of service to them in the promotion of science, intelligence, and wisdom.\* On seeing them I was seized with a strong desire to go to one of them: so I went in the spirit to that which was overspread with a light of a middle kind; and as

\* The author here, as in other parts of his works, distinguisheth between science, intelligence, and wisdom. To common readers it will appear as if the three expressions had no great difference in their meaning; but according to our author's use of them, their difference will be found to be very great, and grounded in the greatest truth and philosophy. By science he meaneth a bare knowledge of facts and things, which the mind receiveth, or rather acquireth, by the inlet of the senses. By intelligence he meaneth knowledge exalted and refined by a clear intellectual apprehension of its truth. And by wisdom he understandeth a knowledge grounded in the holy love and fear of the Lord, and directed to uses and good purposes, such as relate to a man's well-being in eternity. Hence it is plain to see, that there are three degrees of knowledge, accommodated to the three degrees into which the human mind is divided. A man therefore may have much science and intelligence, without having any wisdom, as on the contrary he may be truly wise without abounding much in science and intelligence. The perfection of the human character doubtless ariseth from a right conjunction and due subordination of all the three kinds of knowledge.



I entered I found a company of the learned met together, who were debating about the true interpretation of that passage, where it is said of the Lord, that "*when He was received up to heaven, He sat down on the right hand of God,*" Mark xvi. 19. Many of the assembly insisted that those words were to be understood literally, and that the Son doth really so sit beside the Father; but being asked for what reason He could be so placed, some of them replied, that He was exalted to the right hand of the Father on account of the redemption which He accomplished; some, that He was seated there out of the love with which He is regarded by the Father; some, for this purpose, that He might be the Father's counsellor to advise with, and therefore that in that character He might receive honour from the angels; and some, that He was placed there by the Father to reign in His stead, for it is written that "*all power is given unto Him in heaven and in earth:*" but the greater part affirmed, that He was there placed to hear those on the right hand for whom He intercedeth; for all the members of the church at this day approach God the Father, and beseech him to have mercy for the sake of his Son, believing that this causes the Father to turn himself to the Son, for the purpose of receiving His mediation; but some asserted that only the Son of God born from eternity sitteth on the right hand of the Father, to communicate His divinity with the Son of Man that was born in the world. On hearing these words, I was much amazed that people of such learning, who had resided some time in the spiritual world, should yet be so ignorant upon heavenly subjects; but I perceived their ignorance to be owing to this cause, that from a trust in their own self-derived intelligence, they had not submitted to be taught by those who are truly wise. But that they might not continue any longer ignorant of what is meant by the Son's sitting at the right hand of the Father, I waved my hand, begging them to listen to what I



wished to say on that subject; and because I saw them disposed to attend, I said, "Have ye not learned from the Word, that the Father and the Son are one; and that the Father is in the Son, and the Son in the Father? This the Lord plainly declareth, John x. 30; and chap. xiv. 10, 11. If ye do not believe these words, ye divide God into two, in which case ye must of necessity form natural, sensual, yea, material conceptions of God, as the church on earth hath done since the time of the COUNCIL OF NICE, when the doctrine of the existence of three divine persons from eternity was introduced, whereby the church was turned into a theatre, ornamented with painted scenery, before which the performers exhibited new scenes. Who doth not know and acknowledge, that God is one? If ye acknowledge this in heart and spirit, all that you have said instantly vanisheth of itself, and rebounds into the air like nonsense from the ear of a wise man." At these words many of the company were much enraged, and wished to pull my ears, and enjoin me silence; but the president of the assembly in great indignation said, "We are here speaking not of the unity and plurality of God, because we believe both, but we are debating about the true interpretation of that passage, where it is said, that the Son sitteth on the right hand of the Father; if thou canst give us any information on this subject, let us hear it?" I replied, "Ye shall hear it; only, I beseech you, be not so tumultuous:" and I added, "By sitting on the right hand, is not meant literally to sit on the right hand, but it signifies the omnipotence of God by means of the Humanity which He assumed in the world; by this Humanity He is in last and lowest principles as well as in first; and by this He entered into, destroyed, and subdued the hells, and by this restored the heavens to order; consequently, by this He redeemed both men and angels, and redeemeth them to all eternity. If ye consult the Word of God, and are in a ca-



capacity to receive illustration, ye will be enabled to discover, that by the right hand is there meant omnipotence; as in Isaiah: *'MY HAND laid the foundation of the earth, and MY RIGHT HAND spanned the heavens,'* chap. xlviii. 13; *'God hath sworn by His RIGHT HAND, and by the arm of His strength,'* lxii. 8; *'THY RIGHT HAND holdeth me up,'* Psalm xviii. 35; *'Let Thy HAND be upon the MAN OF THY RIGHT HAND, and upon the Son of Man whom Thou madest strong for Thyself,'* Psalm lxxx. 17. Hence it is evident how this passage is to be understood: *'Jehovah said unto my Lord, sit Thou at MY RIGHT HAND, until I make Thine enemies Thy footstool; the Lord shall send the rod of Thy strength out of Zion; rule Thou in the midst of Thine enemies,'* Psalm cx. 1, 2. This whole psalm throughout treateth of the Lord's combats with the hells, and of their subjugation; and since the right hand of God signifieth omnipotence, therefore the Lord saith, that He shall sit at *'THE RIGHT HAND OF POWER,'* Matt. xxvi. 63, 64; and at *'THE RIGHT HAND OF THE POWER OF GOD,'* Luke xxii. 69." - On hearing these words the assembly grew tumultuous: and I said, "Take heed to yourselves; possibly a hand may appear from heaven, which, when it appeareth, never faileth to strike the beholder with an incredible terror of its power, and was, when I saw it, a convincing proof to me that the right hand of God signifieth omnipotence." I had scarcely uttered these words, when there appeared under heaven a stretched-out hand; at the sight of which the company was struck with such terror, that they rushed in crowds towards the gates, and some ran to throw themselves out at the windows, whilst some fell down fainting and breathless. With respect to myself, I remained without the least apprehension, but walked out deliberately after them; and when I had proceeded to some distance, I turned about, and observed that gymnasium overspread with a dark cloud; and I was informed from heaven, that it was in consequence



of their having been influenced in their discourse by a belief in three gods, and that the former light would return, whensoever a congregation of sounder minds should assemble there.

137. THE FOURTH MEMORABLE RELATION.

I was informed on a time, that a council was convened of those who had been distinguished for their writings and erudition on the subject of the faith now professed, and of the justification of the elect by it. This council was to be held in the world of spirits, and it was permitted me to be present there in the spirit : and I saw a large assembly of the clergy, both of the same and of different professions ; on the right side stood those, who, in the world, were called apostolic fathers, and who lived before the time of the council of Nice ; and on the left side stood those, who had distinguished themselves since that time by their printed or written books. Many of the latter had their faces shaven, and wore wigs on their heads made of women's hair ; some of them had collars round their necks made of twisted intestines, and some of other materials ; but the former appeared with their beards at full length, and wore their own hair. Before both parties there stood a person, who was esteemed a great judge and critic in the writings of the present age ; he had a wand in his hand, with which he struck the ground, and proclaimed silence ; then ascending to the highest step of the pulpit, he fetched a deep sigh, and after that prepared to lift up his voice aloud, but the sighing gasp drew back his voice into his throat. At last however he broke out into the following exclamation : " Oh ! my brethren, what an age is this ! there is risen up a person out of the common herd of laymen, who hath neither gown, nor cap, nor laurelled crown, who hath yet had the assurance to pull down our faith from heaven, and cast it into the Stygian lake. What a sin and a shame is this ! when yet that faith is our star, which shines like Orion in the



night, and like Lucifer in the morning! This person, although advanced in years, is altogether blind as to the mysteries of our faith, having neither opened it, nor discovered in it the Lord's righteousness, nor His mediation and propitiation; in consequence of which he is totally blind to the wonders of justification, such as the remission of sins, regeneration, sanctification, and salvation. This person, in opposition to our faith, which hath a transcendant saving power, because it is directed towards three divine persons, and thus towards the whole Deity, hath transferred all faith to the second person, and not even to Him, but to His Humanity, which we indeed call divine in consequence of the incarnation of the Son begotten from eternity; but who considers it as any thing more than merely human? and what faith can be thence derived, but such as must give birth to naturalism? for such a faith, having nothing spiritual in it, differs little from a faith directed towards a pope or a saint. Ye know what Calvin used to say, in his time, of worship derived from such faith; and I beseech you, tell me, any one of you, whence faith cometh? is it not the immediate gift of God? and doth it not therefore contain all things relating to salvation?" At these words, his companions on the left, who had their faces shaven, and wore wigs, with collars round their necks, clapped their hands, and cried out, "Most wisely spoken! We know that we cannot take any thing, unless it be given us from above; let that prophet inform us of any other origin to faith, and what else doth faith mean; it is impossible that it should either have any other meaning, or any other beginning; and to talk of another faith which deserves the name, beside this, is as absurd as to think of a man's riding on horseback to a constellation in the heavens, and taking a star from thence, and putting it in his pocket, and bringing it along with him to the world below." This they said by way of exposing every idea of a new faith to ridicule amongst their



companions. On hearing these words, the men on the right, who wore their beards, and their own natural hair, expressed great indignation; and one of them rose up to speak; (he appeared as an old man, but afterwards was seen to be young, for he was an angel from heaven, where every age is turned to youth;) and he said, "I have heard the nature and quality of your faith, which the man in the pulpit hath so magnified; but what is such faith but the sepulchre of our Lord after His resurrection, shut up a second time, by the soldiers of Pilate? I have opened it, and can find in it nothing but the rods of jugglers, by which the magicians in Egypt performed miracles. Truly this faith of yours is in your eyes like a chest of wrought gold, set with precious stones, but when it is opened, it is found to contain nothing, except perhaps the dust of some relicks in its corners; it is therefore (to use comparisons) like the vestal virgin, amongst the ancients, buried under ground, for letting the sacred fire go out; and I do solemnly assure you, that in my eyes it appeareth like the golden calf, around which the Children of Israel danced, after Moses had left them, to ascend and be with Jehovah on mount Sinai. Do not be surprised to hear me speak of your faith by such comparisons, for such we are wont to use when we speak of it in heaven. But our faith is, was, and will be to eternity, directed towards the Lord God the Saviour, whose Humanity is Divine, and whose Divinity is Human, which faith is thus accommodated to man's reception, and by virtue of which a divine spiritual principle is united with what is natural in man, so that it becometh a spiritual faith implanted in the natural principle, whereby the natural principle becometh as it were transparent, by virtue of the spiritual light in which our faith dwells. The truths which constitute this faith are equal in number to the verses in the Sacred volume, and all those truths are so many stars, which by their several lights give it both manifestation and



formation. Man acquireth this faith from the Word by means of his own natural light (*lumen*), in which light it is science, thought, and persuasion, but the Lord, in such as believe on Him, causeth it to become conviction, trust, and confidence, thus natural faith becometh spiritual faith, and by means of charity is made living. This faith, with us in heaven, is like a queen, adorned with all the variety of precious stones described in the wall of the New Jerusalem, Rev. xxi. 17 to 20. But lest ye should imagine that what I have said is a mere flight of fancy and imagination, and should accordingly slight and despise it, I will read to you some passages out of the Holy Word, from which it will appear, that our faith is not directed towards a mere man, as you suppose, but towards the true God, in whom is all the Divinity. John saith, '*Jesus Christ is the true God, and Eternal Life,*' 1 epist v. 21; Paul saith, '*In Christ dwelleth all the fullness of the God-head bodily,*' Coloss. ii. 9; and it is written in the Acts of the Apostles, '*that He preached to the Jews, and also to the Greeks, repentance towards God, and faith in our Lord Jesus Christ,*' chap. xx. 21; and the Lord Himself saith, '*All power is given to Me in heaven and in earth,*' Matt. xxviii. 18. But these are only a few passages of the number which teach this great truth." After this the angel looked towards me, and said, "Thou knowest what the Evangelical Protestants, so called, believe, or profess to believe, concerning the Lord and Saviour; read to us then some passages from their writings, that we may know whether they are so infatuated as to suppose that His Humanity is merely human, or whether they ascribe divinity to it, or how. Then in the presence of all the assembly, I read the following passages, being some I had collected from their book of orthodoxy, called *FORMULA CONCORDIÆ*, the edition of Leipzig, 1756: *That in Christ the divine and human natures are so united, as to make one Person*, p. 606, 762. *That Christ is Very*



*God and Man in one individual Person, and remaineth so for ever*, p. 609, 673, 762. *That in Christ God is Man, and Man is God*, p. 607, 765. *That the human nature of Christ is exalted to all Divine Majesty, proved also from many of the Fathers*, p. 844 to 852, 860 to 865, 869 to 878. *That Christ, as to His human nature, is omnipresent, and filleth all things*, p. 768, 783, 784, 785. *That Christ, as to His human nature, hath all power in heaven and in earth*, p. 775, 776, 780. *That Christ, as to His human nature, sitteth on the right hand of God*, p. 608, 764. *That Christ is to be prayed to, as to His human nature, proved by many quotations from Scripture*, p. 226. *That the Augsburg confession greatly approves of that worship*, p. 19. After reading these passages, I turned towards the president of the council and said, "I know that all here present are consociated with their like, in the natural world; tell me, I pray, do you know with whom you are so connected? He replied in a deep tone of voice. "Yes; I am consociated with a famous man, a leader of the troops that compose the army of church-worthies." And because he spoke in so deep tone of voice, I said, "pardon me, if I ask you further whether you know where that famous leader liveth?" And he said, "I do know; he liveth not far from Luther's tomb.\*" Upon this, I said, with a smile, "why do you speak of his tomb? Do not you know that Luther has risen again, and that he hath now renounced his errors respecting justification by a faith in three divine persons from eternity, and is in consequence translated into the societies of the blessed in

\* At Eysleben in Saxony. The person here alluded to was Dr. John A. Ernesti, of Leipzig, who published some virulent attacks on our author and his writings. He in reply, only printed a few lines on a slip of paper for circulation among his friends, a translation of which may be seen at the end of the *Coronis* or *Appendix* to this work. With respect to the consociation of the inhabitants of the world of spirits with those of our world, this, according to our author, is universally the case, it being impossible for man to subsist a moment without it.



the new heaven, and that he seeth and pitieth those who follow his wild opinions?" And he rejoined, "I do know it; but what is that to me?" Then addressing him in the same tone of voice with his own, I said, "Be so good as to exert your influence on your dignified friend, with whom you are consociated, and communicate to him my fears, that in contradiction to the opinions deemed orthodox by his church, he hath robbed the Lord of His Divinity, and hath suffered his pen to open a furrow, in which he hath thoughtlessly sown the seed of naturalism, when he wrote against the worship of our Lord and Saviour." To this he replied, "That is impossible, for I and he, on that subject, make almost one mind; but what I say upon it he doth not understand, whereas I understand clearly whatever he says; for the spiritual world entereth into the natural world, and perceiveth the thoughts of men therein, but not *vice versa*; such is the nature of the connection between spirits and men." As I had now engaged in conversation with the president of the council, I took the liberty of asking him this further question: "Do you know," said I, "that the orthodoxy of the Evangelical Protestants, as expressed in their manual, called the *FORMULA CONCORDIÆ*, teacheth, that in Christ God is Man, and Man is God? and that His Divinity and Humanity exist together, and for ever abide in one individual person? How then could either you or he defile the worship of the Lord with the reproach of naturalism?" To which he replied, "I know that, and yet I do not know it." Wherefore I continued my discourse, and said, "I could wish to ask your friend, or you as his representative, Whence had our Lord and Saviour His soul? If ye answer, from His mother, ye talk foolishly; if, from Joseph, ye profane the Word; but if, from the Holy Spirit, ye say right; supposing only that by the Holy Spirit ye mean the Divinity proceeding and operating, and thus make the Lord the Son of Jehovah God. I ask you again, What is



meant by hypostatic union? If ye say, that it is a union as of two persons, one superior and the other inferior, ye talk wildly; for at that rate ye might divide the Saviour into two persons, as ye divide God into three; but if ye say, that it is a personal union, like that of soul and body, ye say rightly; for this is agreeable to your own doctrine, and that of the Fathers, as ye may see by consulting the FORMULA CONCORDIÆ, p. 765 to 768; and also the CREED of ATHANASIUS, where it is said, *The right faith is, that we believe and confess, that our Lord Jesus Christ is God and Man; who although He be God and Man, yet He is not two, but one Christ; one altogether, not by confusion of substance, but by unity of Person; for as the reasonable soul and flesh is one man, so God and Man is one Christ.* I would ask you further, In what did the damnable heresy of ARIUS consist, (which gave occasion to the calling of the council of Nice by the emperor Constantine the Great,) but in a denial of the divinity of the Lord's Humanity? Tell me moreover, Who do you suppose is meant by these words in Jeremiah: '*Behold the days come, when I will raise up unto David a righteous branch, who shall reign as a king; and this is His name, JEHOVAH OUR RIGHTEOUSNESS,*' chap. xxiii. 5, 6, Chap. xxxiii. 15, 16. If ye say, the Son born from eternity, ye talk extravagantly, for he was not the Redeemer; but if ye say, the Son born in time, who was the Only-begotten Son of God, John i. 18, iii. 16; ye say rightly; for He by redemption was made righteousness, on which ye found your faith. Read also Isaiah ix. 5; and several other passages, in which it is foretold, that Jehovah Himself should come into the world." On hearing these words, the president of the council was silent and turned away.

When the debate was thus concluded, the president was desirous to close the council with prayer; but suddenly a man started up from the party on the left, having on his



head a tiara, and a cap over that; and he touched his cap with his finger, and said, "I also am joined by spiritual consociation with a man in your world, who is honourable for his eminent station: I know this, because I speak from him as from myself." Then I inquired where that honourable person lived? He replied, "At Gottenburg;\* and I was once of opinion, from the ideas in him, that this new doctrine of your's has a tincture of Mahometanism." At these words, I perceived that all they on the right, where the apostolic fathers stood, seemed astonished, and changed colour; and I could hear these exclamations often repeated, "Oh! what a scandal! What an age is this!" But to appease their just indignation, I waved my hand, requesting to be heard, and said, "I know indeed that a person of that distinction did bring some such charge against me, in an epistle which he afterwards published; but had he known at that time what a blasphemous charge it was, he would have torn the letter to pieces, and committed it to the fire, rather than to the press. It was such kind of contumely which the Lord condemned in the Jews, when they ascribed His miracles to some other power than that which is divine, Matt. xii. 22 to 32; and to this he addeth in the same place, "*Whosoever is not with Me is against Me, and he that gathereth not with Me scattereth abroad,*" verse 30." At these words the associate spirit hung down his head, but presently raising it up again, he said, "This is the severest speech I have yet heard from thee;" but I resumed my discourse, and said, "The fault is in the two accusations brought against me, of naturalism and

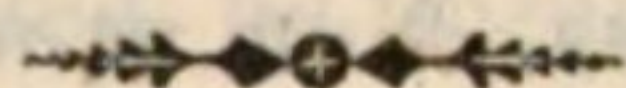
\* The individual here alluded to, is Dr. Ekebon, dean of Gottenburg, in Sweden, who wrote a violent philippic against our author's writings, with a view of procuring their condemnation as heretical by ecclesiastical authority. Our author vindicated himself in two letters addressed to the consistory of the clergy, which may be seen in the *Intellectual Repository for the New Church*, vol. 1, p. 169, and 172.



Mahometanism, which are both wicked lies and deadly stigmas, invented in subtlety, with a design to prejudice the hearer, and deter him from the holy worship of the Lord." Then addressing myself to the former associate spirit, I said, "Desire your friend at Gottenburg, if it be possible, to read what the Lord saith in the Revelation, chap. iii. 18; and also chap. ii. 16." As I ended these words, the council began to grow noisy; but the noise was appeased by the descent of light from heaven, on which several of those who were on the left hand passed over to those on the right, so that none remained but such as had their thought immersed in vanity, and consequently pinned their faith on the opinion of others; or such as believed the Lord to be no more than a mere man; but from these the heavenly light appeared to be reflected, and to pour its influence on those who had passed from the left side to the right.



## CHAPTER III.

OF THE HOLY SPIRIT; AND OF THE DIVINE  
OPERATION.

138. **A**LL of the sacred order, who have entertained any just idea of the Lord our Saviour, on their entrance into the spiritual world, which is generally on the third day after their decease, are first instructed concerning the Divine Trinity; and particularly concerning the Holy Spirit, which, they are informed, is not a God of itself, but that, when mentioned in the Word, it signifies the divine operation proceeding from the one only omnipresent God. The reason why they are particularly instructed concerning the Holy Spirit, is, because most enthusiasts, after death, fall into the wild fancy, that they themselves are the Holy Spirit; and also because many people of the church, who have imagined, during their abode on earth, that the Holy Spirit spake by them, affright others with the words of the Lord in Matthew, chap. xii. 31, 32; affirming that the unpardonable sin there spoken of consists in contradicting what they speak by the inspiration of the Holy Spirit. They who, after instruction, depart from their belief, that the Holy Spirit is a God of itself, are afterwards taught, concerning the unity of God, that it is not divided into three persons, each of which singly, and by himself, is God and Lord, according to the doctrine of the Athanasian creed, but that the Divine Trinity is in the Lord the Saviour, as the soul, the body, and the virtues thence proceeding, are



in every individual man. These are further prepared to receive the faith of the new heaven, and after such preparation, a way is opened for them to a society in heaven which is under the influence of a like faith, and a mansion is given them amongst their brethren, with whom they live in eternal blessedness. Now as we have already treated of God the Creator, and of the Lord the Redeemer, it is expedient also to treat of the Holy Spirit; and as we have arranged the foregoing subjects under particular heads, or articles, we shall pursue the same rule in the present case, according to the following division. I. *That the Holy Spirit is the Divine Truth, and also the Divine Virtue and Operation, proceeding from the one only God, in whom is a Divine Trinity, consequently proceeding from the Lord God the Saviour.* II. *That the Divine Virtue and Operation, signified by the Holy Spirit, consists, in general, in Reformation and Regeneration; and in proportion as these are effected, in Renovation, Vivification, Sanctification, and Justification; and in proportion as these are effected, in Purification from Evils, Remission of Sins, and finally Salvation.* III. *That that Divine Virtue and Operation, which is understood by the Mission of the Holy Spirit, consists, with the Clergy in particular, in Illustration and Instruction.* IV. *That the Lord operateth those Virtues in such as believe on Him.* V. *That the Lord operateth of Himself from the Father, and not vice versa.* VI. *That the Spirit of a Man is his Mind, and whatsoever proceedeth from it.*

139. I. THAT THE HOLY SPIRIT IS THE DIVINE TRUTH, AND ALSO THE DIVINE VIRTUE AND OPERATION, PROCEEDING FROM THE ONE ONLY GOD, IN WHOM IS A DIVINE TRINITY, CONSEQUENTLY PROCEEDING FROM THE LORD GOD THE SAVIOUR.

Properly speaking, the divine truth, and consequently the Word, is signified by the Holy Spirit, and in this sense the



Lord Himself is also the Holy Spirit; but whereas, in the church at this day, the divine operation, which is specified by the Holy Spirit, is actual justification, therefore this divine operation is here considered as the Holy Spirit, and of this we now propose chiefly to speak, especially as the divine operation is effected by means of the divine truth which proceedeth from the Lord; and that which proceedeth is of one and the same essence with Him from whom it proceeds, like these three, the soul, the body, and the proceeding virtues, which together form one essence, in man a merely human essence, but in the Lord divine and human also, these being, after His glorification, united together like the prior with its posterior, and like essence with its form; thus the three essentials, called Father, Son, and Holy Spirit, in the Lord are one. That the Lord is divine truth, or the very divine truth itself, was shewn above; and that the Holy Spirit is also the same, is evident from these passages: “*There shall come forth a rod out of the stem of Jesse, and the Spirit of Jehovah shall rest upon Him, the Spirit of wisdom and intelligence, the Spirit of counsel and might; He shall smite the earth with the rod of His mouth, and with the breath of His lips shall He slay the wicked; and righteousness shall be the girdle of His loins, and truth the girdle of His reins,*” Isaiah xi. 1, 4, 5. “*When the enemy shall come in like a flood, the Spirit of Jehovah shall lift up a standard against him; then shall the Redeemer come to Zion,*” Isaiah lix. 19, 20. “*The Spirit of THE LORD JEHOVAH is upon Me, JEHOVAH hath anointed Me, to preach good tidings to the poor hath He sent Me,*” Isaiah lxi. 1, Luke iv. 18. “*This is My covenant, My Spirit that is upon Thee, and My words which I have put in Thy mouth, shall not depart from Thy mouth from henceforth and for ever,*” Isaiah lix. 21. Inasmuch as the Lord is the very truth itself, all that which proceedeth from Him must of necessity be truth; and this is understood by the Comforter, who is



also called the Spirit of Truth, and the Holy Spirit, as is evident from the following passages: "*I tell you the TRUTH; it is expedient for you that I go away; for if I go not away, the Comforter will not come unto you; but if I depart, I will send Him unto you,*" John xvi. 7; "*Howbeit when He THE SPIRIT OF TRUTH is come, He will lead you into ALL TRUTH, for He shall not speak of Himself, but whatsoever He shall hear that He shall speak,*" John xvi. 13; "*He shall glorify Me; for He shall receive of MINE, and shall announce it unto you. All things that the Father hath are Mine, therefore said I that He shall take of Mine, and announce it unto you,*" John xvi. 14, 15; "*I will ask the Father, and He will give you another Comforter, THE SPIRIT OF TRUTH, whom the world cannot receive, because it seeth Him not, neither knoweth Him; but ye know Him; for He abideth with you, and shall be in you; I will not leave you comfortless, I will come to you; and ye shall see Me,*" John xiv. 16, 17, 18, 19; "*When the Comforter shall come, whom I will send unto you from the Father, even THE SPIRIT OF TRUTH, He shall testify of Me,*" John xv. 26: He is called the Holy Spirit, John xiv. 26. That the Lord by the Comforter, or Holy Spirit, meant Himself, is plain from these words of the Lord, that the world would not know Him, *but ye know Him; I will not leave you comfortless, I will come unto you, and ye shall see Me;* and in another place, "*Lo! I am with you always, even to the consummation of the age,*" Matt. xxviii. 20; and also from this, *He shall not speak of Himself, but He shall take of Mine.*

140. Now forasmuch as the divine truth, which was in the Lord, and was the Lord, John xiv. 6, is meant by the Holy Spirit; and since the Holy Spirit could therefore proceed from Him only, it was for this reason said, "*The Holy Spirit was not yet, because Jesus was not yet glorified,*" John vii. 39; and after His glorification, "*He breathed on His disciples, and said, Receive ye the Holy Spirit,*" John



xx. 22 : the reason why the Lord breathed on His disciples, was, because breathing was an external representative sign of divine inspiration ; and inspiration is an insertion into the angelic societies. After these elucidations the understanding will be enabled to comprehend the words of the angel Gabriel concerning the conception of the Lord : “ *The Holy Spirit shall come upon thee, and the power of the Highest shall overshadow thee ; wherefore that Holy Thing that shall be born of thee shall be called the Son of God,*” Luke i. 35 ; again : “ *The angel of the Lord said to Joseph in a dream, Fear not to take unto thee Mary thy bride, for that which is conceived in her is of the Holy Spirit ; and Joseph knew her not till she brought forth her first-born Son,*” Matt. i. 20, 25 : the Holy Spirit mentioned in these passages is the divine truth proceeding from JEHOVAH the Father, and this proceeding is the power of the Highest which then overshadowed the mother Mary, which coincides therefore with what is said in John : “ *The Word was with God, and the Word was God, and the Word was made flesh,*” chap. i. 1, 14 : that by the Word divine truth is there signified, may be seen above, in the FAITH OF THE NEW CHURCH, n. 3.

141. It was demonstrated above, and will be evinced still more at large when we come to treat particularly on the subject, that the Divine Trinity is in the Lord ; at present we shall only point out some incongruities arising from the division of that trinity into separate persons. It is as absurd as to suppose a minister of the church teaching from the pulpit what ought to be believed and practised, and another minister standing near him, and whispering in his ear, “ That is well said ; go on ; ” and then both saying to a third minister, who stands on the stairs, “ Descend into the temple, and open the ears of the people, and infuse into their hearts the good advice which is given, and at the same time make them pure, holy, and vessels of righteousness.” A



Divine Trinity, divided into distinct persons, each of which singly is God and Lord, would be similar to three suns in one world, the first in the upper firmament, the second near it, and the third beneath, encompassing angels and men, and introducing the heat and light of the two former, with all power, into their minds, hearts, and bodies, and, like fire acting upon matter in a retort, subtilizing, clarifying, and subliming them: but who cannot see, that in such a case, man would instantly be reduced to ashes? A government of three divine persons in heaven, may also be compared with a government of three kings in one kingdom; or of three generals, of equal authority, over one army; or rather with the Roman government, before the time of the Cæsars, when there were consuls, a senate, and tribunes of the people, amongst whom the power was divided, but yet the sovereignty was in them all conjointly. Who doth not see the absurdity, folly, and madness, of introducing such a government into heaven, by ascribing to God the Father a power like that of the consuls, to the Son a power like that of the senate, and to the Holy Spirit a power like that of the tribunes of the people? and yet this must necessarily be the case, when a peculiar office is ascribed to each; especially if it be insisted, that these properties are not communicable.

142. II. THAT THE DIVINE VIRTUE AND OPERATION, SIGNIFIED BY THE HOLY SPIRIT, CONSISTS IN GENERAL IN REFORMATION AND REGENERATION; AND, IN PROPORTION AS THESE ARE EFFECTED, IN RENOVATION, VIVIFICATION, SANCTIFICATION, AND JUSTIFICATION; AND, IN PROPORTION AS THESE ARE EFFECTED, IN PURIFICATION FROM EVILS, REMISSION OF SINS, AND FINALLY SALVATION.

These are the virtues in their order, which the Lord operateth in those who believe on Him, and accommodate and prepare themselves for His reception and abode; and



this is effected by means of divine truth, and among Christians by means of the Word, this being the only medium by which man can approach the Lord, and into which the Lord enters; for, as was said above, the Lord is divine truth itself, and whatever proceeds from Him is divine truth. But the divine truth here spoken of must be understood as originating in good, which is the same thing as faith originating in charity; for faith is nothing else but truth, and charity is nothing else but goodness. By means of divine truth originating in good, that is, by means of faith originating in charity, man is reformed and regenerated, and also renewed, quickened, sanctified, justified; and, in proportion to his progress and growth in these graces, is purified from evils, in which purification consists the remission of sins. But all these several operations of the Lord cannot here be particularly explained, for each requires its particular analysis, confirmed from the Word, and illustrated by rational considerations, and this is foreign to our present subject; we must therefore refer the reader to a future part of this work, where we shall treat on charity, faith, free-will, repentance, reformation, and regeneration. It is to be observed, that the Lord operateth those saving graces continually in every man, for they are the steps that lead to heaven, and the Lord willeth the salvation of all men; wherefore the salvation of all men is the end which He proposeth, and whoso wisheth to promote any end, wisheth also to promote the means conducive to that end. The coming of the Lord, the redemption which He wrought, and the sufferings which He endured, were all for the sake of man's salvation, Matt. xviii. 11. Luke xix. 10; and forasmuch as the salvation of mankind ever was, and ever will be, the end which the Lord proposeth, it follows that the above-mentioned operations are mediate ends, and that salvation is the ultimate end.

143. The operation of these virtues is the Holy Spirit, which the Lord sendeth to those who believe in Him, and



prepare themselves to receive Him ; and this is understood by the spirit in these passages : “ *A new heart also will I give you, and a NEW SPIRIT will I put within you ; I will put my SPIRIT in the midst of you, and cause you to walk in my statutes,*” Ezek. xxxvi. 26, 27. chap. xi. 19 : “ *Create in us a clean heart, O God, and renew a RIGHT SPIRIT within me ; cast me not away from thy presence, and take not thy HOLY SPIRIT from me ; restore unto me the joy of thy salvation, and establish me with thy FREE SPIRIT,*” Psalm li. 10, 11, 12 : “ *Jehovah formeth the SPIRIT of MAN in the midst of him,*” Zech. xii. 11 : “ *With my soul have I looked for thee in the night, yea with MY SPIRIT in the midst of me have I looked for thee in the morning,*” Isaiah xxvi. 9 : “ *Make you a new heart, and a NEW SPIRIT ; why will ye die, O house of Israel ?*” Ezek. xviii. 31 ; beside many other places. In these passages, by a new heart a will towards good is signified, and by a new spirit the understanding of truth. That the Lord operateth such a will and understanding in those who practise what is good and believe what is true, that is, who are principled in a faith originating in charity, is very plain from these words, that He giveth *His spirit* to them that walk in the way of salvation, and that it is called a *free spirit* ; and that man also ought to operate on his part, is evident from these words : “ *Make ye a new heart, and a new spirit ; why will ye die, O house of Israel ?*”

144. It is written, that when Jesus was baptized, the heavens were opened, and John saw the Holy Spirit descending like a dove, Matt. iii. 16, Mark i. 10, Luke iii. 11, John i. 32, 33. The reason of this was, because baptism signifieth regeneration and purification, and these are also represented by a dove : who cannot perceive that the dove was not the Holy Spirit, and that the Holy Spirit was not in the dove ? Doves often appear in heaven, and the angels know, when they observe them, that they are correspondences of the affections and thoughts relating to regenera-



tion and purification, in some persons not far off; when therefore they approach those persons, and converse with them on a subject foreign to what was in their thoughts when that appearance was presented, the doves instantly vanish. The case was the same with respect to many things that appeared to the prophets, as when John saw a lamb on Mount Sion, Rev. xiv. and in other places: how plain must it be to every one that the Lord was not that lamb, nor in the lamb, but that it was a representation of His innocence! Hence their error is manifest, who, from this appearance of the dove, when the Lord was baptized, and from the voice then heard from heaven, *This is my beloved Son*, conclude that the Trinity consisteth of three persons. That the Lord regenerateth man by means of faith and charity, is signified by these words of John the Baptist: "*I baptise you with water unto repentance, but He that cometh after me shall baptize you with the HOLY SPIRIT and with fire,*" Matt. iii. 11, Mark i. 8, Luke iii. 16: to baptize with the Holy Spirit and with fire, is to regenerate by divine truth which is of faith, and by divine good which is of charity. The same is signified by these words of the Lord: "*Except a man be born of water, and of the spirit, he cannot enter into the kingdom of God,*" John iii. 5: by water here, as in other parts of the Word, truth in the natural or external man is signified, and by spirit, truth derived from good in the spiritual or internal man.

145. Now forasmuch as the Lord is divine truth itself, originating in divine good, and this is His very essence, and every one of necessity acteth at all times from his essence, it is evident that the Lord continually willeth to implant truth and good, or faith and charity, in every man; and that he cannot will any thing else. This may be illustrated by many similar cases here on earth; as for instance, every man willeth and thinketh, and so far as he is permitted, speaketh and acteth, from his own



essence; a faithful man thinketh and intendeth faithful things; an honest, upright, pious, and religious man thinketh and intendeth what is honest, upright, pious, and religious; so, on the contrary, a haughty, cunning, treacherous, and covetous man thinketh and intendeth such things as are in unity with his essence; a fortune-teller would be always telling fortunes; a fool always opposing the lessons of wisdom: in a word, an angel is always meditating and practising what is in agreement with his heavenly nature, and a devil what is in agreement with his infernal nature. The case is similar with regard to every subject of an inferior rank in the animal kingdom, as with a bird, a beast, a fish, a winged or a creeping insect; each is known by its essence or nature, from which, and according to which, the instinct of each is derived and directed. In like manner, in the vegetable kingdom, every tree, shrub, and herb, is known by its fruit and seed, in which its essence is innate; nor can any thing be thence produced but what hath a similar nature and essence; so likewise every kind of earth, clay, stone, mineral, and metal, hath a determined value according to its essence.

146. III. THAT THAT DIVINE VIRTUE AND OPERATION, WHICH IS SIGNIFIED BY THE MISSION OF THE HOLY SPIRIT, CONSISTS, WITH THE CLERGY IN PARTICULAR, IN ILLUSTRATION AND INSTRUCTION.

The operations of the Lord, enumerated in the foregoing article, viz. reformation, regeneration, renovation, vivification, sanctification, justification, purification, the remission of sins, and finally salvation, are effected by influx from the Lord, both amongst clergy and laity, and are received by all those who are in the Lord, and who have the Lord in them, John vi. 56. Chap xiv. 20. Chap. xv. 4, 5; but the reasons why the clergy are particularly gifted with the graces of illustration and instruction, are, because those graces have particular relation to their ministerial office,



and their ordination to the ministry conveys those graces; and they believe also, that whilst they are preaching in the heat of zeal, they are inspired like the disciples of the Lord, on whom He breathed, saying, "*Receive ye the Holy Spirit,*" John xx. 22. Mark xiii. 11: some of them also affirm, that they have perceived the influx. But let them be very cautious how they persuade themselves, that the zeal, with which many of them are heated, during their preaching, is the divine operation in their hearts; for a similar, and even warmer zeal is often kindled in the breasts of enthusiasts, and also amongst those who maintain doctrines the most false, nay, even amongst those who slight the Word of God, and worship nature instead of God, and reject faith and charity, which they tie up, as it were, in a bag behind them, but which, in their preaching and teaching, they hang before them, as if it were a\* ruminatory stomach, from which they press out and disgorge such things, as they know will serve for food to their hearers. For zeal, considered in its true nature, is a violent heating of the natural man: if the love of truth kindle it, it is then like the sacred fire which came down on the apostles, and which is thus described in the Acts: "*There appeared unto them cloven tongues like as of fire, and it sat upon each of them, and they were all filled with the Holy Spirit,*" chap. ii. 3, 4; but if the love of the false lieth concealed in that zeal, or heat, it is then like fire imprisoned in wood, which bursteth out, and burneth the

\* By a ruminatory stomach is here meant that stomach, with which all animals are provided, that chew the cud. It is well known, that all such animals have two, or more stomachs, and that the first, called the ruminatory stomach, is only used as a kind of repository, to store the food, until such time as the animal is at leisure to chew it more minutely, on which occasions it hath the power of disgorging the contents of that stomach, and better preparing them, by a second mastication, for the purposes of nutriment. When this truth is known and considered, the beauty and propriety of the comparison here used by the author will appear in a more striking point of view.



house: thou, therefore, O man, who deniest the holiness of the Word, and the Divinity of the Lord, take off, I beseech thee, thy bag from thy back, and open it, as thou mayest freely do in private, at thy own home, and thou wilt see the true nature of thy zeal. I know that they whom Isaiah describes under the character of Lucifer, and who are of Babel, when they enter the temple, especially when they ascend the pulpit, and particularly they who call themselves of the society of Jesus, or Jesuits, are hurried away by a zeal, which, in many cases, is kindled by infernal love; under the influence of which, they can make more noise, and fetch deeper sighs, than they who are influenced by a zeal originating in heavenly love. That there are two other spiritual operations amongst the clergy, may be seen below, n. 155.

147. The church, at this day, is little aware, that in all human will and thought, and in all human action and speech thence derived, there is an internal and an external\*; and that man, from his infancy, is taught to speak from the external, however the internal may dissent; whence come all the varieties of dissimulation, flattery, and hypocrisy; consequently there is a duplicity, or twofold nature, in the human character, and he alone is a man of true singleness and simplicity, whose external thinks and speaks, wills and acts, from the internal; such also are signified in the Word by the persons called simple, or of a single eye, as in Luke viii. 15, xi. 34, and in other places; although they are much wiser than people of a double character. That there is duplicity and triplicity in every created thing, is evident from the parts of the human body, in which it is found that every nerve consisteth of fibres, and every fibre of fibrils; that every muscle is composed of fascicles of fibres, and these

\* We must here take the liberty of using the words *internal* and *external*, as substantives, there being no other in the language that will serve so well to express the author's meaning.



again of moving fibres; and that every artery is formed of coats in a triple series: a similar composition obtains in the human mind, and its spiritual organization is of a similar nature; this is what we remarked above, that the human mind is divided into three regions, the highest, which is also the inmost, being called celestial, the middle spiritual, and the lowest natural. The minds of all men, who deny the holiness of the Word, and the Divinity of the Lord, have the sphere of their thought confined to the lowest region; but as from their infancy they have been instructed in the spiritual truths of the church, they also receive them, but then they place them below all natural truths, such as the various kinds of scientific, political, civil, and moral knowledge; and as the spiritual truths so degraded possess the lowest place in the mind, and that which is nearest to the organs of speech, therefore, at church and in company, they can speak under the influence of those truths, and, what is wonderful, they know not, at such times, but that they are speaking and teaching under the influence of a sincere belief; when nevertheless, as soon as they are at their own liberty, that is, when they are retired in private to their homes, the door is opened, which closed the internal of their minds, and then sometimes they laugh at their own public harangues, saying in their hearts, that religion is but a well-contrived snare to catch doves.

148. The internal and external of such persons may be likened to poison covered over with a crust of sugar; and also to the wild gourds, which the sons of the prophets gathered, and cast into a pot of pottage, of which when they ate, they cried out, "*There is death in the pot,*" 2 Kings iv. 38 to 43. They may also be compared with the beast arising out of the sea, which "*had two horns like a lamb, and spake as a dragon,*" Rev. xiii. 11; and which is afterwards called the false prophet. They are also like highway-men in a city, who behave there like good citizens, doing



what is right, and conversing like sober and reasonable men; but when they return again into the highways and forests, they become like wild beasts: or they may be further compared with pirates, who when they are on land are men, but when at sea are crocodiles: for pirates on land, and highwaymen in a city, are like panthers clothed in sheepskins; or like apes dressed in men's clothes, with masks representing the human countenance to conceal their frightful faces. They may also be likened to a harlot, who anoints herself with perfumes, and paints her face with carmine, and puts on a garment of white silk ornamented with flowers; but when she returns to her house, she undresses herself in the presence of her paramours, and infects them with her diseases. Such are they, who in heart deny the holiness of the Word, and the Divinity of the Lord; and that this is a true description of them, I can testify by many years experience in the spiritual world, where I have been permitted to see and know them; for in that world all persons are suffered for some time to remain in their externals, but on the removal of these they are let into their internals, and then their comic acting is over, and the tragic scene commences.

149. THAT THE LORD OPERATETH THOSE VIRTUES IN SUCH AS BELIEVE IN HIM.

That the Lord operates those virtues, which are understood by the mission of the Holy Spirit, in those who believe in Him, that is, that He reforms, regenerates, renews, quickens, sanctifies, justifies, purifies from evils, and finally saves them, is evident from all those passages in the Word, which may be seen quoted above, n. 108, where it is declared that salvation and eternal life are given to those that believe in the Lord. It is further confirmed by this passage: "*Jesus said, Whoso BELIEVETH ON ME, as the Scripture saith, out of his belly shall flow rivers of living water; this said He of THE SPIRIT, which THEY THAT BELIEVE IN*



HIM *should receive*," John vii. 38, 39; and also by this passage: "THE TESTIMONY OF JESUS IS THE SPIRIT OF PROPHECY," Rev. xix. 10: by the spirit of prophecy is understood the truth of doctrine derived from the Word: prophecy signifieth nothing else but doctrine, and to prophecy signifieth to teach doctrine; and by the testimony of Jesus is understood acknowledgment originating in faith towards Him: the same is understood by testimony in this passage: "*The angels of Michael overcame the dragon by the blood of the Lamb, and by the Word of HIS TESTIMONY; and the dragon went to make war with the remnant of the woman's seed, which keep the commandments of God, and have THE TESTIMONY OF JESUS CHRIST,*" Rev. xii. 11, 17.

150. The reason why they who believe on the Lord Jesus Christ receive those spiritual virtues, is, because He is salvation and eternal life; salvation, inasmuch as He is the Saviour, which His name, Jesus, also implies, and eternal life, inasmuch as they have eternal life who are in Him, and He in them; wherefore also He is called eternal life in John, 1 Epist. v. 21. Now since He is salvation and eternal life, it follows of consequence, that He is all that, by which salvation and eternal life are obtained; consequently that He is the all of reformation, regeneration, renovation, vivification, sanctification, justification, purification from evils, and final salvation. The Lord operateth those virtues in every man, that is, striveth to introduce them, and when man accommodateth and prepareth himself for their reception, He then doth introduce them. The active power of accommodation and preparation is also from the Lord; but if man doth not receive and exercise it with a willing spirit, there cannot then be any introduction of the above virtues, but only a constant attempt on the Lord's part towards introduction.

151. To believe in the Lord, is not only to acknowledge



Him, but also to do His commandments; for a bare acknowledgment proceedeth only from thought grounded in some degree of understanding, but the practice of His commandments proceedeth from an acknowledgment which hath its root in the will. The mind of man consisteth of understanding and will, and it is the part of the understanding to think, and of the will to do and practise; whilst therefore a man only acknowledgeth the truth from the thought of his understanding, he cometh to the Lord but with half his mind, but when he doeth His commandments, he then cometh with his whole mind; and this is truly to believe. According to every other sense of believing, a man doth but divide his heart, and compel its surface to raise itself upwards, whilst its fleshy substance is turned downwards, so that, like an eagle, he flies between heaven and hell: man, however, not being influenced by the perceptions of sight so much as by the pleasures of the flesh, and these being in hell, he of consequence flies down to them; and there, after having offered sacrifice to his lusts, and poured out libations of wine to demons, with mirth in his countenance, and fire sparkling in his eyes, he assumeth the appearance of an angel of light. They who acknowledge the Lord, and yet neglect to do His commandments, become such Satans after death.

152. It was shewn, in the foregoing article, that the salvation and eternal life of men are the first and last ends proposed by the Lord; and since the first and last ends contain in them the mediate ends, it follows that the above-mentioned spiritual virtues are together, and at the same time, in the Lord, and from the Lord in man; but still they come forth in succession. For the human mind grows like the body, save only that the body groweth in stature, and the mind in wisdom; and thus the latter is exalted from one region to another, from the natural region to the spiritual, and from this to the celestial; and in the last



region man is called \* wise, in the middle, intelligent, and in the first, or lowest, scientific: but this exaltation of the mind is not sudden, but effected by degrees, in proportion as a man storeth his mind with truths, and conjoineth those truths with good. It is in this case as in the building of a house; the builder first provides materials for the work, as bricks, tiles, beams, and rafters; he then lays the foundation, raises the walls, divides it into separate apartments, makes doors to each, with windows to admit the light, and stairs to ascend from one story to another; all which are included, and exist at the same time, in the end proposed, which is a commodious and handsome habitation. The case is the same with a temple; whilst it is building, all the component parts exist together in the end proposed, which is the worship of God. It is the same also in all other cases, as in gardens and fields, and likewise in offices and employments, in which the end proposed supplies itself with all needful means for its promotion.

153. V. THAT THE LORD OPERATETH OF HIMSELF FROM THE FATHER, AND NOT VICE VERSA.

By operating is here meant the same thing as by sending the Holy Spirit, since the above-mentioned operations of reformation, regeneration, renovation, vivification, sanctification, justification from evils, and the remission of sins, which are at this day ascribed to the Holy Spirit, as a God by himself, are the operations of the Lord. That these operations are of the Lord from the Father, and not *vice versa*, shall be first confirmed by the Word, and afterwards illustrated by rational considerations. First by the Word, from the following passages: “*When the Comforter is come, WHOM I WILL SEND UNTO YOU FROM THE FATHER, even the Spirit of Truth, which proceedeth from the Father, He shall testify of Me,*” John xv. 26: “*If I*

\* See note under n. 136,



go not away, the Comforter will not come unto you; but if I go away, I WILL SEND HIM UNTO YOU," John xvi. 7: "The Comforter, the Spirit of Truth, shall not speak of Himself, but SHALL RECEIVE OF MINE, and shall shew it unto you; all things that the Father hath ARE MINE; therefore said I, that He shall take of MINE, and shall shew it unto you," John xvi. 13, 14, 15: "The Holy Spirit was not yet, because Jesus was not yet glorified," John vii. 39: "Jesus breathed on His disciples, and said unto them, Receive ye the Holy Spirit," John xx. 22: "Whatsoever ye shall ask in My name, I WILL DO IT, that the Father may be glorified in the Son; if ye shall ask any thing in My name, I WILL DO IT," John xiv. 13, 14. From these passages it plainly appears, that the Lord sendeth the Holy Spirit, that is, that it is He who effecteth those operations, which are at this day ascribed to the Holy Spirit as a God by himself; for it is declared, that He would send the Holy Spirit from the Father; that the Holy Spirit was not yet, because Jesus was not yet glorified; that after His glorification He breathed on His disciples, and said, "Receive ye the Holy Spirit;" and further, "whatsoever," saith He, "ye shall ask in My name, I will do it; for the Comforter shall take of Mine, and shall shew it unto you:" That the Comforter is the same with the Holy Spirit, may be seen in John xiv. 26. That God the Father doth not operate those virtues of Himself by the Son, but that the Son operateth them of Himself from the Father, is evident from the following passages: "No one hath seen God at any time, the Only-begotten Son, who is in the bosom of the Father, He hath manifested Him," John i. 18; and in another place, "Ye have neither heard the voice of the Father at any time, nor seen His shape," John v. 37. Hence then it follows, that God the Father operateth in the Son, and upon the Son, but not by or through the Son, and that the Lord operateth of



Himself from the Father; for He saith, "*All things that the Father hath are Mine,*" John xvi. 15; "*That the Father hath given all things into the hand of the Son,*" John iii. 35; also, "*That as the Father hath life in Himself, so hath He given to the Son to have life in Himself,*" John v. 26; and further, "*The words that I speak are Spirit and Life,*" John vi. 63. The reason why the Lord saith that the Spirit of Truth proceedeth from the Father, John xv. 26, is, because it proceedeth from God the Father into the Son, and out of the Son from the Father; wherefore also He saith, "*In that day ye shall know that I am in the Father, and the Father in Me, and ye in Me, and I in you,*" John xiv. 11, 20. From these plain declarations of the Lord, it is easy to discover the error which generally prevails throughout the Christian world, that God the Father sendeth the Holy Spirit to mankind; and also the error of the Greek church, that God the Father immediately sendeth the Holy Spirit. This truth concerning the Lord's sending the Holy Spirit out of Himself from God the Father, and not *vice versa*, is of heavenly extraction, and the angels call it an *Arcanum*, because it was never before discovered to the world.\*

\* The doctrine here asserted is most new and most instructive, and hath therefore a particular claim on our attention. The unity of action and operation in the God-head is here insisted on and preserved; at the same time the true object of Christian worship is clearly pointed out, and proved to be the Lord's Divine Humanity, that being, from the Father, the Operator of all holy graces and virtues; so that the soul which approacheth thereto in sincere obedience, hath thereby the highest and fullest conjunction at the same time with the invisible Father, through the Holy Spirit, or the Divine Proceeding, which is here plainly shewn to mean nothing more, nor less, than the operation of the Lord's Divine Humanity. We shall only further observe, that the rational illustration of this doctrine, in the following paragraph, tends to open to the serious mind many edifying truths, respecting the self-activity of the human soul, as reconcileable with the all-activity of the Lord, and the true nature of human liberty, as highly consistent with the all-ruling sovereignty of the Divine Power and Operation.



154. What is here asserted may also be illustrated and explained by many suggestions of reason; as for instance: It is well known that the apostles, after they had received from the Lord the gift of the Holy Spirit, preached the Gospel through a great part of the world, and that they published it both by their discourses and writings; and this they did of themselves from the Lord; for Peter taught and wrote in one manner, James in another, John in another, and Paul in another, each according to his own particular intelligence; the Lord filled them all with His Spirit, but each took a portion according to the quality of his peculiar perception, and exercised it according to the quality of his strength or power. All the angels in the heavens are filled with the Lord, for they are in the Lord, and the Lord in them; but nevertheless every one of them speaketh and acteth according to the state of his own mind, some in simplicity, some in wisdom, with an infinite variety; and yet every one speaketh and acteth of himself from the Lord. The case is the same with every minister in the church, whether he be under the influence of the truth, or of the false; each hath his own peculiar expression and intelligence, and each speaketh from his own mind, that is, from the spirit which he possesseth as his own. So in the case of Protestants, whether they be called Evangelical or Reformed: after they are instructed in the tenets of their particular leaders, as Luther, Melancthon, or Calvin, it cannot with propriety be said, that those leaders or their tenets speak of themselves by their disciples, but that those disciples speak of themselves from their leaders and their tenets; for every particular tenet may be explained a thousand different ways, being like a *cornucopia*, from which each person draws forth what favours, and is suited to, his own peculiar genius, and then explains it according to his peculiar talent. This may be illustrated also by the action of the heart in and upon



the lungs, and by the re-action of the lungs of themselves from the heart: these are two distinct actions, which, nevertheless, are reciprocally united; for the lungs respire of themselves from the heart, but the heart does not respire through the lungs; if this were the case the action of both would stop. The case is similar with respect to the action of the heart in and upon the viscera of the whole body: the heart propels the blood in every direction, and the viscera imbibe it by virtue of that propulsion, each its share according to the kind of use which it performs in the body, according to which each also acteth, consequently the action of each is different. The same truth is capable of receiving further illustration from this circumstance relating to the nature and state of man: evil derived from parents, which is therefore called hereditary, acteth in and upon every man; so, also, doth good from the Lord; the latter acting from above or from within, the former from beneath or from without: if now evil acted by or through man, he would not be capable of reformation, nor yet a subject of blame, and in like manner, if the Lord thus acted by or through him, he would not be capable of reformation; but since each depends on the free choice of man, he becometh guilty when he acteth of himself from evil, and guiltless when he acteth of himself from good; and whereas evil is the devil, and good is the Lord, he becometh guilty if he acteth from the devil, and guiltless if he acteth from the Lord: thus the capacity of reformation is owing to this freedom of choice, with which every man is endowed. The case is the same with the internal and external of man; these are perfectly distinct from each other, and yet reciprocally united; the internal acteth in and upon the external, but not by or through it; for in the internal innumerable particulars are involved, from which the external taketh only what is suited to its purposes: for in the internal of man, by which is understood his mind, consisting of the will and perceptive



faculty, there are such volumes of accumulated ideas, that were they to flow out through the organs of speech, they might be compared with the violent rushing of wind from a pair of bellows. The internal, by reason of the universals included in it, resembles an ocean, or a flower bed, or a garden, from whose stores the external selecteth as much as is sufficient for its use. The Word of the Lord resembleth this ocean, flower-bed, or garden, and when it dwelleth in some degree of fulness in the internal of man, he then speaketh and acteth of himself from the Word, and not the Word by or through him. It is so likewise with the Lord, who is Himself the Word, that is, the divine truth and the divine good therein: He acteth from Himself, or from the Word, in and upon man, but not by or through him, inasmuch as man acteth and speaketh freely of himself from the Lord, whilst he acteth and speaketh from the Word. But this will admit of still more familiar illustration from the mutual intercourse which subsisteth between the soul and the body, which are two substances distinct from each other, but yet reciprocally united: the soul acteth in and upon the body, but not by or through it; for the body acteth of itself from the soul: it is plain that the soul doth not act by or through the body, inasmuch as they do not consult and deliberate with each other; nor doth the soul command or request the body to do, or to say, this thing or that; nor doth the body, on the other hand, require or request the soul to give and supply it with its power and assistance; for all that the one hath belongeth to the other, and this mutually and reciprocally. Just so is it in respect to the Lord's Divinity and Humanity; for the Divinity of the Father is the soul of His Humanity, and the Humanity is His body; and the Humanity doth not inquire of its Divinity what it shall speak or what it shall do; wherefore the Lord saith, "*At that day ye shall ask in My name; and I say not unto you that I will pray the Father for you, for the Father Himself loveth*



*you because ye have loved Me,"* John xvi. 26, 27 : at that day, meaneth after His glorification, that is, after His perfect and complete union with the Father. This is an arcanum revealed from the Lord Himself, intended for the use of those who shall become members of His New Church.

155. It was shewn above, in the third article, that that divine virtue, which is meant by the operation of the Holy Spirit amongst the clergy, is, in particular, illustration and instruction ; but to these may be added two intermediate virtues, which are perception and disposition ; there are therefore four successive operations, amongst the clergy, following each other in this order, illustration, perception, disposition, and instruction. ILLUSTRATION is from the Lord alone. PERCEPTION hath place in man, according to the state of his mind, as formed by doctrines ; and where those doctrines are true, the perception is rendered clear by the light of illustration ; but where they are false, the perception is rendered obscure, yet so as to have the appearance of clearness arising from the reasonings and arguments which have been used for their confirmation ; such apparent clearness is however only a consequence of that false and delusive light, which, in the eye of the merely natural man, appears like the light of truth. DISPOSITION ariseth from the affection of the love-principle in the will, and it is the delight springing from that love which effecteth it ; if this delight spring from the love of evil, and of its attendant false, it giveth birth to a zeal, which is outwardly sharp, harsh, furious, fiery, and inwardly full of anger, rage, and unmercifulness ; but if that delight spring from the love of good and its attendant truth, it then giveth birth to a zeal, which is outwardly soft and smooth, yet loud and burning, and inwardly full of charity, kindness, and mercy. INSTRUCTION followeth as an effect produced by the former. Thus illustration, which is from the Lord, is changed into



various lights and colours in every individual, according to the state of his mind.

156. VI. THAT THE SPIRIT OF A MAN IS HIS MIND, AND WHATSOEVER PROCEEDETH FROM IT.

By the spirit of man in the concrete nothing else is meant but his mind, for it is this which liveth after death, and is then called a spirit; if good, an angelic spirit, which afterwards becometh an angel, but if evil, a satanical spirit, which afterwards becometh a satan. The mind of every one is his internal man, which is actually a man, and dwelleth within the external man, that maketh its body; wherefore, on the rejection of the body by death, it is in a complete human form. It is therefore a palpable error to suppose, that the mind of man is only in his head; this is indeed the mind's seat in its first principles, from which primarily issues all that man thinks from the understanding and acts from the will; but as to its *principles*, or derivations from those first principles, formed for the purposes of sensation and action, the mind dwells in the body also, and in consequence of this internal adherence to the particles of the body, it imparts to them sense and motion, and likewise infuseth into the body a perception, as if thought and action were its own, and self-derived; but every wise man is well aware that this is a fallacy. Now since the spirit of a man is alone possessed of the power of thought by virtue of the understanding, and of action by the will, and since the body of itself possesseth no such powers, but only by derivation from the spirit, it follows, that by the spirit of a man is signified his intelligence and love affection, and whatsoever proceedeth as an operation from them. That the spirit of man signifieth such things as have relation to, and respect, the mind, is evident from many passages of the Word, which need only be adduced to evince the truth of this observation; the following may suffice, out of many which might be mentioned:



*“Bezaleel was filled with the spirit of wisdom, of understanding, and of knowledge,”* Exod. xxxi. 3; Nebuchadnezzar saith of Daniel, that *“an excellent spirit of knowledge, of understanding, and of wisdom was in him,”* Dan. v. 12: *“Joshua was full of the spirit of wisdom,”* Deut. xxxiv. 9: *“Make ye a new heart and a new spirit,”* Ezech. xviii. 31: *“Blessed are the poor in spirit, for their’s is the kingdom of heaven,”* Matt. v. 3: *“I dwell in a contrite and humble spirit, to revive the spirit of the humble,”* Isaiah lvii. 15: *“The sacrifices of God are a broken spirit,”* Ps. li. 19: *“I will give the cloke of praise instead of a contracted spirit,”* Isaiah lxi. 3; not to mention other passages to the like purport. That spirit also signifieth such things as relate to a perverse and wicked mind, is evident from the following passages: *“Wo unto the foolish prophets, who go away after their own spirits!”* Ezech. xiii. 3: *“Ye shall conceive chaff, ye shall bring forth stubble, as to your spirit, fire shall devour you,”* Isaiah xxxiii. 11: *“A man, who wandereth in spirit, and uttereth a lie,”* Micah ii. 11: *“A generation whose spirit was not stedfast with God,”* Psalm lxxviii. 8: *“The spirit of whoredoms,”* Hosea v. 4, Zech. iv. 12: *“Every heart shall melt, and every spirit shall be contracted,”* Ezech. xxi. 7: *“Blessed is the man in whose spirit there is no guile,”* Psalm xxxii. 2: *“The spirit of Pharaoh was troubled,”* Gen. xli. 8. From these and many other passages it is very evident, that the spirit signifieth the mind of man, and whatever belongeth to it.

157. Since by the spirit of man is meant his mind, therefore by BEING IN THE SPIRIT, which is a phrase that sometimes occurs in the Word, is meant a state of the mind separate from the body; and as in that state the prophets had a sight of such objects as exist in the spiritual world, therefore that state is called the vision of God: they were at such times in the same state with spirits and angels in their world, and there the spirit of a man, like his mind with



respect to its intellectual vision, may be conveyed from place to place, whilst the body remaineth at rest. This is the state in which I have now lived six and twenty years, but with this difference, that I have been in the spirit and in the body at one and the same time, and only on some particular occasions out of the body. That Ezechiel, Zechariah, Daniel, and John when he wrote the book of Revelation, were in that state, is evident from the following passages: Ezechiel saith, "*The spirit took me up, and brought me in the VISION OF GOD, in the SPIRIT OF GOD into Chaldæa; so the VISION that I had seen went up from me,*" Ezech. xi. 1, 24: "*Then the spirit took me up, and I heard behind me a voice of a great rushing,*" chap. iii. 12, 14. "*And the spirit lifted me up between the earth and the heaven, and brought me IN THE VISION OF GOD to Jerusalem,*" chap. viii. 3: "*And I saw four living creatures, which were cherubs, and various things with them,*" chap. i. and x. "*And a new earth, and a new temple, and an angel measuring them,*" chap. xl. to xlviii; that he was then in vision, and in the spirit, appears, chap. xl. 2. xlviii. 3. The same was Zechariah's state when he saw "*a man riding among the myrtle trees,*" chap. i. 8; "*and a man with a measuring line in his hand,*" chap. ii. 1; "*and Joshua the high priest,*" chap. iii. 1; "*and four chariots and horses coming out from between two mountains,*" chap. vi. 1, 2, &c. Daniel was in a like state when he saw "*four beasts come up from the sea, and many things relating to them,*" chap. vii. 3; and "*the battles of the ram and the goat,*" chap. viii. 4: that he saw those things in vision, is declared, chap. vii. 1, 2, 7, 13, chap. viii. 2, chap. x. 1, 7, 8; for it is said, *that the angel Gabriel appeared to him in vision, and talked with him.* The same was John's state when he wrote the book of Revelation, in which he declares, "*that he was in the spirit on the Lord's day,*" i. 10; "*that he was carried in the spirit into the wilderness,*" chap. xvii. 3; "*and to a great and high mountain in the spirit,*" chap. xxi. 10; "*that he saw in*



*vision,*" chap. ix. 17; and in other places that *he saw* what he described, as the son of man in the midst of the seven candlesticks; a tabernacle, a temple, an ark, and an altar in heaven; the book sealed with seven seals, and horses coming out; the four animals about the throne; the twelve thousand chosen out of each tribe; the lamb on mount Sion; locusts ascending from the bottomless pit; the dragon, and his war with Michael; a woman bringing forth a male child, and flying into the wilderness by reason of the dragon; two beasts, one ascending out of the sea, the other out of the earth; a woman sitting upon a scarlet-coloured beast; the dragon cast into a lake of fire and sulphur; a white horse, and a great supper; the holy city Jerusalem coming down, with a description of its gates, its wall, and foundation; the river of the water of life, and the trees of life which yielded fruit every month; with many other particulars. Peter, James, and John, were in a similar state when they saw Jesus transfigured; and so likewise was Paul, when he was caught up to heaven, and heard things ineffable.

#### A COROLLARY.

158. Having treated in this chapter of the HOLY SPIRIT, it deserves to be particularly noticed, that in the Word of the Old Testament there is no mention made of the Holy Spirit, but only of the Spirit of Holiness in three places, once in David, Psalm li. 11; and twice in Isaiah lxiii. 10, 11; whereas in the Word of the New Testament, both in the Gospels, the Acts of the Apostles, and the Epistles, it is mentioned frequently; the reason is, because there was no Holy Spirit before the coming of the Lord, inasmuch as it proceedeth out of the Lord from the Father; for THE LORD ONLY IS HOLY, Rev. xv. 4; wherefore also it is said by the angel Gabriel to the mother Mary, THE HOLY THING *which shall be born of thee*, Luke i. 35. It is written, that *the Holy Spirit was not yet, because Jesus was not yet glorified*, John vii. 39; and yet it is said before, that the Holy



Spirit filled Elizabeth, Luke i. 41; and Zechariah, Luke i. 67; and Simeon, Luke ii. 25; the reason of which seeming contradiction is, because those three persons were filled with the spirit of Jehovah the Father, which was called the Holy Spirit, on account of the Lord who was already in the world. This is the reason too, why, in the Word of the Old Testament, it is no where said that the prophets spake from the Holy Spirit, but from Jehovah; for in expressing themselves on this subject, they constantly use some of these terms, JEHOVAH SPAKE TO ME; THE WORD OF JEHOVAH CAME TO ME; JEHOVAH HATH SPOKEN; THE SAYING OF JEHOVAH; to evince which, I shall only refer the reader to the following passages in JEREMIAH, where those expressions are used: Chap. i. 4, 7, 11, 12, 13, 14, 19, chap. ii. 1, 2, 3, 4, 5, 9, 19, 22, 29, 31, chap. iii. 1, 6, 10, 12, 14, 16, chap. iv. 1, 3, 9, 17, 27, chap. v. 11, 14, 18, 22, 29, chap. vi. 6, 9, 12, 15, 16, 21, 22, chap. vii. 1, 3, 11, 13, 19, 20, 21, chap. viii. 1, 3, 12, 13, chap. ix. 2, 6, 8, 12, 14, 16, 21, 23, 24, chap. x. 1, 2, 13, chap. xi. 1, 6, 9, 11, 17, 18, 21, 22, chap. xii. 14, 17, chap. xiii. 1, 6, 9, 11, 12, 13, 14, 15, 25, chap. xiv. 1, 10, 14, 15, chap. xv. 1, 2, 3, 6, 11, 19, 20, chap. xvi. 1, 3, 5, 9, 14, 16, chap. xvii. 5, 9, 20, 21, 24, chap. xviii. 15, 16, 23, chap. xix. 1, 3, 6, 12, 16, chap. xx. 4, chap. xxi. 1, 4, 7, 8, 11, 12, chap. xxii. 2, 5, 6, 11, 18, 24, 29, 30, chap. xxiii. 2, 5, 7, 12, 15, 24, 29, 31, 38, chap. xxiv. 3, 5, 8, chap. xxv. 1, 3, 7, 8, 9, 15, 27, 28, 29, 32, chap. xxvi. 1, 2, 18, chap. xxvii. 1, 2, 4, 8, 11, 16, 19, 21, 22, chap. xxviii. 2, 12, 14, 16, chap. xxix. 4, 8, 9, 16, 19, 20, 21, 25, 30, 31, chap. xxx. 1, 2, 3, 4, 5, 8, 10, 11, 12, 17, 18, chap. xxxi. 1, 2, 7, 10, 15, 16, 17, 23, 27, 28, 31, 32, 33, 34, 35, 36, 37, 38, chap. xxxii. 1, 6, 14, 15, 25, 26, 28, 30, 36, 41, chap. xxxiii. 1, 2, 4, 10, 12, 13, 17, 19, 20, 23, 25, chap. xxxiv. 1, 2, 4, 8, 12, 13, 17, 22, chap. xxxv. 1, 13, 17, 18, 19, chap. xxxvi. 1, 6, 27, 29, 30, chap. xxxvii. 6, 7, 8, chap. xxxviii. 2, 3, 19, chap. xxxix. 15, 16, 17, 18, chap. xl. 1.



chap. xlii. 7, 9, 15, 18, 19, chap. xliii. 8, 10, chap. xlv. 1, 2, 7, 11, 24, 25, 26, 30, chap. xlv. 1, 2, 5, chap. xlv. 1, 23, 25, 28, chap. xlvii. 1, chap. xlviii. 1, 8, 12, 30, 35, 38, 40, 43, 44, 47, chap. xlix. 2, 5, 6, 7, 12, 13, 16, 18, 26, 28, 30, 32, 35, 37, 38, 39, chap. l. 1, 4, 10, 18, 20, 21, 30, 31, 33, 35, 40, chap. li. 25, 33, 36, 39, 52, 58. These passages occur in Jeremiah, alone; the like expressions are used by all the other prophets, and it is never said by any of them, that the Holy Spirit spake by them, nor that Jehovah spake to them by the Holy Spirit.

159. To the above I shall add the following MEMORABLE RELATIONS. FIRST. On a time, when I was in company with the angels in heaven, I saw at a distance below us a great smoke, from which there issued every now and then a flame of fire; on which I observed to the angels in converse with me, that few persons in that world know that the smoke seen in the hells, arises from fables confirmed by reasonings, and that fire is anger kindled against those who maintain contrary opinions: to which observation I added, that as this truth is little known in the spiritual world, so the people in the natural world, where I live in the body, are equally ignorant that natural flame is nothing but smoke set on fire; which truth I have often proved experimentally, by applying a lighted stick to the volumes of smoke that I have observed to arise from a wood-fire, in which case the smoke is instantly turned into a blaze, of the same form and figure with the smoke; for all the particles of the latter become small separate sparks, which burn in conjunction like lighted gunpowder: the case is the same with that smoke which we see beneath us; it consisteth of so many fables, and the fire that bursteth out into a blaze, is the heat of zeal kindled in them in favour of those fables. The angels then said to me, "Let us pray to the Lord for leave to go down, and inquire what are the particular



falses which occasion such a smoke and blaze ;” and immediately leave was given us ; and lo ! there appeared round about us a pillar of light that extended to the place whence the smoke issued ; and when we were come thither, we saw four companies of spirits, vehemently contending that God the Father, being invisible, ought to be approached and worshipped, and not His Son who was born in the world, inasmuch as He is a Man, and consequently visible. Then looking around, I observed, towards the left hand, a body of learned clergy, and behind them such as were unlearned, and towards the right, a body of lettered laymen, and behind them such as had no advantages of instruction ; but between us and them there was a great gulph fixed, which it was impossible to pass. We turned however our eyes and ears towards the left side, where the clergy stood, and overheard them reasoning about God in the following manner. “ We are certain, from the doctrine of our church, which, so far as it relateth to God, is generally received in every state in Europe, that God the Father, inasmuch as He is invisible, ought to be approached and worshipped, and that God the Son and God the Holy Ghost, who also are invisible, as being co-eternal with the Father, are also to be approached and worshipped at the same time ; and since God the Father is the creator of the universe, and consequently dwelleth in the universe, we know that He is present wheresoever we turn our eyes, and graciously hearkeneth to our prayers, and, after accepting His Son’s mediation, sendeth the Holy Ghost, who poureth into our hearts the glory of the Son’s righteousness, and thereby blesseth us : for we, being appointed teachers in His church, have felt in our bosoms, whilst we have been preaching, the holy operation of such mission, and have perceived our devotion inflamed by His presence in our minds ; which effect we ascribe to our directing all our senses towards the invisible God, who doth not operate partially on our intellectual sight only, but universally throughout the whole system of our bodies and



minds by his emissary spirit; for such effects could not result from the worship of a visible God, or one that standeth conspicuous before our mental view as a Man." At these words the unlearned part of the clergy, who stood behind, expressed their approbation, adding, "Whence can holiness come but from an unseen and imperceptible Deity? The bare mention of such a God affecteth every part of our frame, infusing pleasure into the countenance, and joy into the heart, like what ariseth from the fragrance of an odoriferous atmosphere; whereas the mention of a visible and perceptible Deity produceth no such effects, but, whilst it entereth the ear, suggesteth a merely natural idea, that has nothing divine in it. For a similar reason the Roman Catholics repeat their masses in latin, and carry forth and exhibit the host, which they give out is possessed of many divine and mysterious properties, and thus the people are induced to pay it divine reverence, as containing in it some most hidden principle of holiness." After this we turned towards the body of laymen, and from the lettered part of them I could collect the following words: "We are certain that the wisest amongst the ancients worshipped an invisible God, whom they called Jehovah, but that in succeeding ages men made gods of their deceased rulers, of which number were Saturn, Jupiter, Neptune, Pluto, Apollo, and also Minerva, Diana, Venus, Themis, &c. and erected temples in honour of them, and paid them divine worship, from which worship, in process of time, idolatry took it's rise, and overspread the whole world with it's wild superstitions; we therefore are entirely agreed with our priests and presbyters in this, that there always have been, and now are, three divine persons of an eternal existence, each whereof is God; and it is sufficient for us that they are invisible." To these words the unlettered part assented, adding withal, "Is not God God, and man man? We are aware, however, that should any one suggest the



notion of a God-Man, the common herd of mankind, who entertain a sensual idea of God, would accede to it." As they spoke these words, their eyes were opened, and they saw us near them, and then, out of anger that we had overheard them, they held their peace; but instantly the angels, by a power committed to them, closed up the exterior or inferior regions of their thoughts, from whence their words proceeded, and opened the interior or superior regions, and compelled them to speak of God according to the thoughts that flowed thence; and immediately they spoke as follows: "What is God? We have neither seen His appearance at any time, nor heard His voice; what therefore is God, except nature in her first principles, and in her last? We have seen her, inasmuch as she is the light of our eyes, and we have heard her, inasmuch as she is the sound in our ears." On hearing these words, we inquired of them whether they had ever seen Socinus, who acknowledged only God the Father, or Arius, who denied the Divinity of the Lord the Saviour, or any of their followers; They replied, "No, we never saw them." "They are all in the deep below you," we said; and presently we sent for some of them to come to us, and asked them some questions concerning God, and they all answered according to the tenor of what we had just now heard, profanely exclaiming, "What is God? We can make as many Gods as we please." We then said, "It is in vain to talk with you about the Son of God who was born in the world; but so far we will declare to you, that for the sake of preserving a true faith with respect to God, as directed towards him and proceeding from him, and for fear this faith should perish because no one had ever seen God, and should thus burst like a bubble floating in the air, in the latter ages of the world, which in former times had shone with so much brightness of colour and beauty, it therefore pleased Jehovah God to descend, and assume humanity, and thus to present Himself to view before His creatures, and convince

universally throughout the whole system of our bodies and



them, that He is not a mere imaginary entity, but the real and very Being (*Ipsum*), which was, is, and will be, from eternity to eternity; and that God is not a word only, consisting of so many letters, but that He is the all of every thing from Alpha to Omega; consequently that He is the life and salvation of all who believe on Him as visible, but not of those who pretend to believe on an invisible God; for to believe, to see, and to know, make one; wherefore the Lord said to Philip, "He that seeth and knoweth Me, seeth and knoweth the Father;" and declared in other places, that it is the will of the Father that men should believe on the Son, and that whoso believeth on the Son hath eternal life, but whoso believeth not the Son shall not see life, but the anger of God abideth on him: See John, chap. iii. 15, 16, 36. Chap. xiv. 6 to 15." As we spoke these words, many of the four companies grew so enraged, that smoke and fire came out of their nostrils; wherefore we departed, and the angels, after attending me home, returned to their own heaven.

#### 160. THE SECOND MEMORABLE RELATION.

I was once walking in company with some angels in the world of spirits, which is in the middle between heaven and hell, and is the common receptacle of all men immediately on their decease, and the place in which they are prepared for their destined abodes; for heaven, if they have been good, and for hell, if they have been evil. After conversing on a variety of subjects, I remarked to them, that in the world where I live in the body, there appear in the night innumerable stars of different magnitudes, which are so many suns, that transmit their light only into our solar system; and that on observing the same appearance of stars in the spiritual world, it had occurred to me, that possibly they might be as many in number as in the natural world. The angels, being much delighted with this discourse, replied, that perhaps the numbers were



equal, since every society in heaven shineth sometimes like a bright star before those who stand below in the world of spirits; and that the heavenly societies are innumerable, all regulated and arranged according to the variety of the affections of the love of good, which are infinite in God, and consequently by derivation from Him are innumerable; and inasmuch as these were foreseen before creation began, therefore there is reason to imagine, that according to their variety, an equal number of stars was provided, that is, created, in the world where men were to live in a material natural body. As we were conversing on these subjects, I observed towards the north a beaten way, so crowded with spirits, that they almost touched each other; and I told the angels that I had often seen this way before, with the same crowd of spirits moving along, like so many armies, and that I had been informed, it was the way which all pass on their departure out of the natural world; and that the reason of its being so crowded with spirits, is, because some myriads of men die every week, all of whom after death migrate into that world. To this the angels added, "That way is terminated in the middle of this world where we now are, and the reason of its being terminated in the middle, is, because on the side towards the east dwell the societies that are in love towards God and their neighbour; and on the left towards the west dwell the societies of those who are in opposite loves; and directly forwards towards the south are the societies of such as excel others in intelligence: and hence it is, that all first flock to this middle part on their departure out of the natural world. At their first coming they are in their externals according to their last state in the former world, and afterwards they are successively let into their internals, and examined as to their true natures and qualities; and after examination the good are conveyed to their abodes in heaven, and the bad to their abodes in hell."



We stopped in the middle, at the termination of the crowded way, and said, "Let us stay awhile, and converse with some of the new comers:" for this purpose we chose twelve out of the multitude, who having but just left the natural world, did not yet know but that they were still alive in it: and we questioned them about their sentiments in relation to HEAVEN AND HELL AND A LIFE AFTER DEATH. To this ONE of them replied, "I have been taught by the clergy to believe, that we are to live after death, and that there is a heaven and a hell, and hence I have conceived that all who live a moral\* life go to heaven, and since all do live a moral life, that none go to hell, and that hell therefore is a mere fable invented by the clergy to deter mankind from sin and wickedness; besides, what matters it how I think upon these subjects, and whether my sentiments in relation to God be right or wrong? Thought is only like a bubble on the water, which bursteth, and there is an end of it." Then a SECOND near him said, "It is my full belief, that there is both a heaven and a hell, and that God ruleth in heaven, and the devil in hell, and since they are enemies, and consequently at variance with each other, one calleth evil what the other calleth good, and therefore a moral man, who hath the art of dissimulation, and can make evil appear good, and good evil, sideth with both; and what doth it signify whether I belong to one master or another, if he be but kind towards me? Good and evil are alike capable of affording delight." A THIRD beside him next declared his sentiments, and said, "What good will it do me to believe that there are such places as heaven and hell; for who ever came thence to certify their existence? If every man liveth after death, surely out of so great a multitude some would have returned, and related to the

\* The term *moral*, throughout our author's writings, is used, according to its strict meaning, to signify *what is agreeable to good manners*, not *what is good absolutely*, as it is commonly understood by the English reader.



world the particulars of the future life." A FOURTH near him said, "I will tell thee the reason why none ever returned to relate the particulars of a life to come: when a man breathes his last, and dies, he then either becomes a spectre, and vanishes away, or he is like the breath of the mouth, which is mere wind; and how can such a one return, and converse with men on earth?" A FIFTH took up the debate, and said, "Wait, my friends, till the day of judgment; for all men shall then return to their bodies, and ye shall see them, and converse with them, and each shall acquaint his neighbour with his condition." A SIXTH, who stood opposite, said with a smile, "How can a spirit, which is mere wind, return into a body devoured by worms, or into a skeleton that hath been dried in the sun, and reduced to powder? Or how can an Egyptian mummy, that hath been made into medicines and emulsions by an apothecary, and swallowed by his patients, return to declare unto the world what he hath seen and heard in another life? Wait then, till the last day, if ye believe in such matters; but if ye wait to eternity, depend upon it, it will be to no purpose." Then a SEVENTH said, "If I believed in such places as heaven and hell, and that consequently men were to live after death, I should believe also, by parity of reason, that birds and beasts will have immortal life; for are not the same marks of morality and rationality discoverable in some of them, as in men? yet the immortality of brutes is universally denied, and for the same reason I deny also the immortality of man: is not the argument as strong in one case as in the other? for what is man but a mere animal?" An EIGHTH, who stood behind the former, then came forward, and thus declared his sentiments: "I believe, if you please, in the existence of a heaven, but never can I be persuaded that there is such a place as hell; for is not God omnipotent, and cannot He therefore save every one?" Then a NINTH, taking him by the hand, said, "God is not only



omnipotent, but He is also merciful ; He cannot therefore cast any one into eternal fire, and if there be any already there, His mercy must compel Him to take them out, and deliver them." A TENTH then advanced hastily from his rank, and said, " Neither do I believe in such a place as hell ; for did not God send His Son, who atoned for, and took away the sins of the whole world ? What power then hath the devil to hurt mankind ? And if he hath no such power, what then is meant by hell ?" An ELEVENTH, who was a priest, took fire at this, and said, " Know ye not that such as have obtained faith, on which the merit of Christ is inscribed, are saved, and that they, whom God electeth, obtain that faith ? Is not election according to the good pleasure of the Almighty, and is not He to judge who are deserving of it ? How is it possible to counteract almighty power ?" The TWELFTH, who was a politician, was silent ; but being requested to crown all with his opinion, he said, " I shall not declare my sentiments, either about heaven or hell, or a life after death, inasmuch as no one knows any thing about the matter ; yet it may be expedient to allow the clergy to preach about such things, in order by such invisible bonds to keep vulgar minds obedient to the laws of civil authority, for on this the public security depends."

We were amazed to hear such declarations, and said one to another, " These, although they have the name of christians, are yet neither men nor beasts, but are more properly men-beasts" (*homines bestiæ*). In order however to awaken them out of sleep, we said, " There are a heaven and a hell, and also a life after death, and ye will be convinced of this, as soon as we have dispelled your ignorance of the state of life which you are in at present ; for, during a few days immediately after death, it is the common supposition of every spirit, that he is still alive in the world from whence he came, the time past seeming like a sleep, from which when a person awaketh, he fancieth himself still in the



place in which he was when he fell asleep; and this is now the case with you; wherefore ye declared your sentiments according to what ye had conceived in your former state of existence." So saying, the angels dispelled their ignorance: and then they saw themselves in another world, and amongst persons of whom they had no knowledge; and they exclaimed, "Oh! where are we?" And we said "Ye are no longer in the natural world, but in the spiritual, and we are angels." Then, when they were well awakened, they said, "If ye are angels, shew us the way to heaven;" and we replied, "Stay here awhile, and we will return again to you." And returning in about half an hour we found them waiting for us; and we said, "Follow us to heaven:" and they did so; and we went up with them: and the keepers of the gate, seeing us in company, opened it, and let us all in. Then we ordered those, who are appointed to receive strangers on their first admission, to examine our companions: and they turned them about, and observed that their heads on their hinder part were very hollow; then they instantly said, "Retire hence, inasmuch as the delight of your love is to do evil, and ye have consequently no conjunction with heaven, for in your hearts ye have denied God, and have despised religion." Then we said to them, "Do not stand hesitating, for otherwise ye will be cast out;" so they hastened down again, and departed.

In our way home, we inquired into the cause, why, in the spiritual world, the hinder part of the head is hollow, in such as delight to do evil; and I accounted for it thus: the brain of man is divided into two spheres, one of which filleth the hinder part of the head, and is called the *cerebellum*, and the other the fore part, and is called the *cerebrum*; and the love of the will hath its residence in the *cerebellum*, and the thought of the understanding in the *cerebrum*; consequently when the thought of the understanding doth not lead the love of man's will, the inmost contents of the *cere-*



*bellum*, which in themselves are celestial, fall flat together, and thus occasion a hollowness.

161. THE THIRD MEMORABLE RELATION.

I once heard, in the spiritual world, a noise like the grinding of a mill, in the quarter towards the north. At first I wondered what it meant, till I recollected that by a mill,\* and by grinding, is signified, in a spiritual sense, to collect from the Word matter serviceable to doctrine; I advanced therefore towards the place from whence the noise came, and as I approached, the noise ceased. Then I observed something like an arched roof above ground, the entrance to which was through a cave; on seeing which I descended, and entered; and lo! there was a large room, and an aged person sitting, surrounded with books, and holding before him the Word, in which he was searching for what might be serviceable to his doctrine: about him lay several scraps of paper, on which he wrote such passages as suited his purpose; and in the next apartment were a number of scribes, who collected the scraps of paper, and copied out their contents on a whole sheet. I inquired first concerning the books which lay about him. He said, that they all treated on JUSTIFYING FAITH; "these," says he, "from Sweden and Denmark, enter deeply into the subject, but these from Germany somewhat deeper, these from England deeper still, and these from Holland the deep-

\*The spiritual signification of the words *mill* and *grinding* will here seem to be obscure unto many, unless it be known and considered what is the spiritual signification of all kinds of corn and grain. Our author informs us, in his work, intitled *Arcana Cœlestia*, that the varieties of corn and grain signify spiritually the varieties of the divine good and the divine truth in the Word; and as corn and grain are prepared by a mill, and grinding, for the use of man's natural life, so the goods and truths, that are in the sacred Word, are prepared for the use of spiritual life by being collected thence, and applied to doctrine. Hence then an enlightened eye will be enabled to see clearly how a *mill*, and *grinding*, come to signify, in a spiritual sense, the collecting and preparing, from the Divine Word, matter for doctrine, or what is serviceable to the uses of spiritual life.



est of all ;” he added withal, that notwithstanding the difference of their sentiments on other points, yet in the article of justification and salvation by faith alone, they were all agreed. He then told me, that at that time he was collecting from the Word, this chief article of justifying faith, viz. “ That God the Father fell away from grace towards mankind by reason of their iniquities, and that, consequently, in order to effect their salvation, it was become indispensibly necessary, that satisfaction, reconciliation, propitiation, and mediation, should be made by some person, who would take upon himself the sentence of wrath and justice, and that none could be found qualified for this purpose but His only Son ; and that when this purpose was effected, access was opened to God the Father for His sake, for so we pray, ‘ Father, have mercy upon us for the sake of Thy Son ; ’ ” he said withal, “ I now see, and have long seen, that this belief is agreeable to all reason and Scripture ; for how can God the Father be approached, but by faith in the merit of His Son ? ” I listened to his discourse, and was amazed to hear him assert that such belief was agreeable both to reason and Scripture, when yet it is directly contrary to both, as I plainly told him. He then, in the heat of his zeal, replied, “ How can you pretend to say so ? ” Wherefore I began to explain myself, saying, “ Is it not contrary to reason to conceive that God ever fell away from grace towards mankind, and that He ever reprobated and excommunicated them ? Is not divine grace an attribute of the Divine Essence ? Wherefore to fall away from grace would be to fall away from His Divine Essence, and to fall away from His Divine Essence would be to be no longer God ; for how can God be alienated from Himself ? Believe me, that grace on God’s part, as it is infinite, so also is it eternal ; it may indeed be lost on the part of man, if he doth not receive it ; but supposing it to depart from God, the universe of heaven, as well as the whole race of mankind, must im-



mediately perish ; wherefore grace remaineth on God's part to all eternity, not only towards angels and men, but likewise towards devils in hell. Since this then is agreeable to reason, why do you assert, that the only access to God the Father is by faith in His Son's merits, when yet continual access is open by grace? And why do you further assert, that access is open to God the Father for the sake of His Son, and not by His Son? Is not the Son the Mediator and Saviour? Why then do you not approach Him as your Mediator and Saviour? Is He not God and Man? Who on earth approacheth immediately any emperor, king, or prince, without having some person to introduce him? And did you never learn that the Lord came into the world that He Himself might introduce us to the Father? and that there is no possible access but by Him? and that this access is perpetual, whilst you approach the Lord Himself immediately, inasmuch as He is in the Father, and the Father in Him? Search now the Scriptures, and you will there see that what I tell you is agreeable to them, and that the way to the Father which you talk of is as contrary to them as it is to reason; I assert moreover, that it is great presumption to climb up to God the Father, and not to approach by Him, who is in the bosom of the Father, and is alone with Him; for did you never read John xiv. 6?" As I uttered these words, the old man was inflamed to such a height of passion, that he sprang from his chair, and called to his scribes to turn me out of his house; and as I walked out of my own accord, he threw after me the first book on which he could lay his hands, which book happened to be the Word.

#### 162. THE FOURTH MEMORABLE RELATION.

There was once a dispute amongst some spirits, whether it be in a man's power to apprehend any doctrinal theological truth contained in the Word, without help from the Lord? In this they all agreed, that such a thing is impossible without help from God, since "*no man can take any thing,*



*except it be given him from above,*" John iii. 27: the point then in dispute was, whether it be possible without approaching the Lord immediately. On one side it was urged, that the Lord ought directly to be approached, inasmuch as He is the Word; on the other side, they said, that doctrinal truth may be apprehended when God the Father is immediately approached; wherefore the debate at first turned on this question, whether it be lawful for any Christian to approach God the Father immediately, and so to climb above the Lord; and whether this be not a most indecent and rash insolence and boldness, inasmuch as the Lord saith, that "*no one cometh to the Father, but by Him,*" John xiv. 6. But presently they left this subject, and asserted that it is possible for a man to apprehend doctrinal truth from the Word of God, by his own natural light: this assertion, however, was afterwards rejected; wherefore they next insisted, that such doctrinal truth may be apprehended by those who pray to God the Father. And immediately some passages out of the Word were read before them; and then they fell on their knees, and prayed that God the Father would enlighten them; and they instantly asserted, in relation to the passages which were read to them, that such and such truths might be thence collected: but what they called truths were falses; and this was repeated till they were tired, when they at last confessed their inability. They, however, on the other hand, who approached the Lord immediately, were enabled to apprehend divine and doctrinal truths, and to make them known to the others. When this dispute was thus ended, there ascended out of the bottomless pit some spirits, who appeared at first sight like locusts, and afterwards like dwarfs; they were of the number of those, who, during their abode on earth, had directed their worship immediately to God the Father, and had confirmed the doctrine of justification by faith alone; and they were the same that are described in the Revelation,



chap. ix. 1 to 11. They insisted that they had a clear apprehension, and that from the Word, that man is justified by faith alone without the works of the law; and being asked by what faith, they replied by a faith in God the Father: but after they were examined, it was told them from heaven, that they had never apprehended a single doctrinal truth from the Word: they still however insisted, that they had a clear perception of truth in its light; but they were informed that the light, which they imagined to be that of truth, was the light of infatuation: on their asking what was meant by the light of infatuation, they were told, that it is a light arising from the confirmation of what is false, and that it correspondeth to the light that owls and bats see by, of which animals it is remarkable that darkness is light to them, and light darkness: this was confirmed by a circumstance relating to themselves, that when they looked up towards heaven, where the true light shineth, they saw nothing but darkness, and when down towards the bottomless pit, from whence they came, they perceived light. At this appeal to their own case they were much nettled, and said, that by this way of reasoning, light and darkness are not real existencies, but only states of the eye, according to which light is called light, and darkness darkness: but it was shewn them, that the light, by which they saw, was the light of infatuation, arising from the confirmation of what is false, and that it was merely an activity of their minds derived from the fire of their concupiscences, not unlike the light by which cats see, whose eyes appear in the night like balls of fire, in consequence of their burning appetite after their prey. On hearing these words, they exclaimed in great indignation, that they were not cats, nor like cats, for that they could see if they would; but fearing to be asked why they would not, they departed, and descended again into the bottomless pit. The inhabitants of that pit,

the paper shone like a star: then said the keeper, Ye see  
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and all such as resemble them, are called by the angels owls and bats, and likewise locusts.

When they were come amongst their companions in the bottomless pit, and had told them what the angels had said, that they did not apprehend a single doctrinal truth, and that they were called owls, bats, and locusts, it caused a great commotion amongst them; and they said, "Let us pray to God for permission to ascend, and we will prove clearly that we are in possession of many doctrinal truths, which arch-angels themselves will acknowledge." So they prayed to God, and their prayer was granted, and they ascended\* to the number of about three hundred. And as soon as they were risen above ground, they said, "We have been held in high fame and reputation amongst men on earth in consequence of understanding and teaching the mysteries of justification by faith alone; and from the arguments which we have used to confirm those mysteries, we have not only attained to the light, but have likewise seen it in its meridian brightness, as we also do at this time in our cells; and yet we are informed by our companions, who have been with you, that our light is not light but darkness, for, according to you, we are in possession of no doctrinal truth derived from the Word; now we know that every truth of the Word is in the light, and we have believed that the shining brightness arising in our minds from a deep meditation of our mysteries was derived from that source; wherefore we will demonstrate to you that we are possessed of divine truths in great abundance." Then they said, "Are not we in possession of this truth, that there is a trinity consisting of God the Father, the Son, and the Holy Spirit, and that

\* That angelic spirits frequently converse with those who are in the world of spirits, and also at times with such as are in the evils of life and falsifications of truths, who for various good purposes are then permitted to associate and converse with them, is a fact which is frequently asserted in the author's writings.



we must believe in this trinity? Are not we in possession of this truth, that Christ is our Redeemer and Saviour? And of this, that Christ alone is righteousness, and that He alone hath merit, and that it is a wicked and unjust thing for any person to desire to ascribe to himself any part of His righteousness and merit? Are not we in possession also of this truth, that no man can do any spiritual good of himself, and that all good, which is really so, is from God? Are not we in possession too of this truth, that there is a meritorious and hypocritical goodness, and that all such goodness is evil? Are not we in possession of this truth, that good works ought to be done? And of this, that men ought to believe in God, and that every one obtaineth life according to his belief? Not to mention many other truths, which we have learnt from the Word; and who amongst you can deny one of them? Yet ye say, that in our schools we are not in possession of a single truth; but surely such an assertion must be made from mere opposition." To this we returned for answer, "All the truths which you have adduced, are in themselves true, but as they are held by you, they are truths falsified, and truths falsified in consequence of the false principle which lurks within, are in reality falses; that this is really so, we will convince you by ocular demonstration. There is a place not far from hence, into which there is a direct influx of light from heaven, and in the midst of it there is a table, on which if any piece of paper be placed, inscribed with any truth derived from the Word, by virtue of that truth the paper instantly shineth like a star; write now the truths you mentioned on a piece of a paper, and let it be placed on this table, and ye may then judge by the effect, whether they be genuine truths, or not." They did so, and gave the paper to the keeper of the table, who placed it there, and then desired them to remove to a little distance, and look towards the table: they did so, and lo! the paper shone like a star: then said the keeper, "Ye see



plainly from hence, that these are truths which ye have written on the paper; but come now nearer, and fix your eyes attentively on the paper:" and they did so, and lo! the light suddenly disappeared, and the paper became black, as if it had been in the smoke of a furnace. Then said the keeper, "Touch now the paper with your hands, but take care that ye do not touch any part of the writing;" and instantly, as they did so, it took fire, and was consumed. When these experiments were concluded, the keeper explained the reason of the caution he had given them against touching any part of the writing: "If," said he, "ye had touched that, ye would have heard a crackling, and would have burnt your fingers." This declaration was then made in the hearing of those who stood behind: "Ye see now, that the truths, which ye have abused, to confirm the mysteries of your justifying faith, are truths in themselves, but in you they are truths falsified." They then looked upwards, and the heavens appeared to them like blood, and afterwards like thick darkness; and in the eyes of the angelic spirits, some of them seemed in the shape of bats, some in the shape of owls, and some like other birds of night. So they fled away to their own regions of darkness, which shone in their eyes by the light of infatuation.

The angelic spirits, who were present, wondered that they had never before been acquainted with this place, and the table contained in it; and immediately a voice called to them from the southern quarter, saying, "Come this way, and ye shall see something still more extraordinary;" so they went, and were admitted into an apartment, whose walls shone as with gold; and there also they observed a table, on which lay the Word, decorated on all sides with precious stones in celestial arrangement. Then the angel, who kept it, said, "Every time that the Word is opened, there darteth from it a light of inexpressible brightness, and at the same time, from the precious stones, there ariseth,



as it were, the appearance of a rainbow, encompassing the Word on all sides, and forming an arch above it. When an angel from the third heaven approacheth and looketh at it, the rainbow appeareth in a red ground; when an angel from the second heaven approacheth and looks at it, the rainbow appeareth in a blue ground; when an angel from the last heaven approacheth and looks at it, the rainbow appeareth in a white ground; when a good spirit approacheth and looks at it, the light appeareth variegated, like the different veins and colours in marble." The truth of all these circumstances was then evinced, by making the experiment in the presence of the angelic spirits. Afterwards the angel proceeded, saying, "If any one approacheth who hath falsified the Word, the brightness instantly vanisheth; and if he approacheth nearer, and fixeth his eyes on the Word, it seems as if it was covered over with blood, and when this is the case, he is admonished, at his peril, to stay there no longer." A certain person, however, who, during his abode on earth, had been much distinguished for his writings in favour of the doctrine of justification by faith alone, approached with great confidence, and said, "Through the whole course of my former life I never falsified the Word; I laid equal stress on charity and on faith, and taught that in a state of faith, in which a man exercises charity, and doeth good works, he is renewed, regenerated, and sanctified by the Holy Spirit; I also insisted that, in such a case, it is impossible for faith to remain single, that is, unattended by good works, just as a good tree cannot be without fruit, or the sun without light, or fire without heat; I likewise blamed those who asserted that good works were unnecessary, and that the commandments of the decalogue need not be observed; I also laid great stress on repentance, and thus, in a wonderful manner, connected all duties prescribed in the Word with the single article concerning faith, which I nevertheless discovered and



demonstrated to be the only saving virtue." In the confidence of this assertion, that he had never falsified the Word, he approached the table, and, in spite of the angel's caution, touched the Word, when lo! there was a sudden efflux of fire and smoke from the Word, attended with a loud explosion, by which he was thrown into a distant corner of the apartment, and lay there for the space of an hour as if he had been dead. The angelic spirits were much surprized at this phenomenon, till they were informed, that this distinguished leader had, more than other teachers, exalted the virtues and works of charity, as proceeding from faith, but that he meant no other works than what relate to society, and are called moral and civil works, which have this world and its prosperity for their end, and are not done with a view to salvation and eternal life; by works too he had supposed some hidden operations of the Holy Spirit, with which man is utterly unacquainted, and which are effected in some particular states of faith.

The angelic spirits had then some conversation with each other about the falsification of the Word, and they agreed in this, that to falsify the Word signifies to collect truths from thence, and apply them to the confirmation of what is false, which is to extract truths from the Word, and when they have got them out in a disconnected state, to murder them; as for example: to apply all those truths, which were adduced above by the spirits of the bottomless pit, to the faith now prevalent, and explain them according to that faith, this is to extract them from the Word, and then destroy them; for that the faith, which now prevails in the world, is fully impregnated with falses, will be proved hereafter. So again, to collect from the Word this truth, that charity ought to be practised, and that man should do good to his neighbour, and then to insist that such charity and good works should not be done and prac-



tised with a view to salvation, inasmuch as all the good which a man doeth is not good, because it is meritorious; this is to extract truth from the Word, and when it is so extracted and disconnected, to murder it, forasmuch as the Lord in His Word enjoineth every one, who would be saved, to love his neighbour, and from the influence of that love to do him good. The case is the the same in other instances.

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### OF THE DIVINE TRINITY.

163. HAVING treated of God the Creator, and at the same time of Creation, and afterwards of the Lord the Redeemer, and at the same time of Redemption, and lastly of the Holy Spirit, and at the same time of the Divine Operation, and having thus treated of the Triune God, it is expedient now to speak also of the Divine Trinity, a doctrine which in the Christian world is known, and yet is unknown. The expedience of this doctrine may appear from hence, that by this alone we can acquire a right idea of God, and a right idea of God is to the church what the inmost sanctuary and altar were to the temple; or like a crown on the head, and a sceptre in the hand, of a king sitting on his throne; for as a chain dependeth on the staple from which it hangs, so doth the whole body of theology depend on a right idea of God, as it's head; and, if the reader is in a disposition to receive and credit it, every one hath a place in heaven according to his idea of God; for this idea, like a touchstone, by which gold and silver are tried, is the true test for examining the quality of good and truth in man, since no possible saving



good can come but from God, and there is not a single saving truth but what deriveth its quality from the bosom of goodness. To unfold this doctrine more fully, so that men may see what the divine trinity is with both their eyes, we shall arrange it under the following articles:—I. *That there is a Divine Trinity, consisting of Father, Son, and Holy Spirit.* II. *That these three, Father, Son, and Holy Spirit, are the three essentials of One God, which make one, like Soul, Body, and Operation, in Man.* III. *That before the Creation of the World this Trinity did not exist, but that it was provided and made since the Creation of the World, when God was made Incarnate, and then centred in the Lord God, the Redeemer and Saviour, Jesus Christ.* IV. *That a Trinity of Divine Persons existing from Eternity, or before the Creation of the World, when conceived in idea, is a Trinity of Gods, which can never be expelled by the oral Confession of One God.* V. *That a Trinity of Persons was unknown in the Apostolic Church, and that the Doctrine was first broached by the Council of Nice, and thence received into the Roman Catholic Church, and thus propagated amongst the Reformed Churches.* VI. *That the Nicene and Athanasian Doctrine concerning the Trinity, have together given birth to a Faith, which hath totally perverted the Christian Church.* VII. *That hence hath come that Abomination of Desolation, and that Affliction, such as was not in all the World, neither shall be, which the Lord hath foretold in Daniel, and the Evangelists, and the Revelation.* VIII. *Hence too it is come to pass, that except a New Heaven and a New Church be established by the Lord, no Flesh can be saved.* IX. *That a Trinity of Persons, each of which singly and by Himself is God, according to the Athanasian Creed, hath given birth to many absurd and heterogeneous notions concerning God, which are merely fanciful and abortive.* We shall now proceed to a particular explanation of each article.



164. THAT THERE IS A DIVINE TRINITY, CONSISTING OF FATHER, SON, AND HOLY SPIRIT.

That there is a Divine Trinity, consisting of Father, Son, and Holy Spirit, is manifestly declared in the Word, and particularly in these passages: "*The angel Gabriel said unto Mary, the HOLY SPIRIT shall come upon thee, and the POWER OF THE HIGHEST shall overshadow thee, wherefore also that Holy Thing which shall be born of thee, shall be called THE SON OF GOD,*" Luke i. 35. Here mention is made of three, viz. the Highest, (who is God the Father,) the Holy Spirit, and the Son of God. Again: "*When Jesus was baptized, lo! the heavens were opened, and John saw THE HOLY SPIRIT descending like a dove, and lighting upon Him; and lo! a voice from heaven, saying, This is MY BELOVED SON, in whom I am well pleased,*" Matt. iii. 16, 17. Mark i. 10, 11. John i. 32. It is still more evidently declared in these words of the Lord to His disciples: "*Go ye and teach all nations, baptizing them in the name of THE FATHER, and of THE SON, and of THE HOLY SPIRIT,*" Matt. xxviii. 19; and in these words of John: "*There are three that bear witness in heaven, THE FATHER, THE WORD, and THE HOLY SPIRIT,*" 1st Epist. chap. v. 7. To this may be added the further evidence arising from the circumstance of our Lord's praying to His Father, and speaking of him, and with him, and declaring that He would send the Holy Spirit, which also He did. The apostles also, in their epistles, make frequent mention of the Father, the Son, and the Holy Spirit. Hence then it is evident, that there is a Divine Trinity, consisting of Father, Son, and Holy Spirit.

165. But in what sense this Trinity is to be understood, whether as consisting of three Gods, who in essence, and consequently in name, are one God; or as three \* objects of

\* The terms *object* and *subject* are here used according to the sense of the school-philosophers; in which sense, by *object* is meant some particular



one subject, and thus that what are so named are only the qualities, or attributes, of one God; or whether it is to be understood in some other sense; human reason, if left to itself, can by no means discern. What then is man to do, or where is he to ask counsel in a point so intricate? There is no other possible help for him, but to go to the Lord God the Saviour, and read the Word under His influence, inasmuch as He is the God of the Word; and then his understanding will be enlightened, and he will see truths to which his reason also will consent. But in case, O man, thou dost not go to the Lord, although thou shouldst read the Word a thousand times over, and shouldst discern therein both a Divine Trinity and Unity; yet in vain wilt thou hope to see the Trinity in any other light, than as consisting of three divine persons, each of whom singly, and by himself, is God, and who thus, taken together, form three Gods. Such doctrine, however, is plainly repugnant to the common perception of all men throughout the universe, and therefore its advocates, to avoid the imputation of folly, take refuge in this device, that although in reality there are three Gods, yet faith requires that they should not be called three Gods, but one; and further, to guard against the aspersions of censure, they give out, that the understanding, in this case particularly, should be put in chains, and kept bound under obedience to faith. The production of such a paralytic birth, was a consequence of not reading the Word under the Lord's auspices; for whosoever doth not read it under His auspices, readeth it under the auspices of his own understanding, which is like a bird of night in relation to things that are in spiritual light, as are all the essentials of the church. When, therefore, such a man readeth those quality, or property, resulting from any subject; and by *subject*, the body or thing, in which such quality, or property, is inherent; thus colour, in respect to body, may be called the *object*; and body, in respect to its colour, may be called *subject*.



passages in the Word which relate to the Trinity, and thence conceiveth, that notwithstanding there are three, yet still those three are one ; this appeareth to him like one of those dark answers that were wont to be given by the oracles of old, which because he doth not understand, he mumbles it in his mouth, instead of placing it directly before his eyes ; for if he should take such a direct view of it, it would be like a riddle, which the more he desires to unfold, so much the more would it puzzle and confuse him, till at last he would begin to think of it without the aid of the understanding, which is the same thing as to pretend to see without an eye. In short, to read the Word under the auspices of our own understanding only, which is the case with all those who do not acknowledge the Lord to be the God of heaven and earth, and, in consequence of such acknowledgment, approach and worship Him alone, may be likened unto a common pastime amongst children, when they tie a handkerchief before their eyes, and attempt to walk in a strait line, and even fancy that they do walk strait, although they turn aside every step they take, and at length bend into a direction opposite to that in which they set out, till they stumble upon some stone or other in the way, and fall to the ground. Such persons also may be compared with mariners sailing without a compass, the consequence of which is, that they let the vessel drive upon rocks and sands, and are shipwrecked. They are also like a man walking over a wide plain in a thick fog, who sees a scorpion, and supposes it to be a bird ; and striving to catch it, and take it up in his hand, doth not discover his mistake till he is pierced with its deadly sting. They may likewise be compared with a cormorant, or a kite, spying a small part only of the back of some great fish above the surface of the water, at which it instantly darts, and fixes its beak so fast, that it is pulled under water by the fish, and drowned. They are also like a person who enters into a labyrinth without either a guide



or a clue for his direction, the consequence of which is, that the further he penetrates, the more he is at a loss to find his way out again. In fine, the man who readeth the Word, not under the Lord's auspices, but under those of his own understanding, fancieth himself to be as quick-sighted as a lynx, and to have more eyes than Argus, when yet interiorly he does not discern a single truth, but only what is false, and persuading himself that this is true, it appears to him like the polar star, by which he steers, and to which he directs all the sails of thought and conception, till at length he hath no more discernment of truth than a mole, and what he doth discern he bendeth in favour of his own fancy, and so perverts and falsifies the holy subjects of the Word.

166. THAT THESE THREE, FATHER, SON, AND HOLY SPIRIT, ARE THE THREE ESSENTIALS OF ONE GOD, WHICH MAKE ONE, LIKE SOUL, BODY, AND OPERATION, IN MAN.

There are general, and also particular essentials of every one thing, which all together constitute one essence. The general essentials of every one man, are his soul, body, and operation; and that these constitute one essence, is evident from this circumstance, that one existeth by derivation from the other, and for the sake of the other, in a continued series: for man hath his beginning from the soul, which is the very essence of the seed, and which is not only the initiating, but also the producing cause of all the parts of the body in their respective order, and afterwards of all acts proceeding from the soul and body united, which are called operations; wherefore, from this circumstance of the production of one from another, and their consequent insertion and conjunction one with another, it is evident, that these three are of one essence, and are therefore called three essentials.

167. That these three essentials, soul, body, and operation, did and do exist in the Lord God the Saviour, is



universally acknowledged. That his soul was from Jehovah the Father, can only be denied by Antichrist, for in the Word of both the Old and New Testament he is called the Son of Jehovah, the Son of the Most High God, the Only-begotten; wherefore the Divine of the Father, answering to the soul in man, is His first essential. That the Son, who was born of the mother Mary, is the body of that divine soul, is a consequence of its conception; for nothing is provided in the womb of the mother except a body, conceived by, and derived from, the soul; this, therefore, is the second essential. That operations constitute the third essential, is a consequence of their proceeding from soul and body together; for such things as proceed are of the same essence with those which produce them. That the three essentials, which are Father, Son, and Holy Spirit, are one in the Lord, like soul, body, and operation in man, is evident from the words of the Lord, declaring that He and the Father are one, and that the Father is in Him and He in the Father; and that in like manner He and the Holy Spirit are one, inasmuch as the Holy Spirit is the Divine that proceedeth out of the Lord from the Father, was shewn above, n. 153, 154, by so many quotations from the Word, that to prove it again would be superfluous, and like loading a table with food, when men have satisfied their appetites.

168. When it is said that Father, Son, and Holy Spirit, are the three essentials of one God, like soul, body, and operation in man; it may appear to human reason as if those three essentials were three distinct persons, which yet cannot possibly be true; but when it is understood that the Divine of the Father, which constituteth the soul, and the Divine of the Son, which constituteth the body, and the Divine of the Holy Spirit, or the Divine proceeding, which constituteth operation, are the three essentials of one God, this the understanding can apprehend. For there is a peculiar divinity of nature in God the Father, in the Son derived



from the Father, and in the Holy Spirit proceeding from both, which being of the same essence, and the same mind, constitute together one God. But if those three divine natures are called persons, and have each of them their particular attributes allotted them, as when imputation is ascribed to the Father, mediation to the Son, and operation to the Holy Spirit, in this case the divine essence is divided, which yet is one and indivisible, and thus none of the three is God in perfect fulness, but each in subtriplicate power; which is a conceit that every sober and sensible man must of necessity reject.

169. How plain therefore is it to discern a Trinity in the Lord from the trinity discernible in every individual man! For in every individual man there is a soul, a body, and operation; so is there also in the Lord, inasmuch as in Him, as Paul saith, "*dwelleth all the fulness of the Godhead bodily,*" Coloss. ii. 9: wherefore the Trinity in the Lord is divine, but in man it is human. How plain also is it to see, that the common mysterious saying, which affirms that there are three divine persons, and yet but one God, and that this God, although He is but one, is still not one person, reason hath nothing to do, but is laid to sleep, still compelling the mouth to speak like a parrot without meaning! And when reason is laid asleep, what are the words of the mouth but lifeless and inanimate sounds? Or when the mouth speaketh what the reason contradicteth, what are such words but the offspring of folly and infatuation? At this day, with respect to the Divine Trinity, human reason is bound, like a man handcuffed and fettered in prison, and may be compared to a vestal virgin buried alive, for letting out the sacred fire; when nevertheless a Divine Trinity ought to shine like a lamp in the mind of every member of the church, since God in His Trinity, and in His unity, is the all in all in all the sanctities of heaven and the church. But to make one God of the soul, another of the body, and a



third of the operation, what is this but like forming three distinct parts out of the three essentials of one man, which is to behead and murder him?

170. III. THAT BEFORE THE CREATION OF THE WORLD THIS TRINITY DID NOT EXIST, BUT THAT IT WAS PROVIDED AND MADE SINCE THE CREATION, WHEN GOD WAS MADE INCARNATE, AND THEN CENTRED IN THE LORD GOD, THE REDEEMER AND SAVIOUR, JESUS CHRIST.

In the Christian Church, at this day, a Divine Trinity is acknowledged as existing before the creation of the world, according to which acknowledgment it is supposed, that Jehovah God begat a Son from eternity, and that the Holy Spirit then proceeded from both; and that each of these three is God singly, or by himself, since each is one person subsisting of himself. But this belief, being incomprehensible to reason, is called a mystery, to which there is no other key, save this, that those three partake of one divine essence, by which is understood eternity, immensity, omnipotence, and, in consequence, enjoy equal divinity, glory, and majesty. That this trinity, however, is a trinity of three gods, and therefore not by any means a Divine Trinity, will be proved hereafter; but that a Trinity, consisting of Father, Son, and Holy Spirit, which was provided and made after God became Incarnate, consequently after the creation of the world, is a Divine Trinity, inasmuch as it existeth in one God, is evident from all that hath been said above. The reason that this Divine Trinity is centred in the Lord God, the Redeemer and Saviour, Jesus Christ, is, because the three essentials of one God, which constitute one essence, are in Him. That in Him dwelleth all the fulness of the Godhead, according to Paul, is evident also from the Lord's own words, where He saith, that all that the Father hath is His, and that the Holy Spirit doth not speak of Himself, but from Him; and also from this cir-



cumstance, that at His resurrection He took with Him from the sepulchre His whole human body, both as to the flesh and the bones, Matt. xxviii. 1 to 8, Mark xvi. 5, 6, Luke xxiv. 1, 2, 3, John xx. 11 to 15, contrary to the manner of all other men; which also He testified openly to His disciples, saying, "*Behold My hands and feet, that it is I Myself; handle Me and see; for a spirit hath not flesh and bones, as ye see Me have,*" Luke xxiv. 39. From this circumstance every man may be convinced, if he is willing to be convinced, that the Humanity of the Lord is Divine, and consequently, that in Him God is Man, and Man is God.

171. The doctrine of the Trinity which the present Christian church embraceth, and admitteth into its articles of faith, is, that God the Father begat a Son from eternity, and that then the Holy Spirit proceeded from both, and that each by himself is God. Of this trinity no other possible conception can be formed in the minds of men, than as of a triarchy, or as of the government of three kings in one kingdom, or three generals over one army, or three masters in one house, each of whom hath equal power; the certain consequence of which must be ruin and destruction. And should any one be desirous to sketch out the form or figure of such a triarchy in his imagination, and yet to connect it, by some means, with the idea of unity, he must be obliged to represent it to his fancy, like a man with three heads upon one body, or with three bodies under one head; which monstrous image is nevertheless formed in the imagination of those who believe in three divine persons, and that each by himself is God, and join these together as one God, and yet deny that God, notwithstanding His unity, is one Person. This notion concerning the birth of the Son of God from eternity, and that this Son descended, and assumed the Humanity, may be compared with the fabulous stories amongst the ancients, concerning the creation of human souls at the beginning of the world, and their



entering into bodies, and becoming men; and likewise with those ridiculous conceits, that the soul of one person passeth into another, as many in the Jewish church believed, fancying that the soul of Elias had passed into the body of John the Baptist, and that David would return into his own body, or that of some other person, and reign over Israel and Judah, because it is said in Ezekiel, "*I will set up one shepherd over them, and he shall feed them, even My servant David, and he shall be their shepherd, and I Jehovah will be their God, and My servant David a prince in the midst of them,*" chap. xxxiv. 23, 24; and in other places; not discerning that by David there is meant the Lord.

172. IV. THAT A TRINITY OF DIVINE PERSONS EXISTING FROM ETERNITY, OR BEFORE THE CREATION OF THE WORLD, WHEN CONCEIVED IN IDEA, IS A TRINITY OF GODS, WHICH CANNOT BE EXPELLED BY THE ORAL CONFESSION OF ONE GOD.

That a trinity of divine persons existing from eternity is a trinity of gods, appears evidently from these passages in the Athanasian Creed: *There is one Person of the Father, another of the Son, and another of the Holy Ghost; the Father is God and Lord, the Son is God and Lord, and the Holy Ghost is God and Lord; nevertheless there are not three gods or three lords, but one God and one Lord; for as we are compelled by the Christian verity to acknowledge every person by himself to be God and Lord, so are we forbidden by the Catholic religion to say there be three gods or three lords.* This creed is received as œcumenical, or universal, by the whole Christian church, and from it is derived all that at this day is known and acknowledged concerning God. Every one who readeth this creed with his eyes open may perceive, that a trinity of gods was the only trinity thought of by those who composed the Council of Nice, whence this creed, as a posthumous birth, was first intro-



duced into the church. That a trinity of gods was not only had in view by the members of the Nicene Council, but that the same trinity is still that which is understood throughout all christendom, is a necessary consequence of making that creed the standard of knowledge respecting God, to which every one pays an implicit obedience. I appeal to every one, both layman and clergyman, both learned masters and doctors and consecrated bishops and archbishops, nay even to purple cardinals, and the Roman pontiff himself, whether any other trinity than a trinity of gods be at this day conceived in idea throughout christendom: let each examine himself, and then profess his sentiments openly according to the ideas of his own mind: for from the words of this generally received doctrine concerning God, it is as clear and transparent to the sight, as water in a cup of chrystal, that there are three persons, each whereof is God and Lord; and also, that according to Christian verity men ought to confess, or acknowledge, each person singly to be God and Lord, but that the catholic or Christian religion or faith, forbids them to say, and make mention of, three gods and three lords; and thus that verity and religion, or truth and faith, are not one and the same thing, but two different things in a state of contrariety to each other. It is added indeed, that there are not three gods, and three lords, but one God, and one Lord; but this was plainly done to obviate the censures of mankind, and to prevent their being exposed to the derision of the whole world; for who can forbear derision on hearing of three gods? And who doth not see a manifest contradiction between this palliating assertion and the preceding declarations? Whereas had they said, that divine essence belongeth to the Father, and to the Son, and to the Holy Spirit, and yet there are not three divine essences, but only one indivisible essence, the mystery in this case would have been easily explained, whilst by the Father men had un-



derstood the all-originating Divinity, (*Divinum a Quo*,) by the Son the Divine Humanity thence, and by the Holy Spirit the Divine Proceeding, which are the three essentials of one God; or if the Divinity of the Father had been considered as the soul of man, the Divine Humanity as the body of that soul, and the Holy Spirit as the operation proceeding from both; in this case three essences are understood as belonging to one and the same person, and therefore as constituting together one single indivisible essence.

173. The reason why the idea of three gods cannot be extirpated by the oral confession of one God, is, because that idea is implanted in the memory in the early part of life, and what is implanted in the memory is the ground and subject of all a man's future thoughts. For the memory in man is like the ruminatory stomach in those birds and beasts, that chew the cud; in this stomach they store up food as it comes in their way, which they afterwards disgorge at their leisure, and after chewing it, swallow it down into the true stomach, in which it is digested, and prepared for all the purposes of bodily nourishment: the human understanding answers to the latter stomach, as the memory doth to the former. Every one may see that the idea of three divine persons existing from eternity, which is the same as the idea of three gods, cannot be extirpated by an oral confession of one God, if he only considers this circumstance, that it hath never as yet been extirpated, and that there are many persons of note and distinction in the church, who are unwilling that it should be extirpated, contending that three divine persons are one God, and obstinately denying God to be one Person, although they allow Him to be one God. What man of sense however doth not think with himself, that by the word person a real person cannot be understood, but that the term is used to denote some particular quality; but what this quality is, remains unknown, on which account the notion implanted in the memory in the early part of life,



remains there, like the root of a tree in the ground, from which, though the tree itself be cut down, a fresh shoot is sure to spring up. But do you, my friend, not only cut down that tree, but also extirpate its root, and then plant in your garden such trees as yield good fruits: for this purpose take heed lest the idea of three gods abide in your mind, whilst your mouth, without any idea to influence it, makes confession of one God; for in such case, what is the understanding which is above the memory, and conceiveth three gods, and the understanding which is below the memory, and from which the mouth confesseth one God, but like a performer on the stage, who can act two characters, by crossing from one side of the stage to the other, and can assert one thing on one side, and contradict it on the other, and by such altercation call himself a wise man on this side, and a fool on that? And what is the consequence of such ambiguity of character, but that whilst he stands in the middle, and looketh towards each side, he beginneth to imagine that there is nothing real in either, and thus, perhaps, that there is neither one God nor three, and consequently no God? This is the true source and origin of the naturalism, that so much prevaieth at present throughout the world. No one in heaven can pronounce such a phrase as a trinity of persons, each whereof singly is God; for the heavenly atmosphere, which is the medium for the conveyance and propagation of angelic thoughts, as our air is of natural sounds, would refuse to give utterance to such an expression. A hypocrite, indeed, can do this, but then the tone of his voice, in the heavenly atmosphere, grates like the gnashing of teeth, or croaks like a raven that attempteth to imitate the note of a nightingale. I have been informed also from heaven, that it is as impossible to extirpate a belief, confirmed and rooted in the mind, in favour of a trinity of gods, by an oral confession of one God, as it



would be to draw a full grown tree through it's seed, or a man's whole chin through a single hair of his beard.

174. V. THAT A TRINITY OF PERSONS WAS UNKNOWN IN THE APOSTOLIC CHURCH, AND THAT THE DOCTRINE WAS FIRST BROACHED BY THE COUNCIL OF NICE, AND THENCE RECEIVED INTO THE ROMAN CATHOLIC CHURCH, AND THUS PROPAGATED AMONGST THE REFORMED CHURCHES.

By the apostolic church is meant, not only the church which existed in various places whilst the apostles lived, but for two or three centuries after their decease. It was after this that men first began to pluck the door of the temple off its hinges, and rush like thieves and robbers into the holy of holies; by the temple is meant the church, by the door the Lord God the Redeemer, and by the holy of holies His Divinity; for Jesus saith, "*VERILY I SAY unto you, He that entereth not by the door into the sheepfold, but CLIMBETH UP SOME OTHER WAY, the same is a thief and a robber; I am the door, by Me if any man enter in he shall be saved.*" This horrid deed was done by Arius and his adherents; on which account a council was assembled by Constantine the Great, at Nice, a city of Bithynia, and it was by the members of this council devised, concluded, and determined, with a view to stop the progress of Arius's damnable heresy, that three divine persons, Father, Son, and Holy Ghost have existed from eternity, each of whom hath a distinct and independant personality, existence, and subsistence; and further, that the second person, or the Son, descended, and assumed the Humanity, and accomplished the work of redemption, in consequence of which His Humanity was made partaker of Divinity by a hypostatic union, and that by virtue of this union he had a close relationship with God the Father. From that time an incredible number of dreadful heresies, respecting God and the person of Christ, began to spring out of the earth, whereby the head of Antichrist was ex-



alted, and God divided into three persons, and the Lord the Saviour into two; and thus the temple which the Lord had built by His apostles, was destroyed, and that so effectually, that there was not one stone left on another which was not thrown down, according to His own words, Matt. xxiv. 2; where by the temple is not meant the temple at Jerusalem only, but the church also, of whose consummation, or end, that chapter treateth throughout. But what else could be expected from that council, and from the others that succeeded it, which divided the Divinity in like manner into three persons, and placed the Incarnate God below them on their footstool? For they removed the head of the church from its body, in consequence of *climbing up another way*, that is, they passed by Jesus Christ, and climbed up to God the Father, as to another person, with only the mention of Christ's merits in their mouths, as an inducement for the Father to have mercy on them, believing that they should thus receive instantaneous justification, with all its attendant graces, as the remission of sins, renovation, sanctification, regeneration, and salvation; and all this without the use of any means on the part of man.

175. That the apostolic church had no idea of a trinity of persons, or of three persons existing from eternity, is evident from the CREED of that church, which is called the APOSTLES' CREED, where it is said, *I believe in God the Father Almighty, Maker of Heaven and Earth; and in Jesus Christ His only Son our Lord, who was conceived by the Holy Spirit, born of the Virgin Mary, &c. and I believe in the Holy Spirit.* Here is no mention made of any Son born from eternity, but of a Son conceived by the Holy Spirit, and born of the Virgin Mary; the composers of that creed having learnt from the apostles, that "*Jesus Christ is the true God,*" 1 John v. 21; that "*In Him dwelleth all the fulness of the Godhead bodily,*" Coloss. ii. 9; and that the apostles "*preached faith in Him,*" Acts xx. 21; and that "*He hath all power in heaven and in earth,*" Matt. xxviii. 18.



176. What dependance is to be placed on councils, whilst they do not immediately approach the God of the Church? Is not the church the Lord's body, and He it's head? And what is a body without a head, or a body on which are set three heads, which take counsel together, and make decrees? Doth not illustration, which is of a spiritual nature, as it descendeth from the Lord alone, who is the God of heaven and of the church, and also the God of the Word, become in such case more and more natural, and at last sensual? And when this happens, not a single genuine theological truth is discerned in it's internal form, but is instantly cast out from the thought of the rational understanding, and dispersed into the air like chaff by the winnower's fan; in which case fallacies enter and take place of truths, and darkness reigneth instead of light; and then men stand as in a dark cave, with spectacles before their eyes, and a candle in their hands, and close their eyelids against all spiritual truths which are in the light of heaven, but open them for the reception of sensual truths, which are in the false light of the bodily senses; and afterwards, when they hear the Word read to them, their minds in like manner are asleep to the apperception of truths, and awake to the apperception of falses, and become like the beast that rose out of the sea, which had a mouth like a lion, a body like a leopard, and feet like a bear, Rev. xiii. 2. It is said in heaven, that at the conclusion of the council at Nice, there was a fulfilling of these prophecies, which the Lord declared to His disciples: "*The sun shall be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken,*" Matt. xxiv. 29; and in truth the apostolic church was like a new star appearing amongst the heavenly constellations, but after the second council of Nice it became like the same star, when it is darkened, and disappeareth; as hath sometimes also been the case in the natural world, according to the observations of



astronomers. It is written in the Word, that Jehovah God dwelleth in light inaccessible; who then could approach Him unless He had come to dwell in accessible light, that is, unless He had descended, assumed the Humanity, and in this made Himself the light of the world? John i. 9, chap. xii. 46. Who cannot see, that to approach Jehovah the Father in His light, is as impossible, as to take the wings of the morning and fly by their aid to the sun? or to feed on the sun's rays instead of elementary food? or as it is for a bird to fly in æther, and a stag to run in air?

177. VI. THAT THE NICENE AND ATHANASIAN DOCTRINE CONCERNING A TRINITY, HAVE TOGETHER GIVEN BIRTH TO A FAITH WHICH HATH ENTIRELY PERVERTED THE CHRISTIAN CHURCH.

That both the Nicene and Athanasian doctrine concerning the Trinity asserteth a trinity of gods, was shewn above, n. 172. Hence sprung the faith of the present church, which is directed towards God the Father, God the Son, and God the Holy Ghost; towards God the Father, as He that imputeth the righteousness of the Saviour His Son, and ascribeth it to man; towards God the Son, as He that intercedeth, and is the Mediator of of a covenant; and towards God the Holy Ghost, as He who actually inscribeth on the heart the imputed righteousness of the Son, and secureth it with the seal of justification, sanctification, and regeneration: this is the faith of the present church, which alone is sufficient to prove, that a trinity of gods is acknowledged and worshipped. From the faith of every church, not only the whole of its worship, but also of its doctrine, is derived; wherefore it may truly be said, that such as its faith is, such is its doctrine; hence it follows, that this faith, inasmuch as it is directed towards three gods, hath perverted all things belonging to the church, for faith may be considered as the first principle,

"He hath all power in heaven and in earth," Matt. xxviii. 18.



and doctrinals as its derivatives, and derivatives take their essence from their principle. And if any one be disposed to examine the particulars of doctrine, as in relation to God, the person of Christ, charity, repentance, free-will, election, the use of the sacraments of baptism and the Lord's Supper, he will see clearly, that a trinity of gods entereth into every particular, and although it may not actually appear therein, yet that is the fountain from whence it floweth: but since it is not convenient in this place to enter upon such an examination, and yet for the sake of opening men's eyes it might be expedient to do so, therefore we shall give it in an appendix to this work. The faith of the church in relation to God, is like the soul which animateth the body, and points of doctrine are like the members of that body; faith towards God also is like a queen, and doctrinal tenets are like the officers of her court; and as such officers are dependent on the queen's authority, so are doctrinal tenets on the injunctions of faith. From the nature of this faith too may be seen, in what manner the Word is understood in the church; for faith bendeth and draweth towards itself, with all its might, whatsoever it can; so that if it be a false faith, it playeth the harlot with every truth that the Word contains, and putteth a false interpretation upon it, and thereby falsifieth it, so as to make the man of the church insane in regard to spiritual subjects; but if it be a true faith, then the whole Word is on its side, and the God of the Word, who is the Lord God the Saviour, infuseth light, and giveth the testimony of His divine assent, so as to beget wisdom in the believer. That the present faith of the church, which in its internal form is a faith in three gods, but in its external form in one God, hath extinguished the light of the Word, and removed the Lord from His church, and thus plunged its morning into midnight darkness, will be seen also in the appendix. This was effected by the heretics



who lived before the council of Nice, and afterwards by those subsequent to that council, who derived their heretical opinions from it. But what dependance is to be placed on councils, which do not enter by the door into the sheepfold, but CLIMB UP SOME OTHER WAY, according to the Words of the Lord in John, chap. x. 1, 9? Their deliberations may be compared with the steps of a blind man walking in the day, or of a man who hath good eyes walking in the night, neither of whom can see the pit, before he falls headlong into it. Have not there been councils, for instance, which have established the Pope's vicarship, the canonization of the dead, the invocation of saints as so many deities, the worship of their images, the authority of indulgencies, and the division of the eucharist, with many other things of a similar nature? What dependance then is to be placed on such councils? Hath there not also been a council which hath established the horrid doctrine of predestination, and hung it up before the doors of the temple as the palladium of religion? What dependance then is to be placed on such a council? But do you, my friend, go to the God of the Word, and thus to the Word itself, and enter by the door into the sheepfold, that is, into the church, and you will be enlightened; and then you will see, as from a high mountain, not only the errors of many others, but also your own former bewildered wanderings in the dark forest at the foot of the mountain.

178. The faith of every church is as the seed from which all its doctrines spring, and may be compared to the seed of a tree, from which all its parts, even to the fruit, successively derive their birth; and also to the human seed, from which are produced children and families to many generations; wherefore when we are acquainted with the primary faith of any church, which by reason of its predominancy is called saving faith, we may know



from thence the quality of that church. This may be illustrated from the following example: suppose the primary article of faith, to be, that nature is the creator of the universe; the consequence of such a faith is a belief, that the universe is what is generally called God; that nature is his essence; that the æther is the supreme god, whom the ancients called Jupiter; that the air is a goddess, whom the ancients called Juno, and made the wife of Jupiter; that the ocean is a deity below them, who, according to the ancients, is named Neptune; and since the divinity of nature extendeth even to the center of the earth, that there also is a god, who, in conformity to the ancients, may be called Pluto; that the sun is the palace of all the gods, in which they assemble when Jupiter calleth a council; and moreover that fire is life issuing from God; and thus that birds fly in god, beasts walk in god, and fishes swim in god; and further that thoughts are only modifications of æther, as expressions of thought are only modulations of air; and that the affections of love are mere occasional changes of state, owing to the influx of the sun's rays into the before-named atmospheres: it will further follow, that a life after death, and a heaven and hell, are mere fictions invented by the clergy, with a view to their own honour and wealth, but that notwithstanding their being fictions, they are still useful, and ought not to be publicly despised, inasmuch as they may be serviceable to keep the minds of the vulgar under the yoke of obedience to the civil magistrate; that those, however, who are seriously devoted to religion, are recluse men, whose thoughts are mere phantasms, whose actions are ridiculous, and who, living in servile subjection to priests, believe what they do not see, and see what is above the sphere of their comprehension. These, and many other such consequent notions, are contained in the predominant faith, that nature is the creator of the universe, and they issue from it, as soon as ever it is



opened to give them vent. This example then may serve to shew, that in the faith of the present church, which in its internal form is directed towards three gods, but in its external towards one, there are contained legions of falsities, ready to burst into birth, like the swarms of young spiders hatched from the ball of eggs produced by a single mother.\* How plain must this appear to those, whose minds have acquired true rationality by light from the Lord! but how should those be able to see it, who have barred up the door of that faith, and its offspring, by the persuasion, that it is not allowable for reason to look into its mysteries?

179. VII. THAT HENCE IS COME THAT ABOMINATION OF DESOLATION, AND THAT AFFLICTION, SUCH AS WAS NOT IN ALL THE WORLD, NEITHER SHALL BE, WHICH THE LORD HATH FORETOLD IN DANIEL, AND THE EVANGELISTS, AND THE REVELATION.

It is written in DANIEL, "*At length upon the bird of abominations shall be desolation, and even to the consummation and decision, it shall drop upon the devastation,*" Dan. ix. 27: IN MATTHEW THE EVANGELIST the Lord saith, "*Many false prophets shall arise, and shall deceive many; when therefore ye shall see the abomination of desolation, foretold by Daniel the prophet, stand in the holy place, whoso readeth, let him mark it well,*" Matt. xxiv. 11, 15; and afterwards in the same chapter, "*Then shall be great affliction, such as was not from the beginning of the world until now, nor ever shall be,*" ver. 21. This affliction and abomination are spoken of in seven chapters in the REVELATION, and are signified by "*the black horse, and the pale horse, coming out of the book whose seals the Lamb opened,*" chap. vi. 5 to 8;

\* Many persons, beside naturalists, must have observed, that at the end of autumn the female spider retires into corners, where she brings forth a great multitude of eggs, which she envelopes in a tight ball of web, and fastens to the wall; from which ball, on the return of spring, the young spiders come forth in great numbers.



also "*by the beast rising out of the bottomless pit, which made war with the two witnesses, and slew them,*" chap. xi. 7; and likewise "*by the dragon which stood before the woman that was about to be delivered, to devour her child, and pursued her into the wilderness, and there cast out from his mouth water as a flood after her, that he might cause her to be carried away of the flood,*" chap. xii. and likewise "*by the beasts of the dragon, one rising out of the sea, and another out of the earth,*" chap. xiii. also "*by the three spirits like frogs, which came forth from the mouth of the dragon, from the mouth of the beast, and from the mouth of the false prophet,*" chap. xvi. 13; and further by this, "*that after the seven angels had poured out the vials of the anger of God, in which were the seven last plagues, upon the earth, upon the sea, upon the fountains and rivers, upon the sun, upon the throne of the beast, upon the river Euphrates, and lastly upon the air, there was a great earthquake, such as was not since men were upon the earth,*" chap. xvi: an earthquake signifieth the overthrow of the church, which is effected by falses and the falsifications of truth, and which is signified also by the great tribulation, such as was not from the beginning of the world, Matt. xxiv. 21. The same is understood also by these words: "*And the angel thrust in his sickle into the earth, and gathered the vine of the earth, and cast it into the great wine-press of the anger of God; and the wine-press was trodden, and blood came out, even to the horses' bridles, for a thousand six hundred furlongs,*" Rev. xiv. 19, 20; where blood signifieth truth falsified; not to mention other passages in those seven chapters.

180. In the Evangelists, Matt. xxiv. Mark xiii. and Luke xxi. are described the successive declensions and corruptions of the Christian church; and in those chapters, by great affliction or tribulation, such as was not since the beginning of the world, neither shall be, is signified, as in all other passages throughout the Word, the infestation of

new ones. Who doth not know, that except the Lord had



truth by falses, to such a degree, that not a single truth remaineth, which is not falsified, and brought to its consummation: this is understood also by the abomination of desolation in the same passages, and also by the desolation upon the bird of abominations, and by the consummation and decision, in Daniel; and, in the Revelation, by the circumstances described above. All this was a consequence of men's not acknowledging the unity of God in Trinity, and His Trinity in unity, in one person, but in three, and thence founding the church on the idea of three gods in the mind, and the confession of one God with the lips; for thus they have separated themselves from the Lord, and that, at length, to such a degree, that they have no idea left of the Divinity in His human nature, when nevertheless He is God the Father Himself in the Humanity, on which account He is called the FATHER OF ETERNITY, Isaiah ix, 5; and He saith to Philip, "*He that seeth Me, seeth the Father,*" John xiv. 7, 9.

181. But it will be asked, what is the source or fountain, from whence such abomination of desolation, as is described in Daniel, chap. ix. 27; and such affliction as never was, nor shall be, Matt. xxiv. 1, 2, hath sprung? I answer, the faith which universally prevails throughout the Christian world, with its influx, operation, and imputation, according to the received traditions. It is a wonderful thing, that the doctrine of justification by this faith alone, although it be no faith, but a mere chimera, is accounted as every thing in all Christian churches, that is, it bears sway among the clergy almost as if the whole of theology consisted in it alone. It is this faith which all young students in divinity eagerly learn, imbibe, and suck in, at the universities, and which afterwards, as if they were inspired by it with heavenly wisdom, they teach in their churches, publish in their writings, and make the ground of all the literary fame and reputation that they hope to acquire, as it is the way to all



rewards, preferments, and university honours; and all this is done, notwithstanding that in consequence of such faith alone, the sun, at this day, is darkened, the moon doth not give her light, the stars are fallen from heaven, and the powers of the heavens are shaken, according to the words of the Lord's prophecy in Matthew, chap. xxiv. 29. That the doctrine of this faith hath now blinded men's minds to such a degree, that they are unwilling, and therefore seemingly unable, to see any divine truth interiorly, either in the light of the sun, or in the light of the moon, but only exteriorly, rudely, and superficially, as by the light of a fire at night, hath been proved to me by the clearest evidence; so that I can venture to affirm, that should the divine truths which relate to the genuine conjunction of charity and faith, to heaven and hell, to the Lord, to a life after death, and to eternal happiness, be dropped down from heaven, written in letters of silver, they would be rejected, as not worth reading, by those who maintain the doctrine of justification and sanctification by faith alone; whereas on the other hand, should a paper, containing the doctrines of justification by faith alone, be sent from hell, this they would receive, embrace, and carry home with them in their bosoms.

182. VIII. THAT HENCE TOO IT IS COME TO PASS, THAT UNLESS A NEW HEAVEN AND A NEW CHURCH BE ESTABLISHED BY THE LORD, NO FLESH CAN BE SAVED.

It is written in Matthew, "*Then shall be great affliction, such as was not from the beginning of the world unto this time, neither shall be; and except those days should be shortened, no flesh should be saved,*" chap. xxiv. 21, 22. The Lord, in this chapter, is speaking of the consummation of the age, by which is signified the end of the present church; wherefore by shortening those days, is signified to put a period to this church, and to lay the foundation of a new one. Who doth not know, that except the Lord had



come into the world, and accomplished the work of redemption, no flesh could have been saved? and to accomplish the work of redemption is to establish a new heaven and a new church. That the Lord will come again into the world, He Himself hath prophetically declared in the Evangelists, Matt. xxiv. 30, 31. Mark xiii. 26. Luke xii. 40. chap. xxi. 27; and in the Revelation, particularly in the last chapter: that He is also at this day accomplishing a redemption, by establishing a new heaven, and laying the foundation of a new church, with a view to make salvation possible to mankind, was shewn above in the lemma concerning redemption. The great arcanum respecting the impossibility of any flesh being saved, except a new church be founded by the Lord, is this, that as long as the dragon, with his crew, continueth in the world of spirits, into which he was cast, so long it is impossible for any divine truth, united with divine good, to pass through unto men on earth, but it is either perverted, or falsified, or destroyed: this is what is signified in the Revelation by these words: "*The dragon was cast out upon the earth, and his angels were cast out with him: wo to the inhabitants of the earth, and of the sea! For the devil is come down unto you, having great anger,*" Rev. chap. xii. 9, 12, 13: But when the dragon was cast into hell, chap. xx. 10, then John saw the new heaven and new earth, and the New Jerusalem descending from God out of heaven, chap. xxi. 1, 2. By the dragon are signified all those who are principled in the faith of the present church.

I have at times conversed in the spiritual world with those who maintain the doctrine of justification by faith alone, and have told them, that their doctrine is erroneous and absurd, and that it occasioneth a false security, blindness, sleep, and darkness, with respect to spiritual things, and thereby bringeth death to the soul; exhorting them at the same time to desist from it: but the answer I have commonly



received was, "How! desist? Doth not the superior excellence of clerical erudition over that of the laity depend solely on this doctrine?" Then I represented to them, that, according to this way of reasoning, they do not so much regard the salvation of souls as the aggrandizement of their own reputation, and that, in consequence of applying the truths of the Word to their own false principles, and thereby adulterating them, they are angels of the bottomless pit, called ABADDONS and APOLLYONS, Rev. ix. 11; by which are signified the destroyers of the church by the total falsification of the Word: but they replied, "What is that to the purpose? By our knowledge of the mysteries of this faith we are oracles, and from this faith, as from an oracular temple, we give responses; wherefore we are not Apollyons, but APOLLOS." To this I replied, with some degree of indignation, "If ye are Apollos, ye are also LEVIATHANS, the chief amongst you crooked Leviathans, and the inferior amongst you oblong Leviathans, whom God will visit with His strong and great sword, Isaiah, xxvii. 1;" but this they laughed at.

183. IX. THAT A TRINITY OF PERSONS, EACH WHEREOF SINGLY AND BY HIMSELF IS GOD, ACCORDING TO THE ATHANASIAN CREED, HATH GIVEN BIRTH TO MANY ABSURD AND HETEROGENEOUS NOTIONS ABOUT GOD, WHICH ARE MERELY FANCIFUL AND ABORTIVE.

From the doctrine of three divine persons existing from eternity, which is in itself the head of all the doctrinals in the Christian churches, have arisen many unbecoming notions concerning God, unworthy of the Christian world, which ought to be, and which might be, a bright luminary to all people and nations in the four quarters of the globe, respecting God and His unity. All who are without the pale of the Christian church, whether they be Mahometans,



or Jews, or Gentiles, whatsoever religion they profess have conceived an aversion to Christianity, solely on this account, viz. that Christians believe in three gods: this the missionaries, sent abroad to propagate Christianity, are aware of, and therefore they are particularly cautious how they make mention of a trinity of persons, according to the Nicene and Athanasian doctrine; because they know, in such a case, that their converts would leave them, and laugh them to scorn. The absurd, ludicrous, and frivolous ideas, which have arisen from the doctrine of three divine persons existing from eternity, and which still continue to arise in every one that continueth in a belief of the words of that doctrine, and the images which, in conformity with the notions imbibed by their ears and eyes, present themselves to the view of their imagination, are these: that God the Father sitteth above on a high throne, with the Son at His right hand, and the Holy Ghost\* before them, attending to

\* The term "Holy Ghost" is used here and elsewhere in this translation where the common erroneous idea of its distinct personality is intended to be conveyed: in other instances, the term "Holy Spirit" is preferred, as less liable to perversion, and more expressive of the meaning of the Greek word used in the New Testament. Whatever might have been the original meaning of the term "Ghost," it has long been restricted, in common use, to signify the spirit of a deceased person; hence an idea of personality attaches to it, which renders it well suited to convey the ideas of those who hold the belief of a tri-personality in the Divine Essence: the term "Spirit" on the other hand, far from being confined to mean a departed ghost, conveys a great deal more, not necessarily connected with the idea of person; it is, in fact, an exact translation of the original Greek word *πνεῦμα*, which strictly signifies wind or breath, and hence, figuratively, whatever has relation to life, specifically the life of the understanding. The translators of the New Testament have, in consequence, constantly rendered the Greek term by the English term "Spirit" except when the *Holy Spirit* is signified, and then they have always, when practicable, translated it "Ghost;" though even here they have sometimes, to avoid gross absurdities, been obliged to use the word "Spirit." Thus in John vii. 39: "This spake He of the *Spirit*, which they that believe on Him should receive; for the Holy *Ghost* was not yet, because that Jesus was not yet glorified:" here the original term is the same in both



what they say, who, instantly as he is ordered, runneth through the whole world, and according to their determination dispenseth the gifts of justification, and inscribeth them on the hearts of men, and thus maketh them the children of grace, and objects of election, who were before children of wrath and objects of reprobation. I appeal to the learned, both clergy and laity, whether they entertain in their minds any other view of the Trinity than this, inasmuch as the doctrine they embrace occasioneth a spontaneous influx of this conception, as may be seen in the Memorable Relation above, n. 16. It is attended also with a curiosity of conjecture, what was the subject of the conversation of these divine persons with each other before the world was created; whether they discoursed about the purposed creation, or about those who were to be predestinated and justified, according to the opinion of the Supralapsarians, or about the work of redemption; and also, what is the subject of their conversation since the world was made;\* as what the Father saith, by virtue of His authority and power of imputation, and what the Son saith, by virtue of His power of mediation; supposing thus, that imputation, which is election, is a instances, and consequently, to be consistent, the same English term should have been used; but it would have been absurd to talk of receiving the *Ghost*, (though this absurdity is incurred in John xx. 22,) and yet the translators could not bear to omit that term altogether. Again, in John xiv. 16, 17, it is said, in the English translation, "I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever, even the *Spirit* of truth;" but in the 26th verse following we have "the Comforter, which is the Holy *Ghost*:" here also, to be consistent, the Comforter ought to be called, in the first instance, the *Ghost* of Truth, or, in the second, the Holy *Spirit*. Other passages of the same nature might be adduced; but enough, it is hoped, has been said, to shew how preferable the term "Holy Spirit" is to that of "Holy Ghost," both as a correct translation of Scripture, and as elucidatory of sound doctrine.

\* That such really is the case, may be seen most clearly from many publications of this age, and particularly Milton's *Paradise Lost*, in which frequent discourses between the Father and the Son, who are there represented as two single persons, are to be met with.



consequence of the Son interceding in mercy for all mankind in general, and for certain individuals in particular; to whom the Father is moved to shew favour, out of love towards his Son, and by reason of the misery which he saw him endure when nailed upon the cross. But who cannot see, that all such notions are the ravings of a mind in a state of delirium concerning God? And yet these are the notions which are held to be most holy in every Christian Church, which, however, are only to be kissed with the lips, but not to be examined with the eye of the mind, because they are supposed to be matters above the sphere and comprehension of reason, which, if they should be raised up from the memory into the higher regions of the understanding, would occasion madness. Nevertheless, the idea of three gods is not hereby removed, but only a heavy and stupid faith begotten, under the influence of which men think of God, like people fast asleep in a dream, or like those that walk in midnight darkness, or as persons born blind, who cannot see even at noon-day.

184. That a trinity of gods abideth in the minds of Christians, although through shame they deny it, is very evident from the ingenuity of many contriving methods to demonstrate that three are one, and one three, by geometrical and stereometrical figures, and various applications of arithmetic and natural phenomena to the same purpose; as also by the foldings of a piece of cloth or paper; thus they trifle with the Divine Trinity, playing tricks with it, like those of jugglers. This sort of legerdemain may be compared with the sight of the eye, when people are in a fever, who looking at any single object, as a man, a table, or a candle, fancy it to be three, and on the other hand, fancy three to be one. It may be compared also with the ludicrous representation sometimes exhibited with a piece of soft wax, which a man takes in his fingers, and moulds into various forms, at one time into a triangular form



to represent the trinity, at another time into a spherical form to represent the unity, asserting it still to be one and the same substance. Thus do men trifle with the Divine Trinity, which, nevertheless, is like a pearl of the highest price ; but, when divided into persons, it is like a pearl divided into three parts, which, it is well known, entirely loseth its value.

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185. To the above I shall add the following MEMORABLE RELATIONS.

FIRST. In the spiritual world, there are climates and zones as well as in the natural world, there being nothing in the latter world, but what existeth also in the former, although the origin of their existence is different. In the natural world the varieties of climates depend on the sun's distances from the equator, but in the spiritual world they depend on the distances of the affections of the will, and the thoughts of the understanding, from a true love and a true faith, of the states as to which, all things in the spiritual world are correspondences. In the frigid zones, in the spiritual world, there are the same appearances as in the frigid zones in the natural world; the ground seems frozen hard, the water seems covered with ice, and the whole face of the country appears white with snow. These cold regions are the resort and habitation of those, who, during their abode in the natural world, have brought a lethargy on their understandings, in consequence of an indolent indisposition to think on spiritual subjects, attended with a laziness in the execution of any useful purposes ; they go by the name of Boreal* spirits. On a certain time, I was seized with a strong desire to see some country in the frigid zone, where those Boreal spirits dwell ; and accordingly I was carried in the spirit towards the north, to a region, where all the land appeared covered with snow, and all the water frozen to

* From Boreas, the name of the north wind.

ice. It was the sabbath day, and I saw a number of men, that is, spirits, of the same size and stature with men in the natural world, but by reason of the cold, they had their heads covered with lions' skins, so put on that the mouths answered to those of the wearers, whilst their bodies, both before and behind, down to the loins, were covered with the skins of leopards, and their legs and feet with the skins of bears; I also observed several riding in chariots, and some in chariots carved into the shape of a dragon, with horns stretching out before; they were drawn by small horses whose tails had been cut off, which ran with the impetuosity of terrible fierce beasts, whilst the driver, with the reins in his hand, was continually whipping them, to hasten their speed. I found afterwards, that they were all flocking to a church or temple, which was invisible, by reason of the snow which covered it; some however, who had the care of the church, were labouring at the snow, and made way, by digging, for the people to enter; who accordingly descended, and took their places. I was then permitted to take a view of the inside of the church: it was enlightened with lamps and candles in great abundance; the altar was of hewn stone, behind which hung a tablet, with this inscription: "THE DIVINE TRINITY, CONSISTETH OF FATHER, SON, AND HOLY GHOST, WHO ARE IN ESSENCE ONE GOD, BUT IN PERSON THREE." Presently, the priest standing at the altar, after he had three times kneeled down before the sacred tablet, with a book in his hand, ascended the pulpit, and began his sermon with a description of the Divine Trinity, crying out in a loud voice, "Oh, what a grand mystery! that the most High God should beget a Son from eternity, and by Him produce the Holy Ghost, and that they three should be joined in essence, but yet be separate in their properties, which are imputation, redemption, and operation! If however, we set reason to look into this mystery, her eye is blinded, and is overspread with darkness, as when one attempteth to look

at the naked sun with the bodily eye; wherefore, my brethren, it is my advice, that in a subject of this nature, we keep our understandings in obedience to faith." After this, he again lifted up his voice, and said, "Oh, what a grand mystery is our holy faith! which is, that God the Father imputeth the righteousness of His Son, and sendeth the Holy Ghost, who, in consequence of that imputation, giveth the pledges of justification, which are remission of sins, renovation, regeneration, and salvation; of the influx of which, or the act of justification, man is as ignorant as the statue of salt into which Lot's wife was turned, and of the indwelling of which, or the state of justification, he knoweth no more than a fish in the sea! But, my friends, there is a treasure hid in this faith, so deep however, and so covered up, that not a morsel of it can appear; wherefore it is my advice, that in this case also we keep our understandings in obedience to faith." He then heaved some sighs, after which he again raised his voice, and said, "Oh, how grand a mystery is election! he is one of the elect, to whom God imputeth his faith, which, of his free pleasure and pure grace, he infuseth into whomsoever he pleaseth, and at whatsoever time it seemeth good unto him; and during the act of such infusion from God, man is like a dead stock, but when this faith is infused, he becometh like a living and fruitful tree; the fruits, however, which are good works, hang indeed from that tree, which, in a representative sense, is our faith; but still they do not cohere with it; wherefore, the preciousness of that tree is not owing to its fruit; but as this may appear like heterodoxy, and yet is a great mystical truth, therefore, my brethren, it is my advice, that on this subject also we keep our understandings in obedience to faith." Then, after a short pause, seeming as if he wanted to recollect something which he had stored up in his memory, he continued his discourse, saying, "From my store of mysteries I will yet produce one other, which is this, that

man hath not a single grain of free-will with respect to spiritual things; for the chiefs and leaders of our church assert, in their theological canons, that in regard to what concerns faith and salvation, or matters particularly called spiritual, man hath no power to will, to think, to understand, no, nor even to accommodate and apply himself to the reception of them; wherefore, I do positively insist, that man of himself hath no more power to think rationally, or talk sensibly, on such subjects, than a parrot, a jackdaw, or a raven; and that of consequence, with respect to spiritual things, he is a mere ass, and only a man with respect to natural things; but, my beloved friends, lest this subject should be troublesome to our reason, let me advise, that in this also we keep our understandings in obedience to faith: for our theology is like a bottomless abyss, into which if we suffer our understandings to look down, we shall be drowned, and perish as in a shipwreck. Yet hear what I have to say: we are nevertheless, in the true light of the Gospel, which shineth aloft over our heads, but the misfortune is, that the hair of our heads, and the bones of our skulls, prevent it from penetrating into the inner chambers of our understandings." When he had spoken these words, he descended from the pulpit: and after he had offered up a prayer at the altar, and the service was ended, I joined some of the congregation, who were in discourse together, and had formed themselves in a circle round the priest, to whom they paid their compliments, saying, "We are ever bound to thank thee for thy most excellent discourse, so replete with the grandest wisdom." Then I addressed myself to them, and said, "Did ye understand at all what the priest was preaching about?" And they replied, "We took all in with open ears; but why dost thou ask whether we understood it? Is not the understanding quite stupid with respect to such subjects?" Then the priest interposed, and said, "Because ye have heard, and have not understood,

blessed are ye, for thence shall ye have salvation." I had some conversation afterwards with the priest, and asked him, whether he had taken his degrees regularly? He answered in the affirmative, and that he was a master of arts. Then addressing him by his title, I said, "Thou hast been preaching about great mysteries, but if thou only knowest their names, without knowing what they contain, thou knowest nothing; for they are like caskets locked with a triple lock, which unless thou openest and lookest in (and this is only to be done by the understanding), thou canst not tell whether they contain things of value, or things of no value, or even things hurtful, as cockatrice eggs, and spiders' webs, according to the description in Isaiah, chap. lix. 5." As I spoke these words, the priest looked at me with a scowling aspect; and the congregation departed, and got into their chariots, intoxicated with paradoxes, infatuated with empty words, and enveloped in darkness in all things relating to faith and the means of salvation.

186. THE SECOND MEMORABLE RELATION.

I was once engaged in contemplation, concerning what region of the human mind things of a theological nature have their residence in, and I at first conceived, that as such things are of a spiritual and celestial nature, they must of course reside in the highest region. For the human mind is divided into three distinct regions, as a house is into three stories, and as the abodes of the angels are into three heavens. Then an angel presented himself before me, and said, "Things relating to theology, in those who love truth for truth's sake, emerge even to the highest region, because in that region is their heaven, and they enjoy there the same light as do the angels; and things relating to morality, theoretically examined and contemplated, have their abode beneath the former, in the second region, because they have communication with what is spiritual; and under these, in the first region, are things of a political or civil

nature; but scientifics, or matters of science, which are of sundry kinds, and may be classed into their respective genera and species, form the door that leadeth to those higher regions. They, in whom spiritual, moral, political, and scientific things are in this subordination, have all their thoughts and actions influenced by justice and judgment, because the light of truth, which is also the light of heaven, from the highest region, illumineth what is below, just as the light of the sun, passing through the atmospheres and air progressively, illuminateth the eyes of men, beasts, and fishes. But the case is altered with those who do not love truth for truth's sake, but only for the sake of their own glory and reputation: things of a theological nature, in such, reside in the last region where scientifics have their abode, and in some instances mix with the scientifics, but in other instances cannot mix; under these, in the same region, is the residence of political things, and under them of moral: for in such persons, the two higher regions are not opened on the right side, so that they have no interior discernment of true judgment, nor any affection for justice, but only a certain ingenuity, whereby they can converse on every subject with seeming intelligence, and confirm whatever they please with an appearance of reason; but the objects of reason, which they are most enamoured of, are falses, because these cohere with the fallacies of the senses. Hence it is that there are so many people in the world, who no more see the truths of doctrine derived from the Word, than men born blind can see the objects of nature; and when they hear such truths, they close their nostrils, lest their odour should offend them, and excite nausea; whereas to the reception of falses they open their senses, and suck them in as a whale does water.

187. THE THIRD MEMORABLE RELATION.

I was once meditating about the dragon, the beast, and the false prophet, mentioned in the Revelation, when an an-

gelic spirit appeared before me, and asked what was the subject of my meditation. I answered, "Concerning the false prophet;" then he said, "Come with me, and I will lead thee to the place of abode of those who are signified by the false prophet, and who are the same that are understood, in the xiiith chapter of the Revelation, by the beast rising out of the earth, which had two horns like a lamb, and spake like a dragon." I followed him; and lo! I saw a great multitude of people, and in the midst of them several persons of note and distinction in the church, who had taught that man is saved only by faith in the merits of Christ, and that works are good, but not conducive to salvation; and, that, nevertheless, they are to be insisted on as agreeable to the Word of God, as a means of keeping the laity, particularly the more simple amongst them, in stricter obedience to the civil magistrate, whilst they are instigated to the exercise of moral charity from a principle of religion, thus by interior obligations. Then one of them, observing me, said, "Hast thou any desire to see our place of worship, wherein is an image representative of our faith?" I answered in the affirmative; so he conducted me to the building, which was very magnificent, and lo! in the midst of it there was the image of a woman, clothed in a scarlet vest, and holding in her right hand a piece of gold coin, and in her left a chain of pearls: but both the image and the place of worship were the effect of phantasy; for thereby infernal spirits have the power to represent very magnificent objects, by closing the interiors of the mind, and opening only its exteriors. When I perceived, however, that all this was a mere juggling trick, I prayed to the Lord; and suddenly the interiors of my mind were opened, and I then beheld, instead of the magnificent dome, a poor house, full of clefts and chinks from top to bottom, so that none of its parts cohered together: and I saw within the house, instead of a woman, a pendent image, with a head like a dragon, a body

like a leopard, feet like a bear, and a mouth like a lion, in every respect as the beast is described rising out of the sea, Rev. xiii. 2: moreover, instead of firm ground, there was a bog, containing a great multitude of frogs, and I was informed, that beneath the bog was a large hewn stone under which the Word lay entirely hidden. On seeing these things, I said to the juggler, "Is this your place of worship?" And he replied, "It is;" but suddenly, at that very instant, his interior sight was opened, whence he saw the same appearances that I did; whereupon he uttered a great cry, and said, "What and whence is all this?" And I said, "This is in consequence of light from heaven, which discovereth the quality of every form, and thus hath discovered the quality of your faith separate from spiritual charity." Then immediately an east wind blew, and carried away the place of worship, together with the image, and likewise dried up the bog, and thereby exposed the stone, under which lay the Word. After this a warmth like that of spring breathed from heaven; and lo! then in the very same place there appeared a tabernacle, as to its outward form plain and simple; and the angels who were with me said, "Behold the tabernacle of Abraham, such as it was when the three angels came to him, and announced the future birth of Isaac; it appeareth indeed plain and simple to the eye, but nevertheless, according to the influx of light from heaven, it becometh more and more magnificent. And immediately they were permitted to open the heaven, which is the abode of the spiritual angels, who excel in wisdom; and suddenly, by virtue of the influx of light from thence, the tabernacle appeared as a temple, resembling that at Jerusalem; and on looking into it, I saw that the stone in the floor, under which the Word was deposited, was set round with precious stones, from which there issued forth bright rays, as of lightning, that shone upon the walls, and caused beautiful variegations of colours on certain cherubic forms that were

sculptured on them. As I was wondering at these prodigies, the angels said, "Thou shalt yet see something more surprizing:" then they were permitted to open the third heaven, which is the abode of the celestial angels, who excel in love; and suddenly, by virtue of the influx of flaming light from thence, the whole temple disappeared, and in its stead was seen the Lord alone, standing on the foundation-stone which was the Word, in the same form that He appeared in before John, Rev. chap. i. But as a divine sanctity instantly filled the interiors of the angels' minds, occasioning in them a strong propensity to fall prostrate on their faces, suddenly the passage of light from the third heaven was closed by the Lord, and that from the second heaven opened again, in consequence of which the former appearance of the temple returned, and also of the tabernacle, but this was in the midst of the temple. Hereby was illustrated the meaning of these words in the Revelation, chap. xxi. "*Behold, the tabernacle of God is with men, and He will dwell with them,*" ver. 3; and also of these: "*I saw no temple in the New Jerusalem, for the Lord God Almighty is the temple of it, and the Lamb.*" ver. 22.

188. THE FOURTH MEMORABLE RELATION.

Inasmuch as the Lord hath favoured me with a sight of the wonderful things that are in the heavens, and under the heavens, it is therefore my duty, in the discharge of my commission, to relate what I have seen. There was shewn me a magnificent palace, with a temple in its inmost part, and in the midst of the temple was a table of gold, on which lay the Word, and two angels stood beside it. About the table were three rows of seats; the seats of the first row were covered with silk drapery, of a purple colour; the seats of the second row with silk drapery, of a blue colour; and the seats of the third row with white drapery. Below the roof, high above the table, there was

seen a spreading curtain, which shone with precious stones, from whose lustre there issued forth a bright appearance, as of a rainbow, when the sky clears up after a shower. Suddenly there appeared a number of clergy sitting on the seats, all clothed in the garments of their sacerdotal office. On one side was a wardrobe, where an angel, who had the care of it, attended, and within lay rich vestments in most beautiful order. It was A COUNCIL CONVENED BY THE LORD. And I heard a voice from heaven, saying, "DELIBERATE;" but they said, "On what?" It was said, "Concerning THE LORD THE SAVIOUR, and concerning THE HOLY SPIRIT." But when they began to think on these subjects, they were not in a state of illustration; wherefore they made supplication, and immediately light issued down out of heaven, which first illuminated the hinder part of their heads, and afterwards their temples, and last of all their faces: and then they began their deliberation, and, as they were commanded, FIRST, CONCERNING THE LORD THE SAVIOUR. The first proposition and matter of inquiry was, WHO ASSUMED THE HUMANITY IN THE VIRGIN MARY? And an angel standing at the table, on which the Word lay, read before them these words in Luke: "*The angel said unto Mary, Behold, thou shalt conceive in thy womb, and bring forth a Son, and shalt call His name JESUS; He shall be great, and shall be called THE SON OF THE HIGHEST. And Mary said to the angel, How shall this be, seeing I know not a man? And the angel answering said, THE HOLY SPIRIT SHALL COME UPON THEE, AND THE POWER OF THE HIGHEST SHALL OVERSHADOW THEE, wherefore also that HOLY THING which shall be born of thee shall be called THE SON OF GOD,*" chap. i. 31, 32, 34, 35. Then he read also these words in Matthew: "*The angel said to Joseph in a dream, Joseph, thou son of David, fear not to take unto thee Mary thy wife, FOR THAT WHICH IS BORN IN HER IS OF THE HOLY*

SPIRIT : *and JOSEPH KNEW HER NOT till she had brought forth her first-born Son ; and she called His name JESUS,*" chap. i. 20, 25. And beside these passages he read many more out of the Evangelists, as Matt. iii. 17, chap. xvii. 5. John i. 18, chap. iii. 16, chap. xx. 31, and several other places, where the Lord, as to His Humanity, is called **THE SON OF GOD**, and where He, from His Humanity, calleth **JEHOVAH HIS FATHER**; and also out of the Prophets, where it is foretold that **JEHOVAH** should come into the world; particularly these two passages in **Isaiah**: "*It shall be said in that day, LO! THIS IS OUR GOD; we have waited for Him, and He will save us, THIS IS JEHOVAH; WE HAVE WAITED FOR HIM, we will be glad and rejoice in His salvation,*" chap. xxv. 9: "*The voice of him that crieth in the wilderness, prepare ye the way of JEHOVAH, make strait in the desert a highway for OUR GOD; FOR THE GLORY OF JEHOVAH shall be revealed, and all flesh shall see it together; behold, THE LORD JEHOVAH will come in strength; He shall feed His flock like a SHEPHERD,*" chap. xl. 3, 5, 10, 11. And the angel said, "Inasmuch as **JEHOVAH** Himself came into the world, and assumed the Humanity, therefore He is called by the prophets, **THE SAVIOUR, AND THE REDEEMER**;" and then he read before them the following passages: "*Surely GOD is in Thee, and there is none else; verily Thou art a GOD that hidest Thyself, O GOD OF ISRAEL THE SAVIOUR,*" **Isaiah** xlv. 14, 15; "*Am not I JEHOVAH? and there is no God else beside Me; A JUST GOD AND A SAVIOUR, THERE IS NONE BESIDE ME,*" chap. xlv. 21: "*I AM JEHOVAH, AND BESIDE ME THERE IS NO SAVIOUR,*" chap. xliii. 11: "*I Jehovah am thy God, and thou shalt know no God beside Me, FOR THERE IS NO SAVIOUR BESIDE ME,*" **Hosea** xiii. 4: "*And all flesh shall know that I JEHOVAH AM THY SAVIOUR AND REDEEMER,*" **Isaiah** xlix. 26. chap. **IX.** 16: "*AS FOR OUR REDEEMER, JEHOVAH ZEBAOth*

IS HIS NAME," chap. xlvii. 4: "THEIR REDEEMER IS STRONG, JEHOVAH ZEBAOOTH IS HIS NAME," Jerem. l. 34: "JEHOVAH is my rock AND MY REDEEMER," Psalm xix. 14: "Thus saith JEHOVAH THY REDEEMER, the Holy One of Israel, I Jehovah am thy God," Isaiah xlviii. 17. xlix. 7. liv. 8: "Thou JEHOVAH art our Father, OUR REDEEMER, Thy name is from the age," chap. lxiii. 16: "Thus saith JEHOVAH THY REDEEMER, I am Jehovah that maketh all things, and alone, by Myself," chap. xlv. 24. "Thus saith Jehovah the King of Israel, AND HIS REDEEMER JEHOVAH ZEBAOOTH, I am the First, and I am the Last, AND BESIDE ME THERE IS NO GOD," chap. xlv. 6: "JEHOVAH ZEBAOOTH is His name, AND THY REDEEMER the Holy One of Israel; THE GOD OF THE WHOLE EARTH shall He be called," chap. liv. 5: "Behold, the days come that I will raise unto David a righteous branch, who shall reign as King, and this is His name, JEHOVAH OUR RIGHTEOUSNESS," Jeremiah xxiii. 5, chap. xxxiii. 15, 16: "And Jehovah shall be King over all the earth, IN THAT DAY SHALL THERE BE ONE JEHOVAH, AND HIS NAME ONE," Zech. xiv. 9. From all these passages, together with the former, they that sat on the seats were confirmed in this opinion, which they unanimously declared, viz. that Jehovah Himself assumed the Humanity, for the purpose of redeeming and saving mankind. But instantly a voice was heard from some Roman Catholics, who had hid themselves behind the altar, saying, "How was it possible for Jehovah God to become a Man? is not He the Creator of the universe?" And one of those who sat on the second row of seats turned himself towards the voice, and said, "Who was it then?" And he who had been concealed behind the altar, standing then near the altar, replied, "THE SON BEGOTTEN FROM ETERNITY;" but answer was returned, "Is not the Son begotten from eternity, according to your confession, the Creator also of

the universe? And what is a Son, and a God, born from eternity? And how is it possible for the Divine Essence, which is one and indivisible, to be separated, so that one part can descend without the whole?" The second matter of inquiry concerning the Lord was, WHETHER OR NO, ACCORDING TO THIS REASONING, THE FATHER AND HE ARE ONE, AS THE SOUL AND THE BODY ARE ONE? And they said, that this must follow of consequence, inas-much as the soul is from the Father. Then one of those who sat on the third row of seats read, out of the confession of faith, called the Athanasian Creed, the following pas-sage: *Although our Lord Jesus Christ, the Son of God, is God and Man, yet He is not two, but one Christ, one alto-gether* BY UNITY OF PERSON; FOR AS THE SOUL AND BODY MAKE ONE MAN, SO GOD AND MAN ARE ONE CHRIST: he added, that the creed, containing these words, is received throughout the whole Christian world, even by the Roman Catholics. Then they said, "What need have we of further proof? The Father and He are one, as the soul and body are one; and since this is the case, we per-ceive that the Humanity of the Lord is Divine, because it is the Humanity of Jehovah; and also, that the Lord ought to be approached as to His Divine Humanity, because this is the only possible way to come at the Divinity which is called the Father." This conclusion the angel confirmed by several passages out of the Word; amongst which were these: "*Unto us a Child is born, unto us a Son is given, and His name shall be called Wonderful, Counsellor, GOD, HERO, THE FATHER OF ETERNITY, the Prince of Peace,*" Isaiah ix. 5: "*Doubtless Thou art OUR FATHER, though Abraham be ignorant of us, and Israel acknowledge us not; Thou JEHOVAH ART OUR FATHER, OUR REDEEMER, THY NAME IS FROM THE AGE,*" chap. lxiii. 16: "*Jesus said, He that believeth on Me, believeth on Him that sent Me, and He that seeth Me, SEETH HIM THAT SENT ME,*" John

xii. 44, 45 : “*Philip said unto Jesus, Shew us the Father ; Jesus saith unto him, HE THAT SEETH ME, SEETH THE FATHER ; how then sayest thou, shew us the Father ; believest thou not that I AM IN THE FATHER, AND THE FATHER IN ME ? believe Me THAT I AM IN THE FATHER, AND THE FATHER IN ME,*” John xiv. 8, 9 : “*Jesus said, I AND THE FATHER ARE ONE,*” chap. x. 30 : and again : “*All things that the Father hath are Mine, and all Mine are the Father’s,*” chap. xvi. 15, chap. xvii. 10 : lastly, “*Jesus said, I am the Way, the Truth, and the Life, no man cometh to the Father but by Me,*” chap. xiv. 6. To this the angel added, that the same things which are here spoken by the Lord of Himself and His Father, may also be spoken by man with respect to himself and his soul. When the angel had ended, they all declared with one mouth, and one heart, that the Humanity of the Lord is Divine, and that it ought to be approached in order to come at the Father ; inasmuch as Jehovah God, by it, sent Himself into the world, and made Himself visible to mankind, and thereby gave them access unto Him. He in like manner made Himself visible in a human form, and thus accessible, to the ancients, but that was by means of an angel ; and as this form was representative of the Lord, who was about to come into the world, therefore all things in the church at that time were representatives.

After this they proceeded to deliberate about THE HOLY SPIRIT ; but previous to this, they laid open the idea generally received concerning GOD THE FATHER, THE SON, AND THE HOLY GHOST, which is, that God the Father is seated on high, with the Son at His right hand, and that by them is sent forth the Holy Ghost, to enlighten, instruct, justify, and sanctify mankind. But instantly a voice was heard from heaven, saying, “We cannot endure an idea formed on such a conception ; who doth not know that Jehovah God is omnipresent ? And whosoever knoweth

and acknowledgeth this, may also acknowledge, that it is He who enlighteneth, instructeth, sanctifieth, and justifieth, and not a mediating God distinct from Him; much less is it a third God as distinct from two others, as one person from another; wherefore let the former idea, which is vain and frivolous, be removed, and let this, which is just and right, be received, and then ye will see this subject clearly."

But immediately a voice was heard from the Roman Catholics, who stood near the altar, saying, "What then is THE HOLY GHOST, mentioned in the writings of the evangelists, and Paul, by whom so many learned men amongst the clergy, and particularly of our church, profess themselves to be guided? What person in Christendom at this day denieth the Holy Ghost, and his operations?" Upon this, one who sat on the second row of seats, turned towards the altar, and said, "Ye insist that the Holy Spirit is a distinct person of himself, and a distinct God of himself; but what is a person coming forth, and proceeding from a person? Can any thing but operation be said so to come forth and proceed? One person cannot come forth and proceed from another but operation can. Or what is a God coming forth, and proceeding from a God? Can any thing but a divine efflux thus come forth, and proceed? One God cannot come forth and proceed from another, and by another, but a divine efflux may come forth, and proceed from one God." On hearing these words, they that sat on the seats unanimously agreed in this conclusion, "that the Holy Spirit is not a distinct person by himself, consequently not a distinct God by himself, but that by the Holy Spirit is meant the Holy Divine, coming forth and proceeding from the one only omnipresent God, who is the Lord." To this, the angels, who stood at the golden table, whereon the Word was placed, said, "WELL DETERMINED; it is not written in any part of the Old Testament, that the prophets spake the Word from the Holy Spirit, but from Je-

hovah; and wherever the Holy Spirit is mentioned in the New Testament, it signifies the Divine Proceeding, which is the Divine that enlighteneth, instructeth, vivifieth, reformeth, and regenerateth." After this, came on another subject of inquiry, respecting the Holy Spirit, viz. FROM WHOM PROCEEDETH THE DIVINE, WHICH IS SIGNIFIED BY THE HOLY SPIRIT; FROM THE FATHER, OR FROM THE LORD? And whilst they were engaged in this inquiry, there shone on them a light from heaven, whereby they saw that the Holy Divine, which is signified by the Holy Spirit, doth not proceed out of the Father through the Lord, but out of the Lord from the Father; comparatively as in the case of every individual man, whose activity doth not proceed from the soul through the body, but out of the body from the soul. This the angel who stood at the table confirmed by these passages from the Word: "*He whom the Father hath sent speaketh the words of God; for God giveth not the spirit by measure unto Him: the Father loveth the Son, and hath given all things into His hand,*" John iii. 34, 35: "*There shall come forth a rod out of the stem of Jesse; the spirit of Jehovah shall rest upon Him, the spirit of wisdom and understanding, the spirit of counsel and might,*" Isaiah xi. 1, 2: "*That the spirit of Jehovah was put upon Him, and was in Him,*" chap. xlii. 1, chap. lix. 19, 21, chap. lxi. 1, Luke iv. 18: "*When the Holy Spirit shall come, WHOM I WILL SEND UNTO YOU FROM THE FATHER,*" John xv. 26: "*He shall glorify me, FOR HE SHALL TAKE OF MINE, and shall shew it unto you; ALL THINGS THAT THE FATHER HATH ARE MINE, WHEREFORE I SAID, THAT HE SHALL TAKE OF MINE, AND SHALL SHEW IT UNTO YOU,*" John xvi. 14, 15: "*If I go away, I WILL SEND THE COMFORTER TO YOU,*" John xvi. 7: "*That the Comforter is the HOLY SPIRIT,*" John xiv. 26: "*THE HOLY SPIRIT WAS NOT YET, BECAUSE JESUS WAS NOT YET GLORIFIED,*"

John vii. 39 : but after his glorification, "JESUS BREATHED ON HIS DISCIPLES AND SAID, RECEIVE YE THE HOLY SPIRIT," John xx. 22; and in the Revelation, "*Who shall not glorify Thy name, O Lord, because THOU ONLY ART HOLY,*" xv. 4. Inasmuch as the divine operation of the Lord, by virtue of His divine omnipresence, is signified by the Holy Spirit, therefore when the Lord spake to His disciples concerning the Holy Spirit, whom He would send from the Father, He also said, "*I will not leave you comfortless, I GO AWAY, AND COME AGAIN UNTO YOU, and in that day ye shall know that I AM IN MY FATHER, AND YE IN ME, and I IN YOU,*" John xiv. 18, 20, 28 : and just before His departure out of the world He said, "*Lo! I am with you always, even to the consummation of the age,*" Matt. xxviii. 20. Having read these words in their presence, the angel said, "From these, and many other passages in the Word, it is evident, that the Divine, which is called the Holy Spirit, proceedeth out of the Lord from the Father." Whereupon they that sat on the seats all declared, "THIS IS DIVINE TRUTH."

Lastly, this decree was passed : "From what hath been deliberated in this council, we see clearly, and of consequence acknowledge as holy truth, that in the Lord God the Saviour Jesus Christ there is a Divine Trinity, consisting of the all-originating Divinity, (*Divinum a quo*), which is called the Father, the Divine Humanity, which is called the Son, and the Divine Proceeding, which is called the Holy Spirit:" then they lifted up their voices together, exclaiming, "IN JESUS CHRIST DWELLETH ALL THE FULNESS OF THE GODHEAD BODILY," Coloss. ii. 9. Thus there is one God in the church.

When these conclusions were determined in that magnificent council, they rose up to depart; and the angel, the keeper of the wardrobe, presented to each of them who sat on the seats, shining garments, interwoven here and

there with threads of gold, and said, "Receive ye these WEDDING GARMENTS." And they were conducted in a glorious manner to the new Christian heaven, with which the church of the Lord on earth, which is the New Jerusalem, is to be in conjunction.

CHAP. IV.

OF THE SACRED SCRIPTURE, OR WORD OF THE LORD.

I. THAT THE SACRED SCRIPTURE, OR WORD, IS DIVINE TRUTH ITSELF.

189. **I**T is universally confessed, that the Word is from God, is divinely inspired, and of consequence holy; but still it hath remained a secret to this day in what part of the Word its divinity resideth, inasmuch as in the letter it appeareth like common writing, composed in a strange style, neither so sublime nor so elegant as that which distinguisheth the best secular compositions. Hence it is, that whosoever worshippeth nature instead of God, or in preference to God, and in consequence of such worship maketh himself, and his own *proprium*,* the center and fountain of his thoughts, instead of deriving them from the Lord out of heaven, may easily fall into error concerning the Word, and into contempt for it, and say within himself, whilst he readeth

* By *proprium*, as here applied to man, is meant all that he has of himself, when separated from divine influence. This *proprium*, or selfish nature of man, as the author shews in other parts of his works, is full of the merest evils and fables, and consequently is in direct opposition to all heavenly love and wisdom; and herein is grounded the necessity of Christian regeneration, in order to remove these natural evils and fables, and make the soul capable of tasting heavenly blessedness; which can only be effected by its turning from the guidance and government of its own proper will and intelligence, and submitting to be principled in, and ruled by, the divine love and wisdom. We choose to retain the Latin word *proprium*, as best adapted to convey the meaning designed by the author.

it, "What is the meaning of this passage? What is the meaning of that? Is it possible this should be divine? Is it possible that God, whose wisdom is infinite, should speak in this manner? Where is its sanctity, or whence can it be derived, but from superstition and credulity?"

190. But he who reasoneth thus, doth not reflect that Jehovah the Lord, who is God of heaven and earth, spake the Word by Moses and the prophets, and that, consequently, it must be divine truth, inasmuch as what Jehovah the Lord Himself speaketh can be nothing else; nor doth such a one consider that the Lord the Saviour, who is the same with Jehovah, spake the Word written by the Evangelists, many parts from His own mouth and the rest from the spirit of His mouth, which is the Holy Spirit, by His twelve apostles. Hence it is, as He Himself declareth, that in His words there is spirit and life, and that He is the light which enlighteneth, and that He is the truth; as is evident from the following passages: "*Jesus said, The words which I speak unto you, they are spirit, and they are life,*" John vi. 63: "*Jesus said to the woman at Jacob's well, If thou knowest the gift of God, and who it is that saith unto thee, Give me to drink, thou wouldest ask of Him, and He would give thee living water; whosoever shall drink of the water which I shall give him, shall never thirst, but the water that I shall give him, shall be in him a fountain of water springing up unto eternal life,*" John iv. 6, 10, 11: By Jacob's well, is here signified the Word, as also in Deut. xxxiii. 28; for which reason the Lord, who is the Word, sat there, and conversed with the woman; and by living water is signified the truth of the Word. "*Jesus said, If any man thirst, let him come to me and drink; whosoever believeth on Me, as the Scripture saith, out of his belly shall flow rivers of living water,*" John vii. 37, 38: "*Peter said unto Jesus, Thou hast the Words of eternal life,*" John vi. 63: "*Jesus said, Heaven and earth shall pass away, but My words shall*

not pass away," Mark xiii. 31. The reason why the words of the Lord are truth and life, is, because He is the truth and the life, as He teacheth in John: "*I am the Way, the Truth, and the Life,*" chap. xiv. 6; and in another place, "*In the beginning was the Word, and the Word was with God, and God was the Word,; in Him was life, and the life was the light of men,*" John i. 1, 2, 3: By the Word is meant the Lord with respect to divine truth, in which alone there is life and light. Hence it is, that the Word, which is from the Lord, and which is the Lord, is called "A FOUNTAIN OF LIVING WATERS," Jerem. ii. 15, chap. xvii. 13, chap. xxxi. 9; "A FOUNTAIN OF SALVATION," Isaiah xii. 3; "A FOUNTAIN," Zech. viii. 1; and "A RIVER OF LIVING WATERS," Rev. xxii. 1; and it is said, "*That the Lamb, which is in the midst of the throne, feeds them at the living fountains of waters,*" Rev. vii. 17; not to mention other passages, where the Word is also called THE SANCTUARY, AND THE TABERNACLE, wherein the Lord dwelleth with man.

191. The natural man, however, cannot still be persuaded to believe, that the Word is divine truth itself, in which is divine wisdom and divine life, inasmuch as he judgeth of it by its style, in which no such things appear. Nevertheless, the style, wherein the Word is written, is a truly divine style, with which no other style, however sublime and excellent it may seem, can be compared. The style of the Word is of such a nature, as to contain what is holy in every verse, in every word, and in some cases in every letter; and hence the Word conjoineth man with the Lord, and openeth heaven. There are two things which proceed from the Lord, viz. divine love and divine wisdom, or what is the same, divine good and divine truth, and the Word, in its essence, is both; and inasmuch as it conjoineth man with the Lord, and openeth heaven, as was observed, therefore the Word filleth man with the goods of love and

with the truths of wisdom, his will with the goods of love, and his understanding with the truths of wisdom: hence man receiveth life by the Word. But it is well to be observed, that they only receive life from the Word, who read it with this end and design, viz. to draw divine truths from it, as from their proper fountain, and to apply such divine truths to the regulation of their lives; and that the very reverse happeneth to those, who read the Word with no further end and design, than to procure worldly riches and reputation.

192. Where men do not know that there is a certain spiritual sense contained in the Word, as the soul in the body, they must of necessity judge of the Word only from its literal sense, when nevertheless the literal sense is like a casket containing precious jewels, which jewels themselves belong to its spiritual sense; if therefore this internal sense be unknown, mankind cannot possibly judge of the divine sanctity of the Word, but as they would judge of a precious stone by the matrix which covers and contains it, and which in many cases appears like an ordinary stone; or as they would judge of diamonds, rubies, sardonixes, oriental topazes, &c. by the outward cabinet of jasper, lapis lazuli, amianthus, or agate, in which they are contained, and arranged in order; whilst the contents of the cabinet are unknown, it is not to be wondered at, if the cabinet itself be estimated only according to the value of the visible materials of which it is made; and this is exactly the case with the Word as to its literal sense. Lest however mankind should remain any longer in doubt concerning the divinity and most adorable sanctity of the Word, it hath pleased the Lord to reveal to me its internal sense, which in its essence is spiritual, and which is, to the external sense, which is natural, what the soul is to the body. This internal sense is the spirit which gives life to the letter; wherefore this sense will evince the divinity and sanctity of the

Word, and may convince even the natural man, if he is in a disposition to be convinced.

II. THAT IN THE WORD THERE IS A SPIRITUAL SENSE, HERETOFORE UNKNOWN.

193. Who doth not acknowledge and assent to this proposition, viz. that the Word, as being divine, is in its inmost contents spiritual? But heretofore who hath known what the term “spiritual” meaneth, and whereabouts in the Word its spirituality is concealed? The meaning however of this term spiritual will be shewn in one of the MEMORABLE RELATIONS at the conclusion of this chapter; and whereabouts in the Word its spirituality lieth concealed, we shall now proceed directly to enquire. That the Word in its bosom is spiritual, is a consequence of its descending from Jehovah the Lord, and passing through the angelic heavens; in which descent the Divine Itself, which is in itself ineffable and imperceptible, was made adequate to the perception of angels, and lastly to the perception of men; hence the Word hath a spiritual sense, which is within the natural sense, just as the soul is within the body, or as the thought of the understanding is within the words of speech, or as the affection of the will is within the actions to which it giveth birth; and, if we may be allowed to draw comparisons from the visible things of the natural world, we may say, that the spiritual sense of the Word is within the natural sense, just as the universal brain is within its meninges, or matres; or as the young shoots of a tree are within their inner and outer barks; or as all the parts belonging to the generation of a young chicken are within the shell of the egg; not to mention other similar instances. But that such a spiritual sense is contained within the natural sense of the Word, hath never heretofore entered into the conception of any person on earth; wherefore it is expedient that this arcanum, which in itself is superior to all that were ever before discovered, should be fully opened to the

understanding, as will be best effected by considering it according to the following arrangement: I. *What the spiritual sense is.* II. *That this sense is in all and every part of the Word.* III. *That it is owing to this sense that the Word is divinely inspired, and holy in every syllable.* IV. *That this sense hath heretofore been unknown.* V. *That hereafter it will be made known to none, but those who are principled in genuine truths from the Lord.* VI. *A relation of some wonderful phenomena resulting from the spiritual sense of the Word.* We shall proceed to a particular explanation of each article.

194. 1. *What the Spiritual Sense is.*

The spiritual sense of the Word is not that which breaketh forth as light out of the literal sense, whilst a person is studying and explaining the Word, with intent to establish some particular tenet of the church; for this sense may be called the literal and ecclesiastic sense of the Word; but the spiritual sense doth not appear in the literal sense, being within it, as the soul is in the body, or as the thought of the understanding is in the eye, or as the affection of love is in the countenance. It is this sense, principally, which renders the Word spiritual, and thus it is adapted not only to the use of men, but also of angels; whence also, by means of that sense, the Word communicateth with the heavens. Inasmuch as the Word is inwardly spiritual, therefore it is written by mere correspondences, and what is written by correspondences, exhibits, in its last or ultimate sense, such a style, as we meet with in the prophets, the evangelists, and the Revelation, which, although it appeareth ordinary, is nevertheless the repository of all divine and angelic wisdom. What is meant by correspondence, may be seen in the treatise concerning HEAVEN AND HELL, published at London in the Year 1758, which treats of the correspondence of all things in heaven with all things in man, n. 87 to 102; and of the correspondence of all things in heaven with all things

on earth, n. 103 to 115: it will be further shewn by examples from the Word, which will be adduced presently.

195. From the Lord proceedeth THE DIVINE-CELESTIAL, THE DIVINE-SPIRITUAL, and THE DIVINE-NATURAL, one after another. Whatsoever proceedeth from His divine love is called THE DIVINE-CELESTIAL, all which is good; whatsoever proceedeth from His divine wisdom is called THE DIVINE-SPIRITUAL, all which is truth: THE DIVINE-NATURAL partakes of both, and is their complex in ultimates. The angels of the celestial kingdom, who compose the third or highest heaven, are in that Divine which proceedeth from the Lord, that is called celestial, for they are in the good of love from the Lord; the angels of the Lord's spiritual kingdom, who compose the second or middle heaven, are in that Divine which proceedeth from the Lord, that is called spiritual, for they are in divine wisdom from the Lord; the angels of the Lord's natural kingdom, who compose the first or lowest heaven, are in that Divine which proceedeth from the Lord, that is called divine-natural, and are in the faith of charity from the Lord; but the members of the church on earth are in one or other of these kingdoms, according to their love, wisdom, and faith; and in whatsoever they are, to the same they are admitted after death. As heaven is, such also is the Word of the Lord; in its last sense it is natural, in its interior sense it is spiritual, and in its inmost sense it is celestial, and in all its senses it is divine; wherefore it is accommodated to the angels of the three heavens, and also to men.

196. 2. *That the Spiritual Sense is in all and every part of the Word.*

This cannot be better seen than by examples; as for instance: John saith in the Revelation, "*I saw heaven opened, and behold a white horse, and He that sat upon him was called Faithful and True, and in righteousness He doth judge and make war. His eyes were as a flame of fire, and on His head were many diadems, and He had a name written*

that no man knew but He Himself; and He was clothed with a vesture dipped in blood, and His name is called THE WORD OF GOD. And His armies in heaven followed Him upon white horses, clothed in fine linen, white and clean. And He hath on His vesture and on His thigh a name written, KING OF KINGS, AND LORD OF LORDS. And I saw an angel standing in the sun, and he cried with a loud voice, to all the fowls that fly in the midst of heaven, Come and gather yourselves unto the supper of the great God, that ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all men, both free and bond, both small and great," Chap. xix. 11 to 18. What these words signify, cannot possibly be known but from the spiritual sense of the Word; and the spiritual sense of the Word cannot possibly be known but from the science of correspondences; for all the above words are correspondences, and there is not one without a meaning. The science of correspondences teacheth what is signified by a white horse, what by Him that sitteth upon him, what by His eyes which were as a flame of fire, what by the diadems which He wore on His head, what by His vesture dipped in blood, what by white linen with which the armies that followed Him in heaven were clothed, what by the angel standing in the sun, what by the great supper to which they should come and gather themselves, what by the flesh of kings, and captains, and others, which they should eat. The particular signification of all these expressions in their spiritual sense may be seen explained in the work entitled, the APOCALYPSE REVEALED, from n. 820 to 838; and likewise in the small treatise on the WHITE HORSE; wherefore it is needless to repeat the explanation. In those books it is shewn, that, in the passage here quoted, the Lord is described as to the Word; and that by His eyes, which were like a flame of fire, is meant the divine wisdom of His divine love; and by the diadems which He wore on His head, and by the name which

no one knew but Himself, are meant the divine truths of the Word derived from Him, and that no one knoweth what the Word is, in its spiritual sense, except the Lord, and those to whom He revealeth it; also that by His vesture dipped in blood is meant the natural sense of the Word, which is its literal sense, to which violence hath been offered; that it is the Word which is thus described, is very evident from its being said, *HIS NAME IS CALLED THE WORD OF GOD*; and that it is the Lord who is meant, is likewise evident, for it is said that the name of Him who sat on the white horse, was *KING OF KINGS AND LORD OF LORDS*, in like manner as in Revelations, xvii. 14, where we find these words: *And the Lamb shall overcome them, for HE IS LORD OF LORDS and KING OF KINGS*," That the spiritual sense of the Word is to be opened at the end of the church, is signified not only by what he said of the white horse, and of Him that sat upon him, but also by the great supper to which all were invited to come, by the angel standing in the sun, and to eat the flesh of kings and captains, &c. by which is signified the appropriation of good of all kinds from the Lord. All these expressions would be idle unmeaning words, and without life and spirit, unless there was a spiritual sense within them, as the soul is in the body.

197. In the Revelation, chap. xxi. the New Jerusalem is thus described: "*Her luminary was like unto a stone most precious, even as a jasper-stone, like shining chrystal; and she had a wall great and high, having twelve gates, and over the gates twelve angels, and names written thereon, which are the names of the twelve tribes of the children of Israel. And the wall was a hundred and forty-four cubits, which is the measure of a man, that is, of an angel; and the building of the wall was of jasper; and its foundations of all manner of precious stones, of jasper, sapphire, chalcedony, emerald, sardonix, sardius, chrysolite, beryl, topaz, chrysoprasus, jacinth,*

and amethyst. And the gates were twelve pearls. And the city was pure gold, like to pure glass; and it was four-square; the length, and the breadth, and the height of it equal, twelve thousand furlongs;" with many other circumstances. That all this description is to be understood spiritually, appears from hence, that by the New Jerusalem is meant a new church, which is to be established by the Lord, as is shewn in the *APOCALYPSE REVEALED*, n. 880; and since by Jerusalem is there signified the church, it follows of consequence, that all things spoken of it, as of a city, respecting its wall, the foundations of the wall, and their measures, contain a spiritual sense, inasmuch as all things relating to the church are spiritual. What the expressions in the above description particularly signify, is shewn in the *Apocalypse Revealed*, from n. 896 to 925, wherefore it is needless here to repeat the explanation. It is enough to understand from thence, that there is a spiritual sense in every part of the description, like a soul in its body, and that without such a sense the expressions could have no reference to the church; as where it is said that the city was of pure gold, its gates of pearls, the wall of jasper, the foundations of the wall of precious stones, that the wall was a hundred and forty-four cubits, which is the measure of a man, that is, an angel, and that the city was in length, breadth, and height, twelve thousand furlongs, with many other particulars: but whosoever, by the science of correspondences, is acquainted with the spiritual sense of the Word, will understand all those expressions, and will see, for instance, that the wall and its foundations signify the doctrinals of the New Church, derived from the literal sense of the Word; and that the numbers twelve, one hundred and forty-four, twelve thousand, signify all things belonging to it, or all its truths and goods in one complex.

198. Where the Lord speaketh to His disciples about the consummation of the age, which is the last time of the

Church, at the end of His predictions concerning its successive changes of state, He saith, "*Immediately after the affliction of those days the sun shall be darkened, and the moon shall not give her light (lumen), and the stars shall fall from heaven, and the powers of the heavens shall be shaken. And then shall appear the sign of the Son of Man in heaven; and then shall all the tribes of the earth mourn, and they shall see the Son of Man coming in the clouds of heaven with power and much glory. And He shall send His angels with a great sound of a trumpet, and they shall gather His elect from the four winds, from one end of heaven to the other,*" Matt. xxiv. 29, 30, 31. By these words, in their spiritual sense, is not meant that the sun and the moon should be darkened, that the stars should fall from heaven, and that the sign of the Lord should appear in the heavens, and that He should be seen in the clouds, attended by His angels with trumpets, but by all these expressions are meant spiritual things relating to the church, of whose final state or period they are spoken; for in the spiritual sense, by the sun, which shall be darkened, is meant love towards the Lord; by the moon, which shall not give her light (*lumen*), is meant faith towards Him; by the stars, which shall fall from heaven, are meant the knowledges of truth and good; by the sign of the Son of Man in heaven, is meant the appearance of divine truth in the Word from Him; by the tribes of the earth, which shall mourn, is meant the failure of all truth which is of faith, and of all good which is of love; by the coming of the Son of Man in the clouds of heaven, with power and glory, is meant the presence of the Lord in the Word, and revelation; by the clouds of heaven is signified the literal sense of the Word, and by glory the spiritual sense; by the angels with a great sound of a trumpet is meant heaven, whence divine truth cometh; by gathering together the elect from the four winds, from one end of heaven to the other, is meant a new heaven, and a new

church, to be formed of those who have faith in the Lord, and live according to His precepts. That in this passage we are not to understand the darkening of the sun and moon, and the falling of the stars upon the earth, is evident from the writings of the prophets, where mention is made of the same circumstances relating to the state of the church, at the time when the Lord should come into the world; as in Isaiah: "*Behold, the day of Jehovah cometh, cruel with wrath and anger; for the stars of the heavens and the constellations thereof shall not give their light; the sun shall be darkened in his rising, and the moon shall not cause her light to shine; and I will visit the world for their evil,*" chap. xiii. 9, 10, 11; and in Joel: "*The day of Jehovah cometh, a day of darkness and of thick darkness; the sun and the moon shall be blackened, and the stars shall withdraw their shining,*" chap. ii. 2, chap. iii. 15; and in Ezekiel: "*I will cover the heavens, and blacken the stars, I will cover the sun with a cloud, and the moon shall not cause her light (lumen) to shine; all the luminaries of light will I cover, and set darkness upon thy land,*" chap. xxxii. 7, 8: by the day of Jehovah is meant the Lord's advent, which was at a time when there was no longer any good of love, or truth of faith, remaining in the church, nor any knowledge of the Lord; wherefore it is called a day of darkness and thick darkness.

199. That the Lord, during His abode in the world, spake by correspondences, and thus both spiritually and naturally at the same time, may appear from His parables, in every word of which there is a spiritual sense contained. Let us take an instance from the parable of the ten virgins, which runs thus: "*The kingdom of heaven is like unto ten virgins, which took their lamps, and went forth to meet the bridegroom: and five of them were prudent and five were foolish; they that were foolish took their lamps, but took no oil in them; but the prudent took oil in their vessels with their lamps. While the*

Bridegroom tarried, they all slumbered and slept : and at midnight there was a cry made, Behold, the Bridegroom cometh, go ye out to meet him. Then all those virgins arose, and trimmed their lamps : and the foolish said unto the prudent, Give us of your oil, for our lamps are gone out ; but the prudent answered, saying, Not so, lest there be not enough for us and you ; but go ye rather to them that sell, and buy for yourselves. And while they went to buy, the Bridegroom came ; and they that were ready went in with him to the wedding ; and the door was shut. Afterward came also the other virgins, saying, Lord, Lord, open to us ; but He answered, and said, Verily I say unto you, I know you not," Matt. xxv. 1 to 13. That in every part of this parable there is a spiritual sense, and consequently a divine holiness, can only be seen by those who are apprized of the existence of a spiritual sense, and are acquainted with the nature of it. In the spiritual sense, by the kingdom of heaven is meant heaven and the church ; by the Bridegroom, the Lord ; by a wedding, the marriage of the Lord with heaven and the church, by the good of love and the truth of faith ; by the virgins, those who are of the church ; by ten, all ; by five, a certain part ; by lamps, the things which are of faith ; by oil, the things which are of love and its good ; by sleeping and waking, the life of man in the world, which is natural, and his life after death, which is spiritual ; by buying, to procure for themselves ; by going to those that sell, and buying oil, to procure for themselves the good of love from others after death ; and because this is then impracticable, therefore, although they came with their lamps, and the oil they had bought, to the marriage door, yet the Bridegroom said unto them, I know you not ; the reason is, because man, after the conclusion of his life in this world, retaineth the nature and quality which he had acquired by that life. From hence it is evident, that the Lord spake by mere correspondences, and this in consequence of speaking from the Divi-

nity which was in Him and His. Because virgins signify those who are of the church, therefore, in the prophetical parts of the Word, we find so frequent mention made of the virgin and daughter of Zion, Jerusalem, Judah, and Israel: and because oil signifies the good of love, therefore all the holy things of the church were anointed with oil. The case is similar in respect to the other parables, and all the words spoken by the Lord; and it was from this ground that the Lord declareth, that His words are spirit and life, John vi. 63.

200. 3. *That it is owing to the Spiritual Sense that the Word is divinely inspired, and Holy in every Syllable.*

It is asserted in the church, that the Word is holy, inasmuch as Jehovah the Lord spake it; but because its holiness doth not appear in its literal sense, therefore they who once begin to doubt about its holiness on that account, in the future course of their reading confirm their doubts by many passages they meet with, suggesting these questions, "Can this be holy? Can this be divine?" Now to prevent the influence of such doubts on men's minds, lest they should become general, and lest the Word of God, in consequence, should be rejected as a common trivial writing, and thereby the Lord's conjunction with man should be cut off, it hath pleased the Lord, at this time, to reveal its spiritual sense, for the purpose of discovering to mankind in what part of it its divine sanctity lieth concealed. But to illustrate this, let us apply to examples. In the Word we find frequent mention made sometimes of Egypt, sometimes of Ashur, sometimes of Edom, of Moab, of the children of Ammon, of the Philistines, of Tyre and Sidon, and of Gog: they now, who do not know that by those names the things of heaven and of the church are signified, may easily be led into an erroneous notion, that the Word treateth much of people and nations, and but little of heaven and the church,

thus much about earthly things, and but little about heavenly things; whereas were such persons acquainted with what is signified by those people and nations, or by their names, this might be a means to lead them out of error into truth. In like manner, when it is observed that in the Word frequent mention is made of gardens, groves, woods, and also of the trees that grow therein, as the olive, the vine, the cedar, the poplar, and the oak; and also of lambs, sheep, goats, calves, oxen; and likewise of mountains, hills, valleys, fountains, rivers, waters, and the like; he who knoweth nothing of the spiritual sense of the Word, must of necessity be led to suppose, that nothing further is meant by these things than what is expressed in the letter; for he little thinketh, that by a garden, a grove, and a wood, are meant wisdom, intelligence, science; that by the olive, the vine, the cedar, the poplar, and the oak, are meant the good and truth of the church, under the different qualities of celestial, spiritual, rational, natural, and sensual; that by a lamb, a sheep, a goat, a calf, and an ox, are meant innocence, charity, and natural affection; that by mountains, hills, and valleys, are meant the higher, the lower, and the lowest things relating to the church. The case is in like manner altered, when the reader is aware, that by Egypt is signified what is scientific, by Ashur what is rational, by Edom what is natural, by Moab the adulteration of good, by the children of Ammon the adulteration of truth, by the Philistines faith without charity, by Tyre and Sidon the knowledges of goodness and truth, by Gog external worship without internal; and that, in general, by JACOB, in the Word, is understood the church-natural, by ISRAEL the church-spiritual, and by JUDAH the church-celestial. When the mind is opened to this knowledge, it may then be able to conceive that the Word treateth solely of heavenly things, and that the earthly things mentioned in it are only the subjects wherein those heavenly ones are

contained. But let us take another instance from the Word for the illustration of this truth. We read in Isaiah, "*In that day shall there be a highway out of Egypt into Assyria, and the Assyrian shall come into Egypt, and the Egyptian into Assyria, and the Egyptians shall serve with the Assyrians. In that day shall Israel be the third with Egypt and with Assyria, a blessing in the midst of the land; which Jehovah Zebaoth shall bless, saying, Blessed be Egypt My people, and Assyria the work of My hands, and Israel My blessing,*" chap. xix. 23, 24, 25: by these words, in their spiritual sense, is signified, that at the time of the Lord's coming, the scientific, the rational, and the spiritual, should make one, and that then the scientific should serve the rational, and both the spiritual; for, as was said above, by Egypt is signified the scientific, by Ashur or Assyria the rational, and by Israel the spiritual: by the repetition of the words, *in that day*, is meant the first and second coming of the Lord.

201. 4. *That the Spiritual Sense of the Word hath heretofore remained unknown.*

That all things in nature, both in general and in particular, correspond to things spiritual, and in like manner all and every thing in the human body, is shewn in the treatise concerning HEAVEN AND HELL, n. 87 to 105. But what is meant by correspondence, hath to this day remained unknown, notwithstanding it was a subject most familiar to the men of the most ancient times, who esteemed it the science of sciences, and cultivated it so universally, that all their books and tracts were written by correspondences. The book of Job, which was a book of the ancient church, is full of correspondences. The hieroglyphics of the Egyptians, and the fabulous stories of antiquity, were founded on the same science. All the ancient churches were churches representative of spiritual things, and their ceremonies, and also their statutes, which were rules for the institution of

their worship, consisted of mere correspondences: in like manner, every thing in the Israelitish church, their burnt-offerings, sacrifices, meat-offerings, and drink-offerings, with all the particulars belonging to each, were correspondences; so also was the tabernacle, with all things contained in it; and likewise their festivals, as the feast of unleavened bread, the feast of tabernacles, the feast of the first fruits; also, the priesthood of Aaron and the Levites, and their garments of holiness; but what were the particular spiritual things with which each corresponded, is shewn in the *ARCANA CÆLESTIA*, published at London: and beside the things above-mentioned, all their statutes and judgments, relating to worship and life, were correspondences. Now, forasmuch as divine things fix their existence in outward nature in correspondences, therefore the Word was written by mere correspondences; and for the same reason the Lord, in consequence of speaking from the Divine, spake by correspondences; for whatever proceedeth from the Divine, when it comes into outward nature, manifests itself in such outward things as correspond with what is divine, which outward things become then the repositories of divine things, otherwise called celestial and spiritual, which lie concealed within them.

202. I have been informed, that the men of the most ancient church, which was before the flood, were of so heavenly a genius, that they conversed with angels, and that they had the power of holding such converse by means of correspondences; hence the state of their wisdom became such, that, on viewing any of the objects of this world, they not only thought of them naturally, but also spiritually, thus in conjunction with the angels of heaven. I have been further informed, that *ENOCH*, who is spoken of in Genesis, chap. v. 21 to 24, together with his associates, collected correspondences from the lips of these celestial men, and transmitted the science of them to posterity; in

consequence of which, the science of correspondences was not only known, in many kingdoms of Asia, but also much cultivated, particularly in the land of Canaan, Egypt, Assyria, Chaldæa, Syria, Arabia, in Tyre, Sidon, and Nineveh, and that from thence it was conveyed into Greece, where it was changed into fable, as may appear from the works of the oldest writers of that country.

203. To shew that the science of correspondences was long preserved in the Asiatic nations, amongst those who were called diviners and wise men, and by some magi, I shall adduce a remarkable instance from 1. Sam. chap. v. and vi. We are there informed, that the ark, containing the two tables, whereon were written the ten commandments, was taken by the Philistines, and placed in the house of Dagon, in Ashdod, and that Dagon fell to the ground before it; and afterwards, that his head and both the palms of his hands were separated from his body, and lay on the threshold; and that the people of Ashdod and Ekron, to the number of several thousands, were smitten with hæmorrhoids, and that the land was devoured with mice; and that the Philistines, on this occasion, called together their priests and diviners, and that to put a stop to the destruction which threatened them, they came to this determination, viz. that they would make five golden hæmorrhoids, and five golden mice, and a new cart, and would set the ark on this cart, with the golden hæmorrhoids and mice, and have it drawn by two milch-kine, which lowed in the way before the cart, and thus would send back the ark unto the children of Israel, by whom the kine and the cart were offered up in sacrifice, and the God of Israel was appeased. That all these devices of the Philistine diviners were correspondences, is evident from their signification, which is this: the Philistines themselves signified those who are in faith separate from charity; Dagon represented that religious principle; the hæmorrhoids, wherewith they were smitten,

signified the natural loves, which, if separated from spiritual love, are unclean ; and mice signified the devastation of the church by falsifications of truth ; a new cart signified natural doctrine of the church, for a chariot, in the Word, signifieth doctrine derived from spiritual truths ; the milch-kine signified good natural affections ; the golden hæmorrhoids signified the natural loves purified and made good ; the golden mice signified the devastation of the church removed by means of good, for gold, in the Word, signifieth good ; the lowing of the kine in the way signified the difficult conversion of the concupiscences of evil in the natural man into good affections ; the offering-up of the kine and the cart as a burnt offering, signified that thus the God of Israel was rendered propitious. All these things then, which the Philistines did by the advice of their diviners, were correspondences ; from which it appears, that that science was long preserved amongst the gentiles.

204. Forasmuch as the representative rites of the church, which were correspondences, began, in process of time, to be corrupted by idolatrous and likewise magical applications of them ; therefore the science of correspondences was, by the divine providence of the Lord, gradually lost, and, amongst the Israelitish and Jewish people, entirely obliterated. The divine worship of that people consisted indeed, of mere correspondences, and consequently was representative of heavenly things, but still they had no knowledge of a single thing represented ; for they were altogether natural men, and therefore had neither inclination nor ability to gain any knowledge of spiritual and celestial subjects ; for the same reason they were necessarily ignorant of correspondences, these being representations of things spiritual and celestial in things natural.

205. The reason why the idolatries of the gentiles of old took their rise from the science of correspondences, was, because all things that appear on the face of the earth have

correspondence, consequently, not only trees and vegetables, but also beasts and birds of every kind, with fishes and all other things. The ancients, who were versed in the science of correspondences, made themselves images, which corresponded with heavenly things; and were greatly delighted with them by reason of their signification, and because they could discern in them what related to heaven and the church; they therefore placed those images not only in their temples, but also in their houses, not with any intention to worship them, but to serve as means of recollecting the heavenly things signified by them. Hence, in Egypt, and in other places, they made images of calves, oxen, serpents, and also of children, old men, and virgins; because calves and oxen signified the affections and powers of the natural man; serpents, the prudence and likewise cunning of the sensual man; children, innocence and charity; old men, wisdom; and virgins, the affections of truth; and so in other instances. Succeeding ages, when the science of correspondences was obliterated, began to adore as holy, and at length to worship as deities, the images and resemblances set up by their forefathers, because they found them in and about their temples. For the same reason, the ancients performed their worship in gardens and in groves, according to the different kinds of trees growing in them, and also on mountains and hills; for gardens and groves signified wisdom and intelligence, and every particular tree something that had relation thereto; as the olive, the good of love; the vine, truth derived from that good; the cedar, good and truth rational; a mountain, the highest heaven; a hill, the heaven beneath. That the science of correspondences remained amongst many eastern nations, even till the coming of the Lord, may appear also from the wise men of the east, who visited the Lord at His nativity; wherefore a star went before them, and they brought with them gifts, gold, frankincense, and myrrh, Matt. ii. 1, 2, 9,

10, 11; for the star which went before them signified knowledge from heaven; gold signified celestial good; frankincense, spiritual good; and myrrh, natural good; which are the three constituents of all worship. But still there was no knowledge whatever of the science of correspondences amongst the Israelitish and Jewish people, although all parts of their worship, and all the statutes and judgments given them by Moses, and all things contained in the Word, were mere correspondences; the reason was, because they were idolaters at heart, and consequently of such a nature and genius, that they were not even willing to know that any part of their worship had a celestial and spiritual signification, for they believed that all the parts of it were holy of themselves; wherefore had the celestial and spiritual significations been revealed to them, they would not only have rejected, but also have profaned them: for this reason, heaven was so shut to them, that they scarcely knew whether there was such a thing as eternal life: that such was the case with them, appears evident from the circumstance, that they did not acknowledge the Lord, although the whole Scripture throughout prophesied concerning Him, and foretold His coming; and they rejected Him solely on this account, because He instructed them about a heavenly kingdom, and not about an earthly one; for they wanted a Messiah who should exalt them above all the nations in the world, and not a Messiah who should provide only for their eternal salvation.

206. The reason why the science of correspondences, which is the key to the spiritual sense of the Word, was not discovered to later ages, was, because the Christians of the primitive church were men of such great simplicity, that it was impossible to discover it to them; for had it been discovered, they would have found no use in it, nor would they have understood it. After those first ages of Christianity, there arose thick clouds of darkness, which over-

spread the whole Christian world, first, in consequence of many heretical opinions propagated in the church, and soon after, in consequence of the decrees and determinations of THE COUNCIL OF NICE, concerning the existence of three divine persons from eternity, and concerning the person of Christ, as the son of Mary, and not as the Son of Jehovah God; hence sprang the present faith of justification, in which three gods are approached and worshipped, according to their respective orders, and on which depend all and every thing belonging to the present church, as the members of the body depend on the head: and because men applied every part of the Word to confirm this erroneous faith, therefore the spiritual sense could not be discovered; for had it been discovered, they would have applied it also to a confirmation of the same faith, and thereby would have profaned the very holiness of the Word, and thus would have shut heaven entirely against themselves, and have removed the Lord entirely from the church.

207. The reason why the science of correspondences, which is the key to the spiritual sense of the Word, is revealed at this day, is, because the divine truths of the church are now coming to light, and of these the spiritual sense of the Word consisteth; and whilst these are in man, the literal sense of the Word cannot be perverted: for the literal sense is capable of being turned any way, but if it be turned to favour the false, then its internal sanctity is destroyed, and its external along with it, whereas if it be turned to favour the truth, then its sanctity is preserved: more, however, will be said on this subject hereafter. That the spiritual sense of the Word should be opened now, at this time, is signified by John's seeing heaven open, and the white horse, and also by his seeing and hearing the angel, who stood in the sun, calling all people together to a great supper, Rev. xix. 11 to 18: but that it would not be acknowledged for some time, is signified by the beasts

and the kings of the earth, who were about to make war with him that sat on the white horse, Rev. xix. 19; and also by the dragon, which persecuted the woman, that brought forth the man-child, into the wilderness, and cast out of his mouth water as a flood after her, that he might cause her to be carried away of the flood, Rev. xii. 13 to 17.

208. 5. *That hereafter the Spiritual Sense of the Word will be made known unto none, but those who are principled in genuine Truths from the Lord.*

The reason is, because no one can see the spiritual sense, except it be given him by the Lord alone, and except he be principled in divine truths from the Lord; for the spiritual sense of the Word treateth solely of the Lord and of His kingdom, and that is the sense which His angels in heaven are in the perception of, for it is His divine truth there: this it is possible for man to violate, supposing him versed in the science of correspondences, and desirous thereby to explore the spiritual sense of the Word, under the influence of his own self-derived intelligence alone; for by some correspondences, with which he is acquainted, he may pervert the spiritual sense, and force it even to confirm what is false; and this would be to offer violence to divine truth, and consequently to heaven also, which is its place of abode; wherefore, if any one wishes to open that sense by virtue of his own power, and not of the Lord's, heaven is closed against him; in which case, he either loseth sight of all truth, or falls into spiritual insanity. To this may be added another reason, viz. that the Lord teacheth every one by means of the Word, and groundeth His teaching on the knowledges which man is in possession of, never infusing new ones immediately; wherefore, unless a man be principled in divine truths, or if he be only in a few truths, and in falses at the same time, he may falsify truths by falses, as is done by every heretic with regard to the

literal sense of the Word. To prevent, therefore, any person from entering into the spiritual sense, and perverting genuine truth, which belongeth to that sense, there are guards set by the Lord, which are signified in the Word by cherubs.

209. 6. *A relation of some wonderful Phenomena resulting from the Spiritual Sense of the Word.*

In the natural world no such wonderful phenomena result from the Word, because the spiritual sense doth not there appear, nor is it received inwardly by man, according to its own proper nature and quality; but in the spiritual world there are wonderful phenomena resulting from the Word, because all in that world are spiritual, and spiritual things affect the spiritual man as natural things do the natural man. The wonderful phenomena resulting from the Word in the spiritual world are many, of which I shall here mention a few. The Word itself, kept in the most sacred recesses of the temples in that world, shineth in the sight of the angels like a great star, and sometimes like a sun, and from the bright radiance with which it is encompassed, there is also an appearance as of beautiful rainbows formed round about it; this phenomenon is exhibited, as soon as ever the sacred repository of the Word is opened. That all and every particular truth of the Word shines with a bright light, was made manifest to me from this circumstance, that when any single verse out of the Word is transcribed on paper, and the paper is thrown up into the air, the paper itself shines with a bright light, of the same form with that in which it was cut out; so that spirits have the power of producing, by the Word, a variety of bright lucid figures, and also of birds and fishes. But what is still more wonderful, if any person rubs his face, his hands, or clothes, against the Word, when it is open, so as to touch the writing with them, his face, hands, and

clothes shine with a shining light, just as if he was standing in a star, all encompassed with its light: this I have often seen and wondered at; and hence it was evident to me, what occasioned the face of Moses to shine, when he brought the tables of the covenant down from mount Sinai.

Beside these, there are many other wonderful phenomena resulting from the Word in the spiritual world; as, for instance, if any person, who is principled in falses, looketh at the Word, as it lieth in its holy repository, there ariseth a thick darkness before his eyes, in consequence of which the Word appears to him of a black colour, and sometimes as if it were covered with soot; but if the same person toucheth the Word, it occasions an explosion,* attended with a loud noise, and he is thrown to a corner of the room, where he lieth, for about the space of an hour, as if he were dead. If any passage be transcribed out of the Word on a piece of paper, by a person who is principled in falses, and the paper be thrown up towards heaven, instantly the same explosion is occasioned in the air, between his eye and heaven, and the paper is torn to pieces, and vanisheth from the sight; and the like happens if the paper be thrown into a corner of the room, as I have often seen. Hence it appeared to me, that those persons who are principled in falses of doctrine, have no communication with heaven by means of the Word, but that their reading is dispersed in the way, and vanisheth like gunpowder made up in paper, when it is set on fire and goeth off in the air. The very reverse happens with those who are principled in truths of doctrine, by means of the Word, from the Lord; their reading of the Word penetrates even into heaven, and is effective of conjunction with the angels therein. The angels themselves, when they descend from heaven to execute any business below, appear beset with small stars, particularly

* See the Memorable Relation n. 162, towards the end.

about the head, which is a sign that they are inwardly replenished with divine truths from the Lord.

Moreover, in the spiritual world there are existences similar to those on earth, but all and every thing therein is derived from a spiritual origin: so, amongst other things, there are gold and silver, and precious stones of all kinds, whose spiritual origin is the literal sense of the Word; hence it is, that in the Revelation, the foundations of the wall of the New Jerusalem are described by twelve precious stones, because by the foundations of its wall are signified the doctrinals of the New Church derived from the literal sense of the Word; hence, likewise, it is, that in Aaron's ephod there were also twelve precious stones, called urim and thummim, and that, by means of these, responses were given out of heaven. Beside these, there are still many more wonderful phenomena resulting from the Word, which respect the power of truth therein, and which is so extraordinary, that the description of it would surpass all belief; for the power of truth in the Word is such, that, in the spiritual world, it overturns mountains and hills, and removes them to a great distance, and casts them into the sea, with many other circumstances; in short, the power of the Lord, by virtue of the Word, is infinite.

III. THAT THE LITERAL SENSE OF THE WORD IS THE BASIS, THE CONTINENT, AND THE FIRMAMENT* OF ITS SPIRITUAL AND CELESTIAL SENSE.

210. In every thing divine, there is a first, a middle, and a last, and the first passes through the middle to the last, and thereby existeth and subsisteth; hence the last is the BASIS. The first also is in the middle, and by means of the

* The word *continent* is here used to signify that which containeth any thing, being derived from the Latin word *contineo*, which signifies to contain; and the word *firmament* is used to signify that which supporteth any thing, or renders it firm, from the Latin word *firmo*, which signifies to make firm or support.

middle in the last, and thus the last is the CONTINENT; and because the last is the continent and the basis, it is also the FIRMAMENT. The learned reader will be able to comprehend the propriety of calling those three end, cause, and effect, and also *esse*, *fieri*, and *existere*;* and that the end answers to *esse*, the cause to *fieri*, and the effect to *existere*; consequently, that in every complete thing there is a trinity, which is called first, middle, and last; likewise end, cause, and effect. He who comprehendeth this reasoning, will be able to comprehend also, that every divine work is complete and perfect in the last; and likewise, that in the last is contained the whole, because the prior things are contained together in it.

211. From this ground it is, that by the number THREE, in the Word, according to its spiritual sense, is signified what is complete and perfect, and also the all or whole together; and because this is the signification of that number, therefore it is so frequently applied in the Word, when that signification is intended to be expressed; as in the following places: "*Isaiah was to go naked and barefoot THREE YEARS,*" Isaiah xx. 3; "*Jehovah called Samuel THREE TIMES, and Samuel ran THREE TIMES to Eli, and Eli understood him the THIRD TIME,*" 1 Sam. iii. 1 to 8; "*David said to Jonathan, that he would hide himself in the field THREE DAYS; and Jonathan afterwards shot THREE ARROWS at the stone; and David, lastly, bowed himself THREE TIMES before Jonathan,*" 1, Sam. xx. 5, 12 to 42; "*Elijah stretched himself THREE TIMES on the widow's son,*" 1 Kings xvii. 20; "*Elijah commanded to pour water on the burnt-offering THREE TIMES,*"

* We cannot possibly enable the unlearned reader to comprehend the meaning of the three Latin words here used, otherwise than by referring him to what was said above, n. 18, concerning the *esse*, the essence, and the existence of God; and if he hath a right notion of the distinction between those three terms, he will then be able to form a good idea of what is here meant by *Esse*, *Fieri*, and *Existere*. The terms literally signify, *To Be*, *To Become*, and *To Exist*.

1 Kings xviii. 34; "*Jesus said, The kingdom of heaven is like unto leaven, which a woman took and hid in THREE MEASURES of meal, till the whole was leavened,*" Matt. xiii. 33; "*Jesus said to Peter, that He should deny him THRICE,*" Matt. xxvi. 34; "*Jesus said, THREE TIMES unto Peter, Lovest thou Me?*" John xxi. 15, 16, 17; "*Jonah was in the whale's belly THREE DAYS AND THREE NIGHTS,*" Jon. ii. 2; "*Jesus said, Destroy this temple, and in THREE DAYS I will raise it up,*" John ii. 19; "*Jesus prayed THREE TIMES in the garden of Gethsemane,*" Matt. xxvi. 39 to 44; "*Jesus rose again on the THIRD DAY,*" Matt. xxviii. 1; beside many other passages, where the number three is mentioned, in all which it denoteth a work finished and perfect, because such a work is signified by that number.

212. There are three heavens, the highest, the middle, and the lowest; the highest heaven constituteth the Lord's celestial kingdom, the middle heaven His spiritual kingdom, and the lowest heaven His natural kingdom: in like manner, as there are three heavens, so there are also three senses of the Word, the celestial sense, the spiritual, and the natural; to which, also, may be applied what was said above, n. 210, viz. that the first is in the middle, and by means of the middle in the last; just as the end is in the cause, and by means of the cause in the effect. Hence appears the true nature and quality of the Word, viz. that in its literal sense, which is natural, there is contained an interior sense, which is spiritual, and in this an inmost sense, which is celestial; and thus, that the last sense, which is natural, and is called the literal sense, is the continent, and consequently the basis and firmament, of the two interior senses.

213. Hence it is evident, that the Word, without its literal sense, would be like a palace without a foundation, that is, like a palace in the air and not on the ground, which could only be the shadow of a palace, and must vanish away; also that the Word, without its literal sense,

would be like the human body without its coverings, which are called skins, and without its supporters, which are called bones, of which supposing it be deprived, its inner parts must of necessity be dispersed and perish. It would also be like the heart and the lungs in the thorax, deprived of their covering, which is called the *pleura*, and their supporters, which are called the ribs; and like the brain without its coverings, which are called the *dura* and *pia mater*, and without its common covering, continent, and firmament, which is called the skull. So would it be with the Word without its literal sense; wherefore it said in Isaiah, that "*the Lord will create upon all the glory a covering,*" chap. iv. 5.

IV. THAT DIVINE TRUTH, IN THE LITERAL SENSE OF THE WORD, IS IN ITS FULNESS, IN ITS SANCTITY, AND IN ITS POWER.

214. The reason why the Word, in its literal sense, is in its fulness, in its sanctity, and in its power, is, because the two prior, or interior senses, which are called spiritual and celestial, are simultaneously contained in the natural sense, which is the sense of the letter, as was said above, n. 210, 212; but in what manner they are so simultaneously contained, shall be now shewn. Both in heaven, and in the world, are two kinds of order,* successive order, and simultaneous order; in successive order one thing succeeds and follows another, from what is highest to what is lowest;

* We are well aware that the author's reasoning in this place, concerning *successive* and *simultaneous order*, will appear obscure and abstracted to many readers. He is endeavouring to explain how the celestial and spiritual senses of the Word exist together, and at once, in the natural sense. With this view he distinguisheth between what he calls successive and simultaneous order. By *successive order* he means the arrangement of things one after another, in regular succession, as of the different degrees of a column from top to bottom, or of the different states of the atmosphere in respect to density, from the surface of the earth upwards. But by *simultaneous order* he means the arrangement of things one within another, as of the contents

but in simultaneous order one thing is next to another, from what is innermost to what is outermost. Successive order is like a column with degrees from highest to lowest; but simultaneous order is like a work whose center and circumferences have a regular coherence, even to the extremest surface. We shall now shew in what manner successive order becometh, in its ultimates, simultaneous order, which is thus: the highest parts of successive order become the inmost of simultaneous order, and the lowest parts of successive order become the outermost of simultaneous order, just as would be the case with a column of degrees, were it to sink down and become a coherent body in a plane. Thus what is simultaneous is formed from what is successive, and this is the case in all and every thing in the natural world, and in all and every thing in the spiritual world; for there is every where a first, a middle, and a last, and the first, by means of the middle, tendeth and proceedeth to its last: but it should be well observed, that there are also degrees of purity, according to which both these kinds of order are established. To apply now this reasoning to the Word: the celestial, spiritual, and natural principles proceed from the Lord in successive order, and in their last, or ultimate, they are in simultaneous order; thus then the celestial and spiritual senses of the Word are simultaneously contained in its natural sense. When this truth is comprehended, it will be easy to see how the natural sense of the Word is the continent, basis, and firmament, of its spiritual senses. Thus he sheweth, that as the end and the cause exist together, and at once, in the effect, so, according to the same law of simultaneous order, the celestial and spiritual senses of the Word exist together, and at once, in the natural sense. For further information on the subject, see the *Treatise on Heaven and Hell*, n. 38; that on the *Intercourse between the Soul and the Body*, n. 16; and the *Angelic Wisdom concerning the Divine Love and Wisdom*, part 3, where the doctrine of degrees is very fully explained.

ritual and celestial senses; and also in what manner divine good and divine truth, in the literal sense of the Word, are in their fulness, in their sanctity, and in their power. From hence it must appear evident, that the Word is pre-eminently THE Word in its literal sense, for in this sense spirit and life are inwardly contained; and this is what the Lord meant when He said, "*The words which I speak unto you are spirit and life,*" John vi. 63; for the Lord spake His words in the natural sense. The celestial and spiritual senses are not the Word without the natural sense, for in such a case they are like spirit and life without a body; or, as was said above, n. 213, like a palace which hath no foundation.

215. The truths of the literal sense of the Word are, in some cases, not naked truths, but only appearances of truth, and are like similitudes and comparisons taken from such things as are in nature, and thus accommodated and adequate to the apprehension of simple minds and of children; but whereas they are at the same time correspondences, therefore they are the receptacles and abodes of genuine truth; and are the containing vessels, in like manner as a chrystalline cup containeth excellent wine, or as a silver dish containeth rich meats, or as garments clothing the body, like swaddling clothes to an infant, or an elegant dress on a beautiful virgin; they are also like the scientifics of the natural man, which comprehend in them the perceptions and affections of spiritual truth. The naked truths themselves, which are included, contained, attired, and comprehended, are in the spiritual sense of the Word, and the naked goods are in its celestial sense. But let us illustrate this by instances from the Word: "*Jesus said, Wo unto you, scribes and Pharisees, for ye make clean the outside of the cup and of the platter, but within they are full of extortion and excess; thou blind Pharisee, cleanse first that which is within the cup and platter, that the outside of them may be clean also,*" Matt. xxiii. 25, 26: in this passage the

Lord spake by similitudes and comparisons, which at the same time are correspondences; He uses the words "cup and platter," and by cup is not only meant, but also signified, the truth of the Word, for by the cup is meant wine, and by wine is signified truth; but by the platter is meant meat, and by meat is signified good; wherefore by making clean the inside of the cup and platter, is signified to purify the interiors of the mind, which relate to the will and the thoughts, by means of the Word; and by the consequent cleansing of the outside is signified, that thus the exteriors are purified, which are the words and works, inasmuch as these derive their essence from the former. Again: "*Jesus said, there was a certain rich man, who was clothed in purple, and fine linen, and fared sumptuously every day; and there was a certain poor man, named Lazarus, who was laid at his gate full of sores,*" Luke xvi. 19, 20: in this passage also the Lord spake by similitudes and comparisons, which were correspondences, and contained in them spiritual things; by the rich man is meant the Jewish nation, who are called rich, because they were in possession of the Word, in which are spiritual riches; by the purple and fine linen, with which the rich man was clothed, are signified the good and truth of the Word, by purple its good, and by fine linen its truth; by faring sumptuously every day, is signified the delight which the Jewish people took in possessing the Word, and hearing it often read in their temples and synagogues; by the poor Lazarus are meant the gentiles, because they were not in possession of the Word; by Lazarus lying at the rich man's gate, is meant, that the gentiles were despised and rejected by the Jews; by being full of sores, is signified, that the gentiles, by reason of their ignorance of truth, were in many falses. The reason why the gentiles were meant by Lazarus, was, because the gentiles were beloved by the Lord, as that Lazarus was whom He raised from the dead, John xi. 3, 5, 36; who is called His

friend, John xi. 11; and who sat with Him at table, John xii. 2. From these two passages it is evident, that the truths and goods of the literal sense of the Word are like vessels and garments, to contain and cover the naked good and truth, which lie concealed in the spiritual and celestial sense of the Word. Since the Word, in its literal sense, is of such a nature, it follows of consequence, that they who are principled in divine truths, and in a belief that the Word, in its internal parts, is divine and holy, see divine truths in natural light, whilst they read the Word in a state of illustration from the Lord, and more especially if they believe that the Word is of such a nature by virtue of its spiritual and celestial sense; for the light of heaven, in which the spiritual sense of the Word is, descendeth by influx into the natural light, in which the literal sense of the Word is, and illuminates the intellectual principle of man, which is called his rational principle, and makes him see and acknowledge divine truths, both where they are manifest, and where they lie concealed. This effect of the influx of light from heaven, taketh place, in some cases, even when men are ignorant of it.

216. Inasmuch as the Word, in its inmost contents, by virtue of its celestial sense, is like a gentle burning flame, and in its middle contents, by virtue of its spiritual sense, is like an illustrating light, it follows hence, that in its ultimate or last contents, by virtue of its natural sense, it is like a transparent object recipient both of flame and light, which by virtue of the flame is red like crimson, and by virtue of the light is white like snow; thus it is respectively like a ruby, and like a diamond, by virtue of the celestial flame like a ruby, and by virtue of the spiritual light like a diamond. And since this is the nature and quality of the Word in its literal sense, therefore the Word is meant in that sense, 1. *By the Precious Stones of which the Foundations of the New Jerusalem were built:* 2. *Also by the*

Urim and Thummim on the Ephod of Aaron: 3. And likewise by the Precious Stones in the Garden of Eden, wherein the King of Tyre is said to have been: 4. And farther by the Curtains, Vails, and Pillars of the Tabernacle: 5. In like manner by the external parts of the Temple at Jerusalem: 6. That the Word, in its Glory, was represented in the Person of the Lord, when He was transfigured: 7. That the Power of the Word, in its last or ultimate Sense, was represented by the Nazarites: 8. Of the inexpressible Power of the Word. But these articles shall be severally illustrated.

217. 1. *That the Truths of the Literal Sense of the Word are understood by the Precious Stones, of which the Foundations of the New Jerusalem were built, as mentioned in the Revelation, chap. xxi. 17 to 21.*

It was observed above, n. 209, that in the spiritual world there are precious stones, just as in the natural world, and that they derive their spiritual origin from the truths which are in the literal sense of the Word: this may appear incredible, but still it is true. Hence it is, that in whatever part of the Word precious stones are mentioned, in the spiritual sense truths are understood by them. That by the precious stones, of which the foundations of the wall encompassing the city New Jerusalem, are said to be constructed, are signified the truths of the doctrine of the New Church, follows from hence, because by the New Jerusalem is signified the New Church, in respect to doctrine derived from the Word; wherefore, by its wall, and the foundations of the wall, nothing can be meant but the external of the Word, which is its literal sense; for it is this sense from which doctrine is derived, and by doctrine the Church; and this sense is like a wall with foundations, that encompasses and secures the city.

The New Jerusalem and its foundations are thus described in the Revelation: "*The angel measured the wall thereof,*

a hundred forty and four cubits, according to the measure of a man, that is, of an angel. And the wall had twelve foundations, garnished with all manner of precious stones. The first foundation was a jasper; the second, a sapphire; the third, a chalcedony; the fourth, an emerald; the fifth, a sardonyx; the sixth, a sardius; the seventh, a chrysolite; the eighth, a beryl; the ninth, a topaz; the tenth, a chrysoprasus; the eleventh, a jacinth; the twelfth, an amethyst," chap. xxi. 17 to 20. The reason why the twelve foundations of the wall were built of the same number of precious stones, is, because the number twelve signifies the all of truth derived from good, and consequently in this place the all of doctrine. But this, with the preceding and following passages of that chapter, may be seen particularly explained, and confirmed by parallel passages from the prophetic writings, in the APOCALYPSE REVEALED.

218. 2. *That the Goods and Truths of the Word, in its literal Sense, are understood by the Urim and Thummim on Aaron's Ephod.*

The urim and thummim were on Aaron's ephod, whose priesthood was representative of the Lord with respect to divine good, and the work of salvation; the garments of the priesthood, or of his holiness, were representative of divine truths from the Lord; the ephod was representative of divine truth in its last or ultimate, consequently of the Word in its literal sense, for this is divine truth in its ultimate; hence by the twelve precious stones, with the names of the twelve tribes of Israel, which were the urim and thummim, were represented divine truths, as derived from divine good, in their whole complex. Concerning the ephod, with the urim and thummim, Moses hath these words: "*They shall make the ephod of blue (hyacinthinum) and purple, of scarlet double dyed and fine twined linen; and they shall make the breast-plate of judgment according to the work of the ephod, and shall set it with*

settings of stones, even four rows of stones ; the first row shall be a ruby, a topaz, and an emerald ; and the second row shall be a chrysoprase, a sapphire, and a diamond ; and the third row a ligure, an agate, and an amethyst ; and the fourth row a beryl, a sardius, and a jasper ; and the stones shall be on the names of the children of Israel ; the engravings of a signet shall be on the name of every one for the twelve tribes ; and Aaron shall carry on the breast-plate of judgment the urim and thummim, and they shall be upon Aaron's heart, when he goeth in before Jehovah," *Exod. xxviii. 6, 15 to 21, 30.* What is represented by Aaron's garments, his ephod, his robe, his coat, his mitre, and his belt, is explained in the work intitled *ARCANA CÆLESTIA*, published at London, where, in treating on that chapter, it is shewn, that by the ephod is represented divine truth in its last or ultimate ; by the precious stones therein are signified truths, transparent by virtue of good ; by twelve in a four-fold order, all those truths from the first to the last ; by the twelve tribes of Israel, all things relating to the church ; by the breast-plate, divine truth derived from divine good in an universal sense ; by the urim and thummim, the brilliancy of divine truth derived from divine good in its ultimates, for urim signifieth a shining fire, and thummim brilliancy, in the angelic tongue, and in the Hebrew tongue integrity. In the same work it is also shewn, that responses were given by the variegations of light, accompanied by a tacit perception, or by an audible voice, with many other circumstances. From hence it may appear evident, that by those stones were likewise signified truths derived from good in the ultimate sense of the Word ; nor are responses from heaven given by any other means, inasmuch as in that sense the Divine Proceeding is in its fulness.

219. 3. *That the same is understood by the Precious Stones in the Garden of Eden, wherein the King of Tyre is said to have been.*

It is written in Ezekiel, "*King of Tyre, thou who sealest up thy sum, full of wisdom, and perfect in beauty; thou hast been in Eden the garden of God; every precious stone was thy covering, the ruby, the topaz, and the diamond; the beryl, the sardonyx, and the jasper; the sapphire, the chrysoprased, and the emerald; and gold,*" chap. xxviii. 12, 13. By Tyre, in the Word, is signified the church with respect to the knowledges of good and truth; by king is signified the truth of the church; by the garden of Eden is signified wisdom and intelligence derived from the Word; by precious stones are signified truths, such as are in the literal sense of the Word, bright and transparent by virtue of good; and whereas these are signified by those stones, therefore they are called his covering; for that the literal sense of the Word serveth as a covering for the interior senses, may be seen above, n. 213.

220. 4. *That Truths and Goods in their Ultimates, such as are in the literal Sense of the Word, were represented by the Curtains, Vails, and Pillars of the Tabernacle.*

By the tabernacle, which Moses built in the wilderness, heaven and the church was represented, wherefore the pattern of it was shewn to Moses by Jehovah on Mount Sinai; hence by all things contained in that tabernacle, as the candlestick, the golden altar for incense, and the table whereon was the shew-bread, were represented and signified the holy things of heaven and the church; and by the holy of holies, where was the ark of the covenant, was represented and thence signified the inmost of heaven and the church; and by the law written on two tables, the Word was signified; and by the cherubs above it were signified guards, to prevent the violation of the holy things of the Word. Now forasmuch as externals derive their essence from internals, and both the one and the other from what is inmost, which in the tabernacle was the law, therefore the holy things of the Word were represented and signified

by all things belonging to the tabernacle; hence it follows, that by the ultimates of the tabernacle, as the curtains, the vails, and the pillars, which were its coverings, continents, and firmaments, are signified the ultimates of the Word, which are the truths and goods of its literal sense; and because those things were signified, therefore all the curtains and vails were made of fine twined linen, and blue (*hyacinthinum*), and scarlet double dyed, with cherubs, Exod. xxvi. 1, 31, 36. The general and particular representations and significations of the tabernacle, and all that was in it, are explained in the *ARCANA CŒLESTIA*; and it is there shewn, in treating on that chapter of Exodus, that by the curtains and vails were represented the externals of heaven and the church, consequently also the externals of the Word; and further, that by fine linen is signified truth from a spiritual origin; by blue (*hyacinthinum*), truth from a celestial origin; by purple, celestial good; by double dyed scarlet, spiritual good; and by cherubs, the guards of the interiors of the Word.

221. 5. *That the same was represented by the Externals of the Temple at Jerusalem.*

The reason of this is, because the temple, as well as the tabernacle, was representative of heaven and the church, with this difference only, that the temple was representative of the heaven in which the spiritual angels dwell, whereas the tabernacle was representative of the heaven in which the celestial angels dwell; the spiritual angels are such as are principled in wisdom from the Word, but the celestial angels are such as are principled in love from the Word. That by the temple at Jerusalem, in its highest sense, was signified the Divine Humanity of the Lord, He Himself teacheth in these words: "*Destroy this temple, and in three days I will raise it up; but He spake of THE TEMPLE OF HIS BODY,*" John ii. 19, 21; and wherever the Lord is understood, there also the Word is understood,

inasmuch as He is the Word. Now, since the interiors of the temple were representative of the interiors of heaven, and the church, and so also of the Word, therefore its exteriors were representative and significative of the exteriors of heaven and of the church, and consequently of the exteriors of the Word, which are its literal sense. Concerning the exteriors of the temple it is written, "*that they were built of whole stones not hewn, and of cedar within, and that all its walls within were carved with figures of cherubs, palm-trees, and openings of flowers ; and that the floor was overlaid with gold,*" 1 Kings vi. 7, 29, 30 ; by all which are likewise signified the externals of the Word, which are the holy things of its literal sense.

222. 6. *That the Word in its glory was represented in the Person of the Lord, at His transfiguration.*

Concerning the Lord's transfiguration in the presence of Peter, James and John, it is written, "*that His face did shine as the sun, and that His raiment was as the light ; and there appeared Moses and Elias talking with Him ; and that a bright cloud overshadowed him : and that a voice came out of the cloud, saying, This is my beloved Son, hear ye Him,*" Matt. xvii. 1 to 5. I have been informed, that the Lord, on this occasion, represented the Word ; by His face, which shone as the sun, was represented the divine good of His divine love ; by His raiment which was as the light, the divine truth of His divine wisdom ; by Moses and Elias, the historical and prophetical Word, by Moses, the Word which was written by Him, and in general the historical Word, and by Elias the whole prophetical Word ; by the bright cloud which overshadowed the disciples, the Word in its literal sense ; wherefore out of this a voice was heard, saying, "*This is my beloved Son, hear Him ;*" for all declarations and responses from heaven are constantly delivered by means of ultimates, such as are in the literal sense of the Word ; for they are delivered in fulness from the Lord.

223. 7. *That the Power of the Word, in its Ultimates, was represented by the Nazarites.*

It is written in the book of Judges, concerning Sampson, that he was a Nazarite from his mother's womb, and that his strength consisted in his hair; by the word Nazarite and Nazariteship also is signified hair. That Sampson's strength consisted in his hair, is plain from these his own words: "*There hath not come a razor upon my head, for I have been a Nazarite unto God from my mother's womb; if I be shaven, then my strength will go from me, and I shall become weak, and be like any other man,*" Judges xvi. 17. It is impossible for any one to know why the Nazariteship, by which is signified hair, was instituted, and on what ground it was that Sampson derived strength from his hair, unless he is first acquainted with the signification of the head in the Word: by the head is signified intelligence, which angels and men have from the Lord, by means of divine truth; hence by hair is signified intelligence in its ultimates, or extremes, derived from divine truth. Forasmuch as this is the signification of hair, therefore it was ordained as a law for the Nazarites, "*That they should not shave the hair of their heads, because that is the Nazariteship of God upon their heads,*" Numb. vi. 1 to 21; and for the same reason it was likewise ordained, "*That the high-priest and his sons should not shave* their heads, lest they should die, and wrath should come upon the whole house of Israel,*" Levit. x. 6. Since the hair, by reason of this signification, grounded in correspondence, was so holy, therefore THE SON OF MAN, who is the Lord in respect to the Word, is described even as to His hairs, "*that they were white like wool, as white as snow,*" Rev. i. 14: in like manner THE ANCIENT OF DAYS is described, Dan. vii. 9. Inasmuch as hair signifieth truth in its ultimates, consequently the literal sense of the Word, therefore they who

* In our English translation we render the word *uncover*.

despise the Word, in the spiritual world, become bald, and on the contrary, they who have held the Word in much esteem, and accounted it holy, appear adorned with graceful and becoming locks. It was on account of this correspondence, that the forty-two children, who called Elisha bald-head, were torn in pieces by two she-bears, 2 Kings ii. 23, 24; for Elisha represented the church in respect to doctrine derived from the Word, and she-bears signify the power of truth in its ultimates. The reason why the power of divine truth, or the Word, is in its literal sense, is, because the Word in that sense is in its fulness, and the angels of both the Lord's kingdoms, together with men on earth, are united in that sense.

224. 8. *Of the inexpressible Power of the Word.*

Scarcely a single person knoweth, at this day, that there is any power in truths; for it is generally supposed, that truth is nothing more than a word spoken by some person of authority, which on that account ought to be attended to and obeyed, consequently that it is only like breath issuing from the mouth, and like a sound in the air; whereas truth and good are the constituent principles of all things existing, both in the spiritual and natural worlds, and are the essences by which the universe was created, and by which it is preserved, and also by which man was made; wherefore these two principles are the all in all throughout the system of created things. That the universe was created by Divine Truth, is expressly declared in John: "*In the beginning was the Word, and God was the Word; all things were made by Him, and without Him was not any thing made that was made. And the world was made by Him,*" chap. i. 1, 3, 10: and in David: "*By the Word of the Lord were the heavens made,*" Psalm xxxiii. 6: by the Word, in both passages, is meant divine truth. And whereas the universe was created by it, therefore also it is preserved by it; for as subsistence is perpetual existence, so preservation is per-

petual creation. As a proof that man was made by divine truth, it is to be observed, that all things in man have relation to the understanding and the will, and the understanding is the recipient of divine truth, and the will of divine good; consequently the human mind, which consisteth of those two principles, is nothing else but a form of divine truth and divine good, spiritually and naturally organized, which form is the human brain; and whereas the whole man is dependent on his mind, therefore all things in and belonging to the body are appendages, which receive life and action from those two principles. Hence now the reason may appear, why God came into the world as the Word, and was made Man, in order to effect redemption; for God on that occasion, by means of the Humanity, which was divine truth, put on all power, and cast down, subdued, and reduced to obedience the hells, which at that time had grown up even to the heavens, where the angels dwell; and this He effected, not by any oral word, but by the Divine Word, which is Divine Truth; and afterwards He fixed a great gulph between the hells and the heavens, which none from hell can pass over; for if any one attempteth to pass, at his first entrance into it, he is instantly tortured, like a serpent on plates of red-hot iron, or on a bed of ants; for devils and satans no sooner smell the odour of divine truth, than they instantly throw themselves headlong into the deep, and cast themselves into caverns, which they stop up so closely that not a single cleft is left open to admit the light; the reason is, because their wills are in evils, and their understandings in falses, consequently in the opposites to divine good and divine truth; and inasmuch as the whole man consisteth of those two principles of life, therefore on the perception of the opposites, they are so grievously tortured from head to foot. Hence it may appear, that the power of divine truth is inexpressible; and since the Word, which is in the Christian church, is

the continent of divine truth in its three degrees, it is evident, that it is this which is meant in John, chap. i. 3, 10. That the power of this is inexpressible, I could prove by much experimental evidence exhibited before me in the spiritual world; but whereas such evidence might exceed all belief, and appear incredible, I think it best to be silent about it, only referring the reader to what is said above on this subject, n. 209. Hence will result this MEMORABLE TRUTH, That the church which is principled in divine truths from the Lord, hath power over the hells, and is that church of which the Lord said to Peter, "*On this rock will I build My church, and the gates of hell shall not prevail against it,*" Matt. xvi. 18: the Lord spake these words after Peter's confession, "*that He was Christ the Son of the living God,*" verse 16; this truth is understood in that passage by the rock; for by a rock, wheresoever it is mentioned in the Word, is meant the Lord as to divine truth.

V. THAT THE DOCTRINE OF THE CHURCH OUGHT TO BE DRAWN FROM THE LITERAL SENSE OF THE WORD, AND TO BE CONFIRMED BY IT.

225. It was shewn in the foregoing article, that the Word, in its literal sense, is in its fulness, in its holiness, and in its power; and since the Lord is the Word, and the First and the Last, according to His own declaration in the Revelation, chap. i. 17, it follows that the Lord, in that sense, is most eminently present, and that from that sense He teacheth and enlighteneth mankind; but the truth of this will fall under the following propositions, 1. *That the Word, without Doctrine, is unintelligible.* 2. *That Doctrine ought to be drawn from the literal Sense of the Word.* 3. *But that Divine Truth, which constitutes Doctrine, appears to none, but those who are in illustration from the Lord.*

226. 1. *That the Word, without Doctrine, is unintelligible.*

The reason is, because the Word, in its literal sense, consisteth of mere correspondences, to the end that spiritual and celestial things may be simultaneously in it, and that every single expression may afford them a continent and support; therefore divine truths in the literal sense are rarely found naked, but clothed, in which state they are called the appearances of truth, consisting of various relations accommodated to the apprehension of the simple, who are not used to any elevation of their thoughts above visible objects. There are also some things which appear like contradictions, when nevertheless there is not a single contradiction in the Word, if it be viewed in its own spiritual light; in some parts, likewise, of the prophetic writings there is a collection of names of places and persons, from which in the letter no sense can be gathered. Such then being the nature of the Word in its literal sense, it must be very evident, that without doctrine it cannot possibly be understood. But this will be best illustrated by examples; it is said, for instance, "*that Jehovah repenteth,*" Exod. xxxii. 12, 14, Jonah iii. 9, chap. iv. 2; and it is also said, "*that Jehovah doth not repent,*" Numb. xxiii. 19, 1 Sam. xv. 29; which apparently contradictory passages, without doctrine, are not reconcileable. It is said, "*that Jehovah visiteth the iniquities of the fathers upon the children, to the third and fourth generation,*" Numb. xiv. 18; and it is likewise said, "*that the fathers shall not be put to death for the children, neither the children for the fathers, but every man shall be put to death for his own sin,*" Deut. xxiv. 16: these passages, without doctrine, seem contradictory, but when illustrated by doctrine they are in perfect agreement. Jesus saith, "*Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you:*" without doctrine it might be supposed, from these words, that every one would certainly receive what he requesteth; but doctrine teacheth, that whatsoever a man

asketh of the Lord, and under His influence, that is granted him; for thus the Lord explaineth himself: "*If ye abide in Me, and My words abide in you, ye shall ask what ye will, and it shall be done unto you,*" John xv. 7. The Lord saith, "*Blessed are the poor, for their's is the kingdom of God,*" Luke vi. 30: without doctrine it may be imagined, that heaven is designed for the poor, and not for the rich; but doctrine teacheth that the poor in spirit are here meant; for the Lord saith in another place, "*Blessed are the poor in spirit, for their's is the kingdom of heaven,*" Matt. v. 5. Again the Lord saith, "*Judge not, and ye shall not be judged, for with what judgment ye judge, ye shall be judged,*" Matt. vii. 1, 2, Luke vi. 37: without doctrine a person might here be led to this conclusion, that he ought not to judge in respect to an evil man, that he is evil; whereas from doctrine it appeareth, that it is lawful to judge, if it be done righteously, for the Lord saith, "*Judge righteous judgment,*" John vii. 24. Again the Lord saith, "*Be not ye called teacher, for one is your teacher, even Christ; and call no man your father upon earth, for one is your Father in heaven; neither be ye called masters, for one is your master, even Christ,*" Matt. xxiii. 8, 9, 10: these words, unexplained by doctrine, would seem to imply, that it is not lawful to call any person teacher, father, or master; whereas by doctrine we learn, that this is lawful in a natural sense, though it be unlawful in a spiritual sense. Again, Jesus said to his disciples, "*When the Son of Man shall sit upon the throne of His glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel,*" Matt. xix. 28: from these words it might be concluded, that the disciples of the Lord are to sit hereafter in judgment, when the truth is, that they cannot judge any person; doctrine therefore must explain how this mystery is to be understood; and this unfolds it, by teaching, that the Lord alone, who is omniscient, and knoweth all hearts,

will sit in judgment, and is able to judge; and that by His twelve disciples is meant the church in respect to all the truths and goods which it hath from the Lord by means of the Word; from whence doctrine concludes, that those truths and goods are to judge every one, according to the words of the Lord in John, chap. iii. 17, 18. chap. xii. 47, 48. Several cases of a similar kind occur in the Word, from which it manifestly appears, that the Word, without doctrine, is unintelligible.

227. The Word, by means of doctrine, is not only rendered intelligible, but also rendered bright and shining in the understanding; for it is then like a chandelier full of lighted candles, whereby a man seeth what was before invisible, and understandeth what was before unintelligible; the obscure and discordant passages he either doth not see, and therefore taketh no notice of them, or he seeth, and by means of doctrine reconcileth them to each other. That men see, and also explain the Word according to doctrine, is clear from the practice of all Christian churches; the Reformed see it by the light of their doctrine, and explain it accordingly; the Roman Catholics, and even the Jews do the same, with respect to their doctrine; consequently, where the doctrine is false, men see falsely, and give false interpretations; but where the doctrine is true, they see and interpret according to truth. Hence it is evident, that true doctrine is like a lantern in a dark night, or like a guide-post to direct travellers in the right way.

228. From what hath been said it is very clear, that they who read the Word without doctrine are in the dark concerning every truth, and that their minds must be wavering and unsettled, prone to errors, and easily betrayed into heresies, which they will even embrace with eagerness, in case they are supported by the authority and favourable opinion of mankind, and that they may do it with a safe reputation;

for the Word is to them as a candlestick without a light in it, and they fancy they see many things in the dark, though they scarcely discern a single object, for doctrine is the only light which can guide them in their inquiries. I have seen such persons examined by the angels, and it was found that they could confirm from the Word whatsoever opinion they pleased, and that they actually do so, particularly all such opinions and tenets, as favour their own love, and the love of those whom they study to oblige: but I afterwards saw them stripped of their garments, which is a sign that they were destitute of truths; for garments in the spiritual world are truths.

229. 2. *That Doctrine ought to be drawn from the literal Sense of the Word, and to be confirmed thereby.*

The reason of this is, because the Lord is present in that sense, teaching and enlightening the mind; for all the Lord's operations are performed in fulness, and the Word in its literal sense is in its fulness, as was shewn above: this is the true ground why doctrine ought to be drawn from the sense of the letter. The doctrine of genuine truth may also be fully drawn from the literal sense of the Word; for the Word in that sense is like a person with his clothes on, whose face notwithstanding is bare, and his hands also; so all things in the Word, which appertain to the faith and life of man, and consequently to salvation, are bare and naked, but the rest are clothed; and in many places, where they are clothed, they appear through their clothing, as objects appear through a thin veil of silk thrown over the face. The truths of the Word also, in proportion as they are multiplied by the love of them, and by that love are arranged in order, shine more and more clearly through their outward covering, and manifestly appear.

230. It may be imagined that the doctrine of genuine truth might be collected by means of the spiritual sense of the Word, which is learnt by the science of correspond-

ences ; but doctrine is not attainable by means of that sense, but only capable of receiving illustration and confirmation from it ; for as was observed above, n. 208, it is possible for a person to falsify the Word by some correspondences with which he is acquainted, when he connecteth them together, and applieth them to the confirmation of particular opinions rooted in his mind, in consequence of the principles he hath imbibed. Besides, the spiritual sense of the Word is opened to man by the Lord alone, and is guarded by Him as the angelic heaven is guarded, for heaven is included in it.

231. 3. *That genuine Truth, which should constitute Doctrine, in the literal Sense of the Word, is apparent only to those who are in Illustration from the Lord.*

Illustration cometh from the Lord alone, and is afforded to those who love truths for truth's sake, and apply them to the uses of life ; none else can receive illustration from the Word. The reason why illustration cometh from the Lord alone, is, because the Word is from Him, and consequently He is in the Word ; and the reason of its being afforded only to those who love truths for truth's sake, and apply them to the uses of life, is, because they are in the Lord, and the Lord in them ; for the Lord is truth itself, as was shewn in the chapter concerning Him ; and the Lord is then loved, when men live according to His divine truths, consequently when, by virtue thereof, they perform uses ; according to these words in John : "*At that day ye shall know that ye are in Me, and I in you ; he that hath My commandments, and doeth them, he it is that loveth Me ; and I will love him, and will manifest Myself to him ; and will come unto him, and make My abode with him,*" chap. xiv. 20, 21, 23 ; these are they who are in illustration when they read the Word, and to whom the Word appears in its brightness and transparence. The reason why the Word appears to such in its brightness and transparence, is, because there is

both a spiritual and celestial sense in every part of the Word, and these senses are in the light of heaven, wherefore the Lord, by these senses and their light, entereth by influx into the natural sense of the Word, and into the light thereof abiding in man; hence man acknowledgeth the truth from an interior perception, and afterwards seeth it in his own thought, and this as often as he is in the affection of truth for truth's sake; for perception cometh from affection, and thought from perception, and thence ariseth acknowledgment, which is called faith.

232. The very reverse happeneth, where men interpret the Word by the doctrine of false religion, and particularly where they confirm such doctrine by the Word, with a view to their own glory, and the acquirement of worldly wealth: with such persons the truths of the Word appear as in the shades of night, and falses as in the light of day; they read truths, but they do not see them, and if they see the shadow of them they falsify them: these are they whom the Lord describeth, as "*having eyes, and yet they see not, and ears, and yet they do not understand,*" Matt. xiii. 14, 15. Hence their light, in spiritual things, or such as regard the church, becometh merely natural, and their intellectual sight is like that of a person who imagineth he seeth phantoms, when he lies awake in his bed, or like that of a man walking in his sleep, who fancieth himself broad awake.

233. I have been permitted to converse with several after death, who believed they should shine as the stars in the firmament, because, as they said, they had accounted the Word holy, had often perused it, and had collected many things from it, whereby they had confirmed the tenets of their particular faith, and had acquired the reputation of being great scholars and learned men; in consequence of which they supposed they should be advanced to the dignity of a Michael or a Raphael: but on the examination of several of them, respecting

the love which influenced them in their study of the Word, it was discovered, that some of them had studied it from a principle of self-love, with a view to acquire rank and distinction in the church, and some from a principle of worldly love, with a view to gain: on their examination also, respecting what they had learnt from the Word, it was discovered, that they did not know a single genuine truth, but only what may be called truth falsified, which, in its own proper nature, is the false in a state of putridity, for in heaven it stinketh; and they were informed that this was a consequence of reading the Word only with a view to themselves and the world, without regarding the truth of faith, and the good of life, as the ends of their reading; for in this case, where self and the world are the ends, the mind, in reading the Word, abideth in self and in the world, and hence their thoughts are constantly derived from their own *proprium*, or selfhood, and the *proprium* of man is in utter darkness respecting all things that relate to heaven and the church; so that in such a state, it is impossible for man to be under the Lord's guidance, and to be elevated by Him into the light of heaven; of consequence, it is impossible he should receive any influx from the Lord through heaven. I have also seen such persons admitted into heaven, but when they were discovered to be without truths, they were cast down again: yet still they remained full of a conceit that they deserved to be in heaven. The case is different with those who have studied the Word from the affection of knowing truth for truth's sake, and because it is serviceable to the uses of life, not only in respect to themselves, but also to their neighbour: I have seen such raised up into heaven, and thus into the light wherein divine truth there appeareth, and at the same time exalted into that angelic wisdom, and its happiness, which the angels of heaven enjoy.

VI. THAT BY THE LITERAL SENSE OF THE WORD
MAN HATH CONJUNCTION WITH THE LORD, AND CON-
SOCIATION WITH THE ANGELS.

234. The reason why man hath conjunction with the Lord, by means of the Word, is, because He is the Word, that is, the very divine truth and divine good contained therein; and the reason why such conjunction is effected by the literal sense is, because the Word, in that sense, is in its fulness, in its holiness, and in its power, as was shewn above; this conjunction is not apparent to man, but is wrought in the affection and perception of truth. The reason of man's consociation with angels, by means of the literal sense, is, because the spiritual and celestial senses are contained in that sense, and the angels are in those senses, the angels of the Lord's spiritual kingdom in the spiritual sense of the Word, and the angels of the Lord's celestial kingdom in its celestial sense; those two senses are revolved or unfolded from the literal sense, whilst it is read by a person who accounteth the Word holy. Such evolution is instantaneous, consequently consociation is so likewise.

235. That the spiritual angels are in the spiritual sense of the Word, and the celestial angels in its celestial sense, has been proved to me by manifold experience: it was given me to perceive, that, whilst I was reading the Word in its literal sense, communication was opened with the heavens, sometimes with one society, sometimes with another; what I understood according to the natural sense, the spiritual angels understood according to the spiritual sense, and the celestial angels according to the celestial sense, and this in an instant; and as this communication hath been perceived by me many thousand times, I have not a single doubt remaining as to its reality. There are spirits also, who are below the heavens, who abuse this communication; for they read over particular passages in the literal sense of the Word, and immediately observe and

note the society with which communication is effected. From these circumstances it is given me to know, by sensible experience, that the Word, as to its literal sense, is a divine medium of conjunction with the Lord, and of consociation with the angels of heaven.

236. But we will illustrate, by instances, in what manner the spiritual angels perceive their sense, and the celestial angels their's, from the natural sense, whilst man is reading the Word. Let us take, as examples, four commandments of the decalogue, beginning with the FIFTH, *Thou shalt not murder* : by murdering, man understandeth not only the taking away another's life, but likewise bearing malice and hatred in the heart, and breathing a revengeful spirit against any person, even to death ; whereas, by murdering, a spiritual angel understandeth to play the devil's part, and destroy men's souls ; and a celestial angel, by murdering, meaneth to hate the Lord and the Word. So with respect the SIXTH COMMANDMENT, *Thou shalt not commit adultery* : by committing adultery, man understandeth to commit whoredom, to be guilty of obscene practices, to indulge in wanton discourse, and to entertain filthy thoughts ; whereas a spiritual angel, by committing adultery, understandeth to adulterate the goods of the Word, and to falsify its truths ; but a celestial angel, by committing adultery, understandeth to deny the Divinity of the Lord, and to profane the Word. Again, in the SEVENTH COMMANDMENT, *Thou shalt not steal* : by stealing, man understandeth, to rob, to defraud, and under any pretence to take from another what belongs to him ; whereas a spiritual angel, by stealing, understandeth to deprive others of their truths and goods of faith, by means of falses and evils ; but a celestial angel, by stealing, understandeth to attribute to himself what belongeth to the Lord, and to appropriate to himself His righteousness and merit. Lastly, in the EIGHTH COMMANDMENT, *Thou shalt not bear false witness* : by bearing false witness, man understandeth also to tell lies, and to defame any person ;

whereas a spiritual angel, by bearing false witness, understandeth to declare and endeavour to persuade others that what is false is true, and what is evil is good, and *vice versa*; but a celestial angel, by bearing false witness, understandeth to blaspheme the Lord and the Word. These instances may serve to shew, after what manner the spiritual and celestial sense of the Word is unfolded and extracted from the natural sense, in which they are contained; and what is wonderful, the angels extract their senses without having any knowledge of a man's thoughts; but still the thoughts of angels and men make one by correspondences, like end, cause, and effect; for ends do actually exist in the celestial kingdom, causes in the spiritual kingdom, and effects in the natural kingdom: hence then, the consociation of men with angels is effected by the Word.

237. The reason why a spiritual angel, from the literal sense of the Word, extracts and calls forth spiritual things, and a celestial angel, celestial things, is, because they are in agreement with their natures, and are homogeneous; and this may be illustrated by similar cases in the three kingdoms of nature, the animal, the vegetable, and the mineral. In the ANIMAL KINGDOM, for instance, when the food is formed into chyle, the blood vessels extract from thence and call forth their blood, the nervous fibres their juices, and the substances whence those fibres originate, their spirit. In the VEGETABLE KINGDOM, a tree, with its trunk, branches, leaves, and fruits, is supported on its root, and out of the ground, by means of its root, extracteth and calleth forth a grosser juice for the trunk, branches, and leaves, a purer for the fleshy part of the fruit, and the purest of all for the seeds within the fruit. So, lastly, in the MINERAL KINGDOM, minerals, in some places in the bowels of the earth, are impregnated with gold, silver, copper, and iron; and from the vapours and effluvia which exhale from the rocks, the gold, the silver, the copper, and

iron, attract their several elements, whilst the watery element is the medium of conveyance by which the other elements are distributed around.

238. The Word, in its literal sense, is like a cabinet which contains precious stones, pearls, and diadems, arranged in exact order; and where a man accounteth the Word holy, and readeth it for the sake of its uses in respect to life, the thoughts of his mind may be compared with a person who taketh such a cabinet in his hand, and sendeth it up towards heaven, when lo! it flies open in its ascent, and its precious contents are displayed to the sight of the angels, who are penetrated with delight in beholding and examining them: this delight of the angels is communicated to man, producing consociation, and likewise a communication of perceptions. For the sake of such consociation with angels, and conjunction with the Lord, the HOLY SUPPER was instituted, in which THE BREAD becomes, in heaven, divine good, and THE WINE divine truth, both from the Lord. Such correspondence was established from creation, to the intent, that the angelic heaven and the church on earth, and, in general, the spiritual world and the natural, might make one, and that the Lord might at once conjoin Himself with both.

239. The reason why the consociation of man with the angels is effected by the natural or literal sense of the Word, is, because in every man, from creation, there are three degrees of life, the celestial, the spiritual, and the natural: man, however, is in the natural degree, so long as he continueth in this world; and, at the same time, so far in the angelic spiritual degree, as he is principled in genuine truths; and so far in the angelic celestial degree, as he is principled in a life according to those truths; nevertheless, he is not admitted into the spiritual and celestial degrees themselves, till after death, inasmuch as they are both included and hid within his natural ideas; wherefore, when

the natural is put off by death, the spiritual and celestial remain, from whence the ideas of his thought then flow. From what hath been said, it must appear evidently, that the Word alone containeth spirit and life, as the Lord saith, "*The words which I speak unto you are spirit and life,*" John vi. 63; "*The water which I will give you, shall be a well of water springing up unto everlasting life,*" John iv. 14; "*Man doth not live by bread alone, but by every word that proceedeth out of the mouth of God,*" Matt. iv. 4; "*Labour not for the meat that perisheth, but for that meat which endureth unto everlasting life, which the Son of Man shall give unto you,*" John vi. 27.

VII. THAT THE WORD IS IN ALL THE HEAVENS, AND THAT THE WISDOM OF THE ANGELS IS THENCE DERIVED.

240. That the Word is in the heavens, hath remained a secret to mankind unto this day, nor could it be made known so long as the church was ignorant that angels and spirits are men, and that they have faces and bodies like men in this our world, and other things amongst them, similar to what we see amongst men on earth, with this only difference, that they themselves are spiritual beings, and that all things which they have amongst them are from a spiritual origin; whereas men on earth are natural beings, and all things amongst them are from a natural origin. So long as this remained concealed, it could never be known that the Word is also in the heavens, and that it is read by the angelic inhabitants, and also by the spirits who are beneath the heavens. But lest this truth should remain for ever a secret, it hath been granted me to be in fellowship with angels and spirits, and to converse with them, and to see what is in their world, and afterwards to relate to mankind many of the things which I have seen and heard: this I have done in a Treatise concerning HEAVEN and HELL, published at London in the Year 1758; from which work

it will appear, that angels and spirits are men, and that they have amongst them an abundance of all such things as exist amongst men on earth. That angels and spirits are men, may be seen in that Treatise, n. 73 to 77, and n. 453 to 456; that the same things exist amongst them that exist here amongst men, n. 170 to 190; also, that they have divine worship amongst them, and have preaching in their temples, n. 221 to 227; likewise writings and books, n. 253 to 264; and also the Holy Scripture or Word, n. 259.

241. As to what respects the Word in heaven, it is written in a spiritual style, which differs entirely from a natural style: a spiritual style consisteth of mere letters, each of which involves some particular sense; and there are small lines, curvatures and dots, above and between the letters, and inserted in them, which exalt the sense. The letters in use amongst the angels of the spiritual kingdom, are like the letters used in printing amongst men; and the letters in use amongst the angels of the celestial kingdom, are, in some societies, like Arabic characters, in others, like the old Hebrew letters, but inflected above and beneath, with marks above, between, and within them, each of which in itself involves some entire sense. Inasmuch as their writing is of such a nature, therefore the names of persons and places, which occur in the Word, are expressed amongst them by marks, thence the wiser angels understand what spiritual and celestial meaning is involved in each; as by Moses, the Word of God which he wrote, and in general the historical Word; by Elijah, the prophetic Word; by Abraham, Isaac, and Jacob, the Lord with respect to His Divine-celestial, His Divine-spiritual, and His Divine-natural; by Aaron, the priestly office, by David, the kingly office, each in relation to the Lord; by the names of the sons of Jacob, or the twelve tribes of Israel, various things respecting heaven and the church; so also by the names of the Lord's twelve disciples; by Zion and Jerusalem, the church as to doctrine derived

from the Word; by the land of Canaan, the church itself; by the places and cities therein, on this side the river Jordan, and beyond it, various things relating to the church and its doctrine. The case is the same in respect to numbers; they do not occur in the copies of the Word written in heaven, but instead of them the realities with which the numbers correspond, are expressed. It is hence plain to see, that the Word in heaven, as to the literal sense, is similar to, and at the same time corresponding with, our Word, and that consequently they are one. This is a wonderful circumstance, that the Word in heaven is so written, that the simple understand it in simplicity, and the wise in wisdom; for there are various curvatures and marks over the letters, which, as was observed, exalt the sense, but to which the simple do not attend, nor understand their meaning; whereas the wise are attentive to them, every one in proportion to his wisdom, even to its highest degree. A copy of the Word, written by angels under the Lord's inspiration, is kept by every considerable society, in a sacred repository appointed for that purpose, lest it should suffer any alteration in any of its points and marks. The Word in our world is so far similar to that in heaven, that the simple understand it in simplicity, and the wise in wisdom; but yet this difference of understanding, in our world, ariseth from a different ground, and is effected in a different manner.

242. The angels themselves confess that they derive all their wisdom from the Word, for in proportion to their understanding of the Word is the degree of light in which they dwell: the light of heaven is divine wisdom, which, in the eyes of the angels, is light. In the sacred repository, where the copy of the Word is kept, the light is bright and flaming, exceeding every degree of light that shineth in the other parts of heaven without. The wisdom of the celestial angels exceedeth the wisdom of the spiritual angels, almost

as much as the wisdom of the spiritual angels exceedeth the wisdom of men; and this because the celestial angels are in the good of love from the Lord, and the spiritual angels in the truths of wisdom from the Lord; and wherever the good of love is, there wisdom resideth at the same time; but where truths are, there no more wisdom resideth, than in proportion to the good of love by which it is attended: this is the reason why the Word, in the Lord's celestial kingdom, is differently written from the Word in His spiritual kingdom; for in the Word of the celestial kingdom the expressions are goods of love, and the marks are affections of love, but in the Word of the spiritual kingdom the expressions are truths of wisdom, and the marks interior perceptions of truth. We may from this conclude, how great the wisdom must be which lieth concealed in the Word we have here on earth; for in this all angelic wisdom, which is inexpressible, is hidden; and every man who is made an angel by the Lord through the Word, cometh into this wisdom after death.

VIII. THAT THE CHURCH EXISTETH FROM THE WORD, AND THAT, WITH MAN, THE QUALITY OF THE CHURCH IS ACCORDING TO HIS UNDERSTANDING OF THE WORD.

243. That the church existeth from the Word, cannot possibly be a matter of doubt, for it was shewn above, that the Word is divine truth, n. 189 to 192; that the doctrine of the church is derived from the Word, n. 225 to 233; and that conjunction with the Lord is effected by means of the Word, n. 234 to 239; but that the understanding of the Word constituteth the church, this may be made a matter of doubt, as there are some who believe that they belong to the church, merely because they are in possession of the Word, and read it, or hear it from a preacher, and have some knowledge of its literal sense; although, at the same time, they are totally ignorant of its meaning,

and how it is to be understood in different passages, which they very frequently make a matter of small account. It will be necessary to prove then, that it is not merely the Word which constituteth the church, but the right understanding of it, and that the quality of the church is determinable by the understanding of the Word amongst its members.

244. The reason why the quality of the church depends on the understanding of the Word, is, because the quality of the church depends on the truths of faith and the goods of charity; and these are two universals, which are not only scattered through every part of the literal sense of the Word, but also lie concealed within, like jewels in a treasury. The contents of the literal sense are apparent to every man, because they lie immediately before his eyes; but the latent contents of the spiritual sense appear only to those who love truths for the sake of truths, and do good for the sake of good; to such the treasure is discovered, which the literal sense hideth and guardeth; and these goods and truths are the essential constituents of the church.

245. That the quality of the church depends on its doctrine, is generally acknowledged, as also, that its doctrine must be drawn from the Word; still it is not mere doctrine but its soundness and its purity, which establisheth the church, consequently the understanding of the Word, for mere doctrine doth not establish and constitute the church in the heart of each individual man, but faith and life in agreement with it; in like manner, the Word doth not establish and constitute the church in the hearts of individuals, but a faith conformable to the truths, and a life conformable to the goods, which each individual man extracts thence, and applies to his own state and case. The Word is as a mine, in whose depths an abundance of gold and silver is contained; or as a mine which, the deeper it is penetrated,

exhibits precious stones of a higher and more excellent value; and these mines are opened according to the understanding of the Word; for if it be not understood, as it is in its true nature, in its interior contents, and in its depths, it is impossible it should constitute the church amongst men, any more than the mines of gold and precious stones, in the kingdoms of Asia, would make a European rich, unless he had some share in their actual possession. The Word, amongst such as seek to collect thence the truths of faith and the goods of life, is like the treasures belonging to the King of Persia, the Great Mogul, or the Emperor of China; and the members of the church are like officers set over those treasures, having the liberty given them of taking what they please to their own use; whereas they who only have the Word in their possession, and read it, without ever seeking after genuine truths to form the objects of their faith, and genuine goods for the purposes of life, are like those who only know by hearsay that such treasures exist, but never receive a single piece of money for their own use. They who have the Word in their possession, and yet never draw from thence any portion of the understanding of genuine truth, or of the will of genuine good, are like persons who fancy themselves rich, in consequence of having borrowed money from others, or who imagine that they are the real owners of estates, houses, and goods, which they only rent and hire; than which there cannot be a more palpable delusion. They may be further compared with those who are clad in rich garments, and are carried in gilded chariots, with a numerous train of guards and attendants, and yet have no property in all this stately equipage and retinue.

246. Such was the Jewish nation when the Lord appeared amongst them, and they are therefore likened by Him, in consequence of their possessing the Word, to a rich man, clothed in purple and fine linen, who fared sump-

tuously every day; and yet this rich man had never extracted from the Word so much truth and good, as to shew mercy and compassion to poor Lazarus, who lay at his gates full of sores; for the Jews not only neglected to appropriate to themselves any truths from the Word, but they appropriated falses in such abundance, that at length no truth could be seen by them; for these are not only concealed by falses, but also become obliterated and are rejected: hence it was, that they did not acknowledge the Messiah, although all the prophets had announced His advent.

247. The prophets, in many parts of their writings, describe the Israelitic and Jewish church, as totally destroyed and annihilated, in consequence of falsifying the meaning or understanding of the Word; for the destruction of the church proceedeth from no other source than this. The understanding of the Word, both true and false, is described in the prophetic writings, particularly in the prophet Hosea, by EPHRAIM; for the understanding of the Word in the church is signified in the Word by Ephraim. Inasmuch as the understanding of the Word constitutes the church, therefore Ephraim is called "A DEAR SON, AND A PLEASANT CHILD," Jerem. xxxi. 20; "THE FIRST BORN," Jerem. xxxi. 9; "THE STRENGTH OF THE HEAD OF JEHOVAH," Psalm lx. 7. cviii. 8; "A MIGHTY MAN," Zech. x. 7; "FILLED WITH THE BOW," Zech. ix. 13; and the children of Ephraim are called "ARMED AND SHOOTERS WITH THE BOW," Psalm lxxviii. 9; for by a bow is signified doctrine derived from the Word, combating with falses. For the same reason also, "*Israel set his right hand upon Ephraim, and blessed him,*" Gen. xlviii. 14: "*and he was also accepted in lieu of Reuben,*" ver. 5: and for the same reason, "*Ephraim, with his brother Manasseh, under the name of their father Joseph, was exalted by Moses, in his blessing of the children of Israel, above all the rest,*" Deut.

xxxiii. 13 to 17. But the state and nature of the church, when the understanding of the Word is destroyed, is also described in the writings of the prophets by Ephraim, particularly in Hosea; as in these passages: "*Israel and Ephraim shall fall in their iniquity; Ephraim shall be desolate; Ephraim is oppressed and broken in judgment,*" chap. v. 5, 9, 11, 12, 13, 14; "*O Ephraim, what shall I do unto thee? For thy goodness is as a morning cloud, and as the early dew it goeth away,*" Hosea vi. 4; "*They shall not dwell in the land of Jehovah, but Ephraim shall return to Egypt, and shall eat unclean things in Assyria,*" Hosea ix. 3: the land of Jehovah is the church; Egypt is the scientific principle of the natural man; Assyria is reasoning founded on it; therefore it is said, that Ephraim shall return into Egypt, and shall eat unclean things in Assyria. "*Ephraim feedeth on wind, and followeth after the east wind; he daily increaseth lies and desolations; he maketh a covenant with Assyria, and oil is carried into Egypt,*" Hosea xii. 1: to feed on wind, to follow after the east wind, to increase lies and desolations, is to falsify truths, and so to destroy the church. The same is also signified by the whoredom of Ephraim, for whoredom signifieth the falsification of the understanding of the Word, that is, of its genuine truth; as in these passages: "*For now, O Ephraim, thou committest whoredom, and Israel is defiled,*" Hosea v. 3; "*I have seen a horrible thing in the house of Israel; Ephraim hath committed whoredom there, and Israel is defiled,*" Hosea vi. 10: Israel meaneth the church itself, and Ephraim the understanding of the Word, which determines the state and quality of the church; wherefore it is said, Ephraim committeth whoredom, and Israel is defiled. But as the church amongst the children of Israel and Judah was totally destroyed by falsifications of the Word, therefore it is said of Ephraim, "*I will give thee up, Ephraim, I will deliver thee up, Israel, I will make thee as Admah, I will set thee as Zeboim,*" Hosea

xi. 8. Now since the prophet Hosea, from the first chapter to the last, treateth of the falsification of the genuine understanding of the Word, and of the consequent destruction of the church, therefore he was commanded, for the purpose of representing that state of the church, "*to take unto himself a wife of whoredoms, and children of whoredoms,*" chap. i. 1; and again, "*to take to himself an adulteress,*" chap. iii. 1. We have quoted these passages, for the sake of shewing and proving from the Word, that the quality of the church is always determined by its understanding of the Word; and that it is excellent and precious, if its understanding be grounded on the genuine truths of the Word, but that it is destroyed, yea, filthy, if it be grounded on truths falsified.

IX. THAT THE MARRIAGE OF THE LORD AND THE CHURCH, AND THENCE THE MARRIAGE OF GOOD AND TRUTH, IS IN EVERY PART OF THE WORD.

248. That the marriage of the Lord and the church, and thence the marriage of good and truth, is in every part of the Word, hath never yet been discovered; neither could it be discovered, so long as the spiritual sense of the Word remained unknown, for this sense alone can make manifest such a marriage. There are two senses contained in the Word, which lie concealed in its literal sense, and which are called spiritual and celestial; what belongeth to the spiritual sense of the Word hath more particular relation to the church, and what belongeth to the celestial sense to the Lord; the contents also of the spiritual sense have relation to divine truth, and the contents of the celestial sense to divine good; and this is the ground of the above-mentioned marriage in the Word. But this is only apparent to those, who, by virtue of the spiritual and celestial sense of the Word, are acquainted with the signification of its names and expressions; for some particular names and expressions are predicated of good, and some of truth, and some include both; wherefore,

without the knowledge of such signification, it is impossible to see how such a marriage existeth in every part of the Word; and this is the reason why this arcanum was never heretofore discovered. Inasmuch as there is such a marriage in every part of the Word, therefore we frequently find in the Word two expressions, which appear like repetitions of one and the same thing; they are, however, not repetitions, but one hath relation to good, and the other to truth, and both taken together effect the conjunction of good and truth, and consequently make them one. This also is the true ground of the divine sanctity of the Word; for in every divine work there is a conjunction of good with truth, and of truth with good.

249. The reason why we assert the marriage of good and truth in the Word, to be a consequence of the marriage of the Lord and the church therein, is, because wherever the marriage of the Lord and the church is, there also is the marriage of good and truth, the latter marriage being derived from the former; for when the church, or any member of it, is principled in truths, then the Lord flows-in by good into those truths, and communicates life to them; or, what amounts to the same, when any member of the church is in the understanding of truth, then the Lord flows-in, by the good of charity, into that understanding, and thus infuseth life into it. There are two faculties of life in every man, which are called understanding and will; the understanding is the receptacle of truth, and thence of wisdom, and the will is the receptacle of good, and thence of charity: these two faculties ought to be united, and make one, in order that man may be a member of the church; and they are so united, when a man formeth his understanding of genuine truths, which is done to all appearance as of himself, and when his will is replenished with the good of love, which is effected by the Lord: hence man deriveth the life of truth and the life of good, the life of truth in his

understanding, and the life of good in his will, which being united, constitute no longer two, but one life. In this consisteth the marriage of the Lord and the church, and also the marriage of good and truth in man.

250. That there are two expressions used in the Word, which appear like repetitions of the same thing, must be evident to every attentive reader; as for instance, brother and companion, poor and needy, wilderness and desert, vacuity and emptiness, foe and enemy, sin and iniquity, anger and wrath, nation and people, joy and gladness, mourning and weeping, justice and judgment, &c. These appear to be synonymous expressions, when in fact they are not; for the terms brother, poor, wilderness, vacuity, foe, sin, anger, nation, joy, mourning, and justice, are predicated of good, and, in the opposite sense, of evil; whereas the terms companion, needy, desert, emptiness, enemy, iniquity, wrath, people, gladness, weeping, and judgment, are predicated of truth, and, in the opposite sense, of what is false; and yet it must appear to the reader, who is unacquainted with this arcanum, as if the terms poor and needy, desert and wilderness, vacuity and emptiness, &c. were one thing, whereas they are not so, but yet become one thing by conjunction. In the Word, also, we frequently find two things joined together, as fire and flame, gold and silver, brass and iron, wood and stone, bread and wine, purple and fine linen, &c. because fire, gold, brass, wood, bread, and purple, are predicated of good; but flame, silver, iron, stone, water, wine, and fine linen, are predicated of truth, In like manner it is said, that God is to be loved with all the heart, and with all the soul, and also that God will create in man a new heart and a new spirit; for heart is predicated of the good of love, and soul and spirit of the truths of faith. There are some expressions also, which, in consequence of partaking alike both of good and truth, are used by themselves, without the adjunction of others;

but these, and many things besides, are apparent only to the angels, and to those who see into the spiritual sense of the Word, whilst they are reading the natural sense.

251. It would be tedious to shew from the Word, that two expressions of this nature are used, for it would fill a volume to quote all the particular cases where such double expressions occur ; I shall however produce some passages, in order to remove all doubt on this subject, where the terms NATION and PEOPLE, JOY and GLADNESS, are used together. The passages where nation and people occur together are these : “ *Ah ! sinful NATION, a PEOPLE laden with iniquity,*” Isaiah i. 4 ; “ *The PEOPLE that walked in darkness have seen a great light ; Thou hast multiplied the NATION,*” Isaiah ix. 2, 3 ; “ *O Assyria, the rod of Mine anger, I will send him against a hypocritical NATION, and against the PEOPLE of My wrath will I give him a charge,*” Isaiah x. 5, 6 ; “ *In that day there shall be a root of Jesse, which shall stand for an ensign to the PEOPLE, to it shall the NATIONS seek,*” Isaiah xi. 10 ; “ *Jehovah who smiteth the PEOPLE in wrath with an incurable stroke, that ruleth the NATIONS in anger,*” Isaiah xiv. 6 ; “ *In that day shall be brought, as an offering to Jehovah Zebaoth, a PEOPLE scattered and peeled, a NATION drawn out and trodden down,*” Isaiah xviii. 2 ; “ *A strong PEOPLE shall honour Thee, the city of powerful NATIONS shall fear thee,*” Isaiah xxv. 3 ; “ *Jehovah will destroy in this mountain the face of the covering cast over all PEOPLE, and the veil that is spread over all NATIONS,*” Isaiah xxv. 7 ; “ *Come near, ye NATIONS, to hear, and hearken, ye PEOPLE,*” Isaiah xxxiv. 1 ; “ *I have called thee for a covenant of the PEOPLE, for a light of the NATIONS,*” Isaiah xlii. 6 ; “ *Let all the NATIONS be gathered together, and let the PEOPLE be assembled,*” Isaiah xliii. 9 ; “ *Behold, I will lift up my hand to the NATIONS, and set up my standard to the PEOPLE,*” Isaiah xlix. 22. “ *Behold I have given Him for a witness to the PEOPLE, a prince and a law-giver to the NATIONS,*” Isaiah lv. 4 ; “ *Behold, a PEOPLE cometh from*

the north-country, and a great NATION from the sides of the earth," Jerem. vi. 22; "I will not make thee hear the calumny of the NATIONS any more, neither shalt thou bear the reproach of the PEOPLE any more," Ezek. xxxvi. 15; "All PEOPLE and NATIONS shall worship Him," Dan. vii. 14; "Let not the NATIONS make of them a by-word, nor let them say, among the PEOPLE, where is their God?" Joel. ii. 17; "The remains of My PEOPLE shall spoil them, and the residue of My NATION shall possess them," Zeph. ii. 9; "Many PEOPLE, and numerous NATIONS, shall come to seek Jehovah in Jerusalem," Zech. viii. 22; "Mine eyes have seen Thy salvation, which Thou hast prepared before the face of all PEOPLE, a light to lighten the NATIONS," Luke ii. 30, 31, 32; "Thou hast redeemed us by Thy blood out of every PEOPLE and NATION," Rev. v. 9; "Thou must prophesy again before many PEOPLE and NATIONS, Rev. x. 11; "Thou shalt set me as the head of the NATIONS, a PEOPLE whom I have not known shall serve Me," Psalm xviii. 43; "Jehovah maketh vain the counsel of the NATIONS, He overturneth the thoughts of the PEOPLE," Psalm xxxiii. 10; "Thou makest us a proverb among the NATIONS, a shaking of the head among the PEOPLE," Psalm xliv. 14; "Jehovah shall subdue the PEOPLE under us, and the NATIONS under our feet; Jehovah reigneth over the NATIONS, the willing-hearted of the PEOPLE are gathered together," Psalm xlvii. 3, 8, 9; "Let the PEOPLE praise Thee, let the NATIONS sing for joy; for Thou shalt judge the PEOPLE in uprightness, and lead the NATIONS upon earth," Psalm lxvii. 3, 4; "Remember me, Jehovah, when thou art well pleased with thy PEOPLE, that I may be glad in the joy of Thy NATIONS," Psalm cvi. 4, 5; not to mention several other places. The reason why people and nations are expressed at the same time, is, because by nations are understood those who are in good, and, in the opposite sense, those who are in evil, and by people, those who are

in truths, and, in the opposite sense, those who are in falses; for this reason they who are of the Lord's spiritual kingdom are called people, and they who are of His celestial kingdom are called nations; for all in the spiritual kingdom are in truths, and thereby in intelligence, but all in the celestial kingdom are in goods, and thereby in wisdom.

252. The case is the same with many other expressions, as with JOY and GLADNESS, which frequently occur together, as may be seen in the following passages: "*And behold JOY and GLADNESS, slaying oxen and killing sheep,*" Isaiah xxii. 13; "*They shall obtain JOY and GLADNESS, and sorrow and sighing shall flee away,*" Isaiah xxxv. 10, chap. li. 11; "*JOY and GLADNESS are cut off from the house of our God,*" Joel i. 16; "*Then will I cause to cease from Jerusalem the voice of JOY, and the voice of GLADNESS,*" Jerem. vii. 34, chap. xxv. 10; "*The fast of the tenth month shall be to the house of Judah JOY and GLADNESS,*" Zech. viii. 19; "*BE GLAD in Jerusalem, and REJOICE in her,*" Isaiah lxvi. 10; "*REJOICE and be GLAD, O daughter of Edom,*" Lament. iv. 21; "*Let the righteous be GLAD and REJOICE before God,*" Psalm lxviii. 3; "*Make me to hear JOY and GLADNESS,*" Psalm li. 8; "*JOY and GLADNESS shall be found in Zion, thanksgiving and the voice of singing,*" Isaiah li. 3; "*And thou shalt have JOY and GLADNESS, and many shall rejoice at His birth,*" Luke i. 14; "*I will cause to cease the voice of JOY and the voice of GLADNESS, the voice of the bridegroom and the voice of the bride,*" Jerem. vii. 34, chap. xvi. 9, chap. xxv. 10; "*Again there shall be heard in this place the voice of JOY and the voice of GLADNESS, the voice of the bridegroom and the voice of the bride,*" Jer. xxxiii. 10, 11. The reason why mention is made, in these passages, both of joy and gladness, is, because joy is predicated of good, and gladness of truth; or joy of love, and gladness of wisdom; for joy belongeth to the heart, and gladness to the spirit;

or joy belongeth to the will, and gladness to the understanding. That the marriage of the Lord and the church is also contained in these two, is evident from this circumstance, that mention is made of "*the voice of joy and the voice of gladness, the voice of the bridegroom and the voice of the bride,*" Jer. vii. 34, chap. xvi. 9, chap. xxv. 10, chap. xxxiii. 10, 11; and the Lord is the bridegroom, and the church the bride. That the Lord is the bridegroom, may be seen, Matt. ix. 15, Mark ii. 19, 20, Luke v. 34; and that the church is the bride, may be seen, Rev. xxi. 2, 9, chap. xxii. 17; wherefore John the Baptist said of Jesus, "*He that hath the bride is the bridegroom,*" John iii. 29.

253. By reason of the marriage of divine good and divine truth in every part of the Word, the expression Jehovah God so frequently occurs also Jehovah and the Holy One of Israel, as if they were two, when nevertheless they are one; for by Jehovah is meant the Lord as to the divine good of His divine love, and by God, and the Holy One of Israel, is meant the Lord as to the divine truth of His divine wisdom. That the expressions Jehovah and God, and Jehovah and the Holy One of Israel, also occur in many parts of the Word, and yet signify one, may be seen in the DOCTRINE CONCERNING THE LORD THE REDEEMER.

X. THAT MEN MAY COLLECT AND IMBIBE HERETICAL OPINIONS FROM THE LETTER OF THE WORD, BUT THAT TO CONFIRM SUCH OPINIONS IS HURTFUL.

254. It was shewn above, that the Word cannot be understood without doctrine, and that doctrine is as a lantern for the discovery of genuine truths, and that this is a consequence of the Word's being written by mere correspondences: hence it is that many passages are appearances of truth, and not naked truths; thus many are adapted to the apprehension of the merely natural man, yet in such a manner, that the simple may understand them in simplicity, the intelligent in intelligence, and the wise in wisdom.

Now since the Word is of such a nature, the appearances of truth, which are truths clothed, may be taken for naked truths; and such appearances, when they are confirmed, become fallacies, that in themselves are falses. All the heresies, which ever did, or do still, exist in Christendom, have sprung from this circumstance, that men have taken appearances of truth for genuine truths, and as such confirmed them. Heresies themselves do not occasion man's condemnation; but confirmations of the falsities contained in any heresy, by misapplication of the Word, and by reasonings that originate in the natural man, together with an evil life, are what condemn him. For every one is by birth introduced into the religion of his country, or of his parents, and is initiated in it from his earliest years, and afterwards continueth in the same persuasion, nor is it in his power to extricate himself from its falses, being prevented both by his engagements in the world, and by the weakness of the human understanding, when applied to the discovery of religious truths; but to live in evil, and to confirm falses, so as to destroy genuine truths, this it is which causes condemnation. For whosoever abides in the religion of his country, and believes in God, and (in case he be of the Christian Church) believes in the Lord, esteems the Word to be holy, and lives according to the commandments of the decalogue, from a religious motive, such a one never confirmeth himself in falses; when therefore truths are proposed to him, and he perceiveth them according to the measure of light which he hath attained, he is in a capacity to embrace them, and thus to be extricated from falses: but the case is otherwise where a man hath confirmed the falses of his religion; these, when confirmed are made permanent, and cannot be extirpated; for when a man hath confirmed himself in what is false, he is bound to it, as it were, by an oath, especially if self-love, or the pride of his own understanding, be engaged in its favour.

255. I have conversed in the spiritual world with some who lived many ages ago, and had confirmed themselves in the falses of their particular religious persuasions, and I found that they still continued rooted in the same; I have likewise conversed, in that world, with others, who had been of the same religious persuasion, and had entertained the same notions with the former, but yet had not confirmed their falses in themselves; and I found that when they were instructed by the angels, they rejected falses, and received truths; the consequence was, that the latter were saved, but the former were not. Every man after death is instructed by angels, and they are received into heaven who discern truths, and thence falses; but they only are in a capacity to see truths, who have not confirmed themselves in falses; for they, who have so confirmed themselves, are not willing to see truths, and in case they do see them, they turn their backs upon them, and then either ridicule, or falsify them; the true cause of which is, that confirmation enters the will, and the will is the real man, and imparts to the understanding whatever form it pleaseth; whereas bare knowledge only enters the understanding, and this hath no power over the will, consequently such knowledge is not in man, but is, comparatively, as one standing in an outer court, or gateway, who has not yet entered into the house.

256. But we will illustrate what we mean by an example. In many passages of the Word we find anger, wrath, and vengeance, attributed to God, and it is said that He punisheth, casts into hell, tempts, with many other expressions of a like nature; now where all this is believed in a childlike simplicity, and made the ground of the fear of God, and of care not to offend Him, no man incurs condemnation by such a simple belief. But where a man confirmeth himself in such notions, so as to be persuaded that anger, wrath, vengeance, and consequently passions which originate in evil, belong to God, and that He punisheth mankind, and

casteth them into hell, under the influence of such anger, wrath, and vengeance, in this case his belief is condemnatory, because he has destroyed genuine truth, which teacheth that God is love itself, mercy itself, and goodness itself, and being these, that He cannot be angry, wrathful, or revengeful. Where such evil passions then are attributed in the Word to God, it is owing to appearance only; and such things are but appearances of truth.

257. That several expressions in the literal sense of the Word, are but appearances of truth, in which genuine truths lie concealed, and that no hurt is incurred by thinking, or even speaking, in simplicity, according to such appearances, but that it is hurtful to confirm them, inasmuch as by confirmation the divine truth concealed within is destroyed, may be also illustrated by an example from nature; to which we shall appeal, because what is natural enlighteneth and instructeth the mind more clearly than what is spiritual. It appears to the bodily eye as if the sun performed a daily and annual revolution about the earth; hence it is common to say, that the sun rises and sets, that it causeth morning, noon, evening, and night, and also the seasons of the year, as spring, summer, autumn, and winter, and consequently days and years; when, nevertheless, the sun continueth immovable, being an ocean of fire, whilst it is the earth which moves, revolving daily round her own axis, and annually around the sun. A person now, who in simplicity and ignorance supposes that the sun revolves about the earth, doth not destroy this natural truth respecting the earth's rotation round her own axis, and her annual revolution in the ecliptic; but whoso confirmeth the sun's apparent motion by the reasonings of the natural man, particularly if he supporteth such an opinion by the authority of the Word, which speaks of the sun's rising and setting, invalidates the truth, and destroys it; the consequence of which is, that he cannot afterwards discern it, though he

have ocular demonstration given him that the whole firmament of stars has in like manner an apparent daily and annual motion, and yet one star never changeth its situation in respect to another. That the sun moveth, is then an apparent truth, but that it doth not move, is a genuine truth; nevertheless every one speaks according to apparent truth, saying that the sun rises and sets; which indeed is allowable, because it is impossible to use any other mode of expression; but to think, in conformity with such a mode of expression, that the fact is really so, and to confirm such a thought, this dulls and darkens the rational understanding.

258. That it is hurtful to confirm the appearances of truth that occur in the Word, on account of the fallacies which are thus occasioned, and because the divine truth which lies concealed under such appearances is thus destroyed, may be evident from this consideration. All and every part of the literal sense of the Word hath communication with heaven, and that, as was shewn above, from the spiritual sense which it contains, which spiritual sense is opened in the passage from man to heaven; no wall things contained in the spiritual sense are genuine truths, wherefore when man is principled in falses, and applieth the literal sense of the Word to their confirmation, in this case falses have interior possession, and when these enter, truths are dissipated; which dissipation is effected in the way from man to heaven. This circumstance may admit of illustration by comparisons. It is like a shining bladder filled with gall, thrown by one person at another, which, before it reacheth him, bursteth in the air, and the gall is scattered about, and infects the air with its horrid stench; which, when the person at whom it was thrown perceives, he turns away, and shuts his mouth too, lest any particle of the gall should touch his tongue. It may also be compared with a barrel girt about with twigs of cedar, and filled with vinegar, in which worms have bred; and which being thrown, in like manner, by one person at an-

other, bursteth in the way, and communicateth its stench to the person at whom it was thrown, who instantly exerts all his endeavours, by fanning the air, to prevent the stench from entering his nostrils, on account of the nausea which it excites. It may be further compared with the shell of an almond, within which, instead of the almond, a new-born serpent is inclosed, which, on the shell being broken, appears to be carried by the wind towards the eyes of a bystander, who instantly turns aside to escape the invader. So it is with the reading of the Word, when the reader is principled in falses, and applieth some particulars contained in the literal sense to favour those falses; his reading, in this case, is rejected before it reaches heaven, lest any of the falses with which he connects it should flow in, and infest the angels: for the false, when it cometh into contact with truth, is like the point of a needle when it touches the fibril of a nerve, or the pupil of the eye; every one knows, that in such a case the nervous fibril instantly draws back into a spiral, and folds itself within itself; in like manner the eye, at the first sensation of the needle's touch, covereth itself with its eyelids. Hence it appears, that truth falsified preventeth communication with heaven, and shuts it against the falsifier; and this is the reason why it is hurtful to confirm any false heretical opinion.

259. The Word is like a garden, which may be called a heavenly paradise, containing delicacies and delights of every kind, delicacies of fruits, and delights of flowers, in the midst of which are trees of life, and beside them fountains of living water; and forest trees round about the garden. Whosoever now is principled in divine truths, by virtue of doctrine, is in the midst of the garden, amongst the trees of life, and in the actual enjoyment of its delicacies and delights; where a man is not principled in truths by virtue of doctrine, but only from the literal sense, he abideth in the boundaries of the garden, and sees nothing

but forest scenery ; but, where a man is in the doctrine of a false religion, and hath confirmed its falses in his mind, he is not even in the forest, but in a sandy plain without, where there is not even grass. That these are also the respective states of such persons after death, is shewn in the Treatise concerning HEAVEN AND HELL.

260. It is moreover to be observed, that the literal sense of the Word is a guard to the genuine truths concealed in it, lest they should be injured ; and it operates as a guard thus, that the literal sense can be turned in every direction, and be explained according to the reader's apprehension, without its internal being hurt and violated ; for no hurt ensues from the literal sense being understood differently by different persons, but the danger is, when a man introduceth falses, which are contrary to divine truths, as is the case with those, and those only, who have confirmed themselves in falses : from this the Word suffers violence, to prevent which the literal sense is its guard, and it operateth as such a guard with those who are in falses from a principle of religion, and yet do not confirm them. The literal sense of the Word acting as a guard, is signified in the Word by the cherubs, and is also described by them. This guard, is signified by the cherubs, which, after the expulsion of Adam and his wife from the garden of Eden, were placed at the entrance, of which it is written, that "*When Jehovah God had driven out the man, He placed at the east of the garden of Eden, cherubs, and a flaming sword, which turned this way and that, to keep the way of the tree of life,*" Gen. iii. 23, 24. No one can know what these words signify, unless he knows what is signified by cherubs, what by the garden of Eden, and by the tree of life therein, and lastly, what by the flaming sword which turned every way ; all these particulars are explained in the work entitled ARCANAE CÆLESTIA, published at London, where it is shewn, that by cherubs is signified a guard ; by the way of the tree

of life is signified admission to the Lord, which men have by means of the truths contained in the spiritual sense of the Word; divine truth in its ultimates is represented by the flaming sword, which turned every way, which is like the Word in its literal sense, thus capable of being so turned. The like is understood by the "*CHERUBS MADE OF GOLD, over the two extremities of the propitiatory which was above the ark, in the tabernacle,*" Exod. xxv. 11 to 21: the Word is signified by the ark, because the decalogue contained in it was its primitive; by the cherubs there a guard is signified on which account the Lord talked with Moses from between them, Exod. xxv. 22, Numb. vii. 89; and He spake in the natural sense, for He never speaketh with man but in fulness, and divine truth, in the literal sense, is in its fulness, as was shewn above, n. 214 to 224. The like is understood by "*THE CHERUBS over the curtains of the tabernacle, and over the veil,*" Exod. xxvi. 31; for the curtains and veils of the tabernacle signified the ultimates of heaven and the church, and consequently of the Word, n. 220; and also by the "*CHERUBS carved over the walls and doors of the temple at Jerusalem,*" 1 Kings vi. 29, 32, 35; see above, n. 221; and also by the "*CHERUBS in the new temple,*" Ezech. xli. 18, 19, 20. Since by cherubs a guard was signified, to shew that the Lord, heaven, and divine truth, which constitute the internal of the Word, should not be approached immediately, but ought to be approached by the mediation of ultimates, it is therefore said of the king of Tyre, "*Thou that sealest up the sum, full of wisdom, and perfect in beauty; thou hast been in Eden the garden of God; every precious stone was thy covering; thou, O CHERUB, wast the spreading forth of the covering; I have destroyed thee, O COVERING CHERUB, in the midst of the stones of fire,*" Ezek. xxviii. 12, 13, 14, 16; Tyre signifieth the church in respect to the knowledges of truth and good, and hence, the king of Tyre, is the Word, where those knowledges are, and from whence

they are derived ; that the Word, in its ultimate, is in this place signified by the king of Tyre, and by cherub a guard, is plain from this circumstance, that it is said, “ Thou that sealest up the sum, every precious stone was thy covering ; thou, O cherub, art the spreading forth of the covering,” and “ O covering cherub :” that whatsoever belongs to the literal sense of the Word, is signified by the precious stones, which are also mentioned in the same chapter, may be seen above, n. 217, 218. Inasmuch as the Word in its ultimates is signified by cherubs, and also a guard, it is therefore written in the Psalms of David, “ *Jehovah bowed the heavens, and came down, and He rode upon a cherub,*” xviii. 10, 11 ; “ *O shepherd of Israel, Thou that sittest upon the cherubs, shine forth,*” lxxx. 1 ; “ *Jehovah sitteth upon the cherubs,*” xcix. 1 : to ride on the cherubs, and to sit upon them, meaneth, on the ultimate sense of the Word. Divine truth in the Word, with its nature and quality, is described by the four animals, which are also called cherubs, in Ezekiel, chap. i. ix. and x ; and likewise by the four animals in the midst of the throne, and near the throne, Rev. iv. 6 : see the APOCALYPSE REVEALED, n. 239, 275, 314.

XI. THAT THE LORD, DURING HIS ABODE IN THE WORLD, FULFILLED ALL THINGS CONTAINED IN THE WORD, AND WAS THUS MADE THE WORD, THAT IS, DIVINE TRUTH, EVEN IN ULTIMATES.

261. That the Lord, during His abode in the world, fulfilled all things contained in the Word, and that He was thus made divine truth, or the Word, even in ultimates, is understood by these Words in John : “ *And the Word was made flesh, and dwelt amongst us, and we beheld His glory, the glory as of the Only-begotten of the Father, full of grace and truth,*” i. 14 ; to be made flesh, is to be made the Word in ultimates. What the Lord’s appearance is, as the Word in ultimates, He exhibited to His disciples at His transfiguration, Matt. xvii. 2, &c. Mark ix.

2, &c. Luke ix. 28 : it is there said, that Moses and Elias appeared in glory ; and by Moses is meant the Word which was written by him, and in general the historical Word, and by Elias the prophetical Word. The Lord, as the Word in ultimates, was also represented before John in the Revelation, chap. i. 13 to 16 ; where all parts of the description given of Him, signify the ultimates of divine truth, or of the Word. The Lord, indeed, before His incarnation was the Word, or divine truth, but only in first principles, for it is said, “ *In the beginning was the Word, and the Word was with God, and GOD WAS THE WORD,*” John i. 1, 2 ; but when the Word was made flesh, then the Lord was made the Word in ultimates also ; and it is from this circumstance that He is called THE FIRST AND THE LAST, Rev. i. 8, 11, 17. Chap. ii. 8. Chap. xxi. 6. Chap. xxii. 12, 13. Isaiah xliv. 6.

262. That the Lord fulfilled all things contained in the Word, is evident from the passages where it is said, that the law and the Scripture were fulfilled, and that all things were accomplished or finished by Him, as in the following : “ *Jesus said, Think not that I am come to destroy THE LAW AND THE PROPHETS, I am not come to destroy BUT TO FULFIL,*” Matth. v. 17, 18 ; “ *Jesus went into the synagogue, and stood up to read, and there was delivered unto Him the book of the prophet Esaias ; and when He had unrolled the book, He found the place where it is written, The spirit of Jehovah is upon me, because He hath anointed me to preach the gospel to the poor ; He hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to preach the acceptable year of the Lord ; and He closed the book, and said, THIS DAY IS THIS SCRIPTURE FULFILLED IN YOUR EARS,*” Luke iv. 16 to 21 ; “ *THAT THE SCRIPTURE MAY BE FULFILLED, he that eateth bread with Me, hath lifted up his heel against Me,*” John xiii. 18 ; “ *None of them is lost but the*

son of perdition, THAT THE SCRIPTURE MIGHT BE FULFILLED," John xvii. 12: "THAT THE WORD MIGHT BE FULFILLED, which *He* spake, *Of them that Thou gavest me have I lost none*, John xviii. 9: "*Jesus said unto Peter, Put up again thy sword into his place; how THEN SHALL THE SCRIPTURE BE FULFILLED, that thus it must be?* But all this was done, that THE SCRIPTURE MIGHT BE FULFILLED," Matt. xxvi. 54, 56: "*The Son of Man goeth, as IT IS WRITTEN OF HIM*," Mark xiv. 21: "*And the SCRIPTURE WAS FULFILLED, which saith, And He was numbered with the transgressors*," Mark xv. 28, Luke xxii. 37: "*That the SCRIPTURE MIGHT BE FULFILLED, which saith, they parted My raiment among them, and for My vesture did they cast lots*," John xix. 24: "*After this, Jesus knowing that all things were now accomplished, THAT THE SCRIPTURE MIGHT BE FULFILLED*," John xix. 28: "*When Jesus therefore had taken the vinegar, He said, IT IS FINISHED, (that is) FULFILLED*," John xix. 30: "*These things were done, that THE SCRIPTURE MIGHT BE FULFILLED, A bone of Him shall not be broken; and again, another SCRIPTURE SAITH, They shall look on Him whom they pierced*," John xix. 36, 37. That the whole Word was written concerning Him, and that He came into the world to fulfil it, He Himself, before His departure, taught His disciples in these words: "*O fools, and slow of heart to believe all that the prophets have spoken! Ought not Christ to suffer these things, and so to enter into His glory? And beginning at MOSES AND ALL THE PROPHETS, He expounded unto them IN ALL THE SCRIPTURES THE THINGS CONCERNING HIMSELF*," Luke xxiv. 25, 26, 27: Moreover Jesus said "*ALL THINGS MUST BE FULFILLED, WHICH WERE WRITTEN IN THE LAW OF MOSES, AND IN THE PROPHETS, AND IN THE PSALMS, CONCERNING ME*," Luke xxiv. 44, 45. That the Lord, during His abode in the world, fulfilled all things contained in the Word, even

to its most minute particulars, is evident from these His own Words: "*Verily I say unto you, till heaven and earth pass away, ONE JOT, OR ONE TITTLE, SHALL IN NO WISE PASS FROM THE LAW, TILL ALL BE FULFILLED,*" Matt. v. 18. Hence then it may clearly appear, that by this circumstance of the Lord's fulfilling the whole law, is not meant only that He fulfilled all things contained in the decalogue, but all things contained in the Word. That all the contents of the Word are understood by the law, may be evident from these passages: "*Jesus said, Is it not written in YOUR LAW, I said ye are Gods?*" John x. 34; it is so written, Psalm lxxxii. 6: "*The people answered Him, We have heard out of the LAW, that Christ abideth for ever,*" John xii. 34; this is written, Psalm lxxxix 29; Psalm cx. 4; Dan. vii. 14: "*That the Word might be fulfilled, which is written in THEIR LAW, they hated Me without a cause,*" John xv. 25; this is written, Psalm xxxv. 19: "*It is easier for heaven and earth to pass, than one tittle of the LAW to fail,*" Luke xvi. 17: by the law, in these passages, as also in other places throughout the Word, is meant the whole Sacred Scripture.

263. Few people understand in what sense the Lord is the Word; for it is generally supposed, that the Lord, by means of the Word, may enlighten and teach mankind, and yet that this is no reason why He should be called the Word: but let it be observed, that every man is his own particular will, and his own particular understanding, and thus one person is distinguished from another: now as the will is the recipient of love, and consequently of all the goods belonging to that love, and the understanding is the recipient of wisdom, and consequently of all the truths belonging to that wisdom, it follows of course, that every man is his own particular love, and his own particular wisdom, or, what amounts to the same, his own particular good, and his own particular truth: man is man only by virtue of these his constituent parts, and nothing else in his consti-

tution can be called man. With respect to the Lord, He is Love Itself and Wisdom Itself, thus Good Itself, and Truth Itself, which He became by virtue of His fulfilling all the good and all the truth contained in the Word; for whosoever thinketh and speaketh nothing but truth, becometh that truth, and whosoever willeth and doeth nothing but good, becometh that good; and thus the Lord, in consequence of fulfilling all divine truth and divine good contained in the Word, as well in its natural, as in its spiritual sense, became Good Itself and Truth Itself, thus the Word.

XII. THAT PREVIOUS TO THE WORD WHICH THE WORLD NOW POSSESSES, THERE WAS A WORD, WHICH IS LOST.

264. That previous to the Word which was given by Moses and the prophets to the people of Israel, men were acquainted with sacrificial worship, and prophesied from the mouth of Jehovah, may appear from what is recorded in the books of Moses. **THAT THEY WERE ACQUAINTED WITH SACRIFICIAL WORSHIP**, is evident from these circumstances, that the Children of Israel were commanded to destroy the alters of the Gentiles, to break their images, and cut down their groves, Exodus xxxiv. 13; Deut. vii. 5; chap. xii. 3: that Israel in Schittim began to commit whoredom with the daughters of Moab, and called the people unto the **SACRIFICES** of their gods, and that the people did eat, Numb. xxv. 1, 2, 3: that Balaam, who was from the land of Syria, caused alters to be built, and **SACRIFICED OXEN AND SHEEP**, Numb. xxii. 40; chap. xxiii. 1, 2, 14, 29, 30; that he also **PROPHESIED CONCERNING THE LORD**, saying, that there should come a star out of Jacob, and a sceptre should rise out of Israel, Numb. xxiv. 17; **AND THAT HE PROPHESIED FROM THE MOUTH OF JEHOVAH**, Numb. xxii. 13, 18; chap. xxiii. 3, 5, 8, 16, 26; chap. xxiv. 1, 13: from all which circumstances it is very evident, that the Gentiles performed divine worship, in many respects similar to

that, which was instituted by Moses amongst the people of Israel. That such worship was in use also before the days of Abraham, is plain from what is written by Moses, Deut. xxxii. 7, 8 ; but still plainer from what is recorded of MELCHIZEDECH, King of Salem, as that he brought forth BREAD AND WINE, and blessed Abraham, that Abraham gave him TITHES of all, Gen. xiv. 18 to 20 ; and that Melchizedech represented the Lord, for he is called the priest of the Most High God, Gen. xiv. 18 ; and it is said of the Lord by David, “ *Thou art a priest for ever, after the order of Melchizedech,*” Psalm cx. 4 : hence it was that Melchizedech brought forth bread and wine, as being the most holy things of the church, agreeable to their holiness in the Lord’s Supper. These, and many other circumstances of the same nature, are standing proofs, that, previous to the Word which was given to the people of Israel, there was a Word from which such revelations were derived.

265. That the ancients had a Word, is evident from the writings of Moses, who mentions it, and also gives quotations from it, Numb. xxi. 14, 15, 27 to 30 ; and that the historical parts of that Word were called THE WARS OF JEHOVAH, and the prophetical parts ENUNCIATIONS. From the historical parts of that Word Moses hath given this quotation, “ *Wherefore it is said in THE BOOK OF THE WARS OF JEHOVAH, I marched into (the sea) suph, and the rivers of Arnon, and the channel of the rivers ; that turned aside where Ar dwelleth, and stopped at the border of Moab,*” Numb. xxi. 14, 15 : by the wars of Jehovah mentioned in that Word, as in ours, the Lord’s combats with the hells, are understood and described, and His victories over them, when He should come into the world : the same combats are also understood and described in many passages in the historical part of our Word, as in the wars of Joshua with the inhabitants of the land of Canaan, and in the wars of the Judges and of the Kings of Israel. From the prophetical parts

of that Word Moses hath given this quotation: "*Wherefore say the ENUNCIATORS, Come into Heshbon; the City of Sihon shall be built and strengthened; for there is a fire gone out of Heshbon, a flame from the City of Sihon; it hath consumed Ar of Moab, and the possessors of the high places of Arnon. Wo to thee, Moab! thou art undone, O people of Chemosh! he hath given his sons that escaped, and his daughters, into captivity unto Sihon King of the Amorites; we have shot them with darts; Heshbon is perished even unto Dibon, and we have laid waste even unto Nophah, which reacheth unto Medeba,*" Numb. xxi. 27 to 30: the translators render it COMPOSERS OF PROVERBS, but they are more properly called ENUNCIATORS, and their compositions PROPHETICAL ENUNCIATIONS, as may appear from the signification of the word MOSCHALIM in the Hebrew tongue, which not only meaneth proverbs, but also prophetic enunciations, as in Numb. xxiii. 7, 18; chap. xxiv. 3, 15; it is there said, that Balaam uttered HIS ENUNCIATION, which was also prophetic concerning the Lord; his enunciation is called MOSCHAL, in the singular number: it may be further observed, that the passages thence quoted by Moses are not proverbs, but prophecies. That that Word, like ours, was divinely inspired, is plain from a passage in Jeremiah, where nearly the same expressions occur: "*A fire hath gone forth out of Heshbon, and a flame from the midst of Sihon, and hath devoured the corner of Moab, and the crown of the head of the sons of Shaon. Wo unto thee, O Moab! the people of Chemosh perisheth; for thy sons are taken away into captivity, and thy daughters into captivity,*" chap. xlviii. 45, 46. Mention is also made of a prophetic book of the ancient Word, called THE BOOK OF JASHER, or the book of the Upright, by David and by Joshua; by David in the following passage: "*David lamented over Saul and over Jonathan; also he bade them teach the children of Judah the bow; behold, it is written in the BOOK OF JASHER,*"

2 Sam. i. 17, 18; and by Joshua in this passage: "*Joshua said, Sun, stand thou still upon Gibeon, and thou moon, in the valley of Ajalon; is not this written in the BOOK OF JASHER?*" Josh. x. 12.

266. From these circumstances it may appear, that there was an ancient Word extant in the world, particularly in Asia, previous to the Word which was given to the Children of Israel. That the former is preserved in heaven, amongst the angels who lived in those times, and that it is also still extant amongst the nations inhabiting GREAT TARTARY, may be seen in the THIRD MEMORABLE RELATION, at the close of this chapter on the Sacred Scripture.

XIII. THAT BY MEANS OF THE WORD, LIGHT IS COMMUNICATED TO THOSE, WHO ARE OUT OF THE PALE OF THE CHURCH, AND ARE NOT IN POSSESSION OF THE WORD.

267. There is no possibility of conjunction with heaven, unless there be, in some part or other of the earth, a church, which is in possession of the Word, and is thus acquainted with the Lord, for the Lord is the God of heaven and earth, and without Him there is no salvation. That conjunction with the Lord, and consociation with angels, are effected by means of the Word, may be seen above, n. 234 to 240. It is enough that there be a church, which is in possession of the Word, although it may consist of very few persons in respect to the whole race of mankind, for still, by means of the Word so possessed, the Lord is present in every country on the face of the earth, inasmuch as by that means heaven is in conjunction with mankind.

268. But in what manner the presence and conjunction of the Lord and of heaven is effected in all countries, by means of the Word, shall now be shewn. The universal angelic heaven is, in the Lord's sight, as a single man, and so also is the church on earth; that they have moreover the actual appearance of a man, may be seen in the Treatise concern-

ing HEAVEN and HELL, n. 59 to 87. In this man, the church, where the Word is read, and where the Lord is thereby known, is as the HEART and as the LUNGS; the Lord's celestial kingdom as the heart, and His spiritual kingdom as the lungs. Now as from these two fountains of life in the human body, all the other members, viscera, and organs subsist and live, so also do all those people, in every part of the earth, who have any religion, who worship one God, lead good lives, and thus make a part of this man, subsist and live from the conjunction of the Lord and heaven with the Church by means of the Word, resembling in this respect the members and viscera without the thorax, wherein the heart and lungs are contained; for the Word in the Christian church is life to all the rest from the Lord, through the heavens, just as the members and viscera of the whole body receive life from the heart and the lungs: the communication also is similar; which is a reason why those Christians among whom the Word is read, constitute the breast of the fore-mentioned man,—they are also in the middle or center of all the rest; next about them are the Roman Catholics; about these are the Mahometans, who acknowledge the Lord as a very great prophet, and as a Son of God; after these come the Africans; and the last circumference is occupied by the people and nations in Asia and the Indies.

269. That this is the case in the universal heaven, may be concluded from a similarity of circumstances in every particular society there; for every particular society is a heaven in a lesser form, and is likewise as a man: this may be seen in the Treatise concerning HEAVEN AND HELL, n. 41 to 87. In every society of heaven, they who are in the middle, in like manner represent the heart and the lungs, and enjoy the greatest degree of light; this light, and the perception of truth thence arising, diffuse themselves from the center in every direction towards the circumferences, consequently to all who are in the society, and cause their spiritual life. It was shewn me, that when

they who were in the center, and who constituted the province of the heart and of the lungs, and enjoyed the greatest degree of light, were removed, immediately they who were in the neighbourhood around them had their understandings obscured, and were reduced to so faint a perception of truth, as to cause them to utter lamentations; but as soon as ever the others were replaced, the light re-appeared, and their former perception of truth was restored. This may be illustrated by comparison with the heat and light flowing from the sun of this world, which cause vegetation in trees and shrubs, even in such as are not exposed to their direct influence, but are planted in shady places, which yet never fail to grow, if the sun be only risen above the horizon. So it is with the light and heat of heaven, proceeding from the Lord as the sun of heaven, which light, in its essence, is Divine Truth, whence angels and men derive all intelligence and wisdom; it is therefore said of the Word, "*that it was with God, and was God; that it enlighteneth every man that cometh into the world; and that this light also shineth in darkness,*" John i. 1, 5, 9: by the Word is there meant the Lord as to Divine Truth.

270. From these circumstances it may evidently appear, that the Word, which Protestants and the Reformed possess, enlightens all nations and people by spiritual communication; and further, that it is provided by the Lord, that there should always be a church on earth, where the Word may be read, and the Lord in consequence be made known; when therefore the Word was almost totally rejected by the Romish Church, through the divine providence of the Lord the reformation took place, to draw forth the Word, as it were, from its hiding-places, and bring it again into use. When the Word also was entirely falsified and adulterated by the Jewish Nation, and rendered in a manner null, it pleased the Lord immediately to descend from heaven, and to come as the Word, and to fulfil it, and thus renew and

restore it, and give light again to the inhabitants of the earth, according to these words of the Lord: "*The people that walked in darkness have seen a great light; to them that sit in the region and shadow of death, hath the light arisen,*" Isaiah ix. 2. Matt. iv. 16.

271. It having been foretold, that at the end of the present church, darkness should also arise, in consequence of not knowing the Lord as the God of heaven and earth, and of separating faith from charity, therefore, lest the genuine understanding of the Word, and consequently the church, should perish, it hath pleased the Lord now to reveal the SPIRITUAL SENSE OF THE WORD, and to shew that in that sense, and from this in the natural sense, it containeth innumerable things, by which the light of truth derived from the Word, that was well nigh extinguished, may be restored. That the light of truth would be almost wholly extinguished at the end of the present church, is foretold in many passages of the Revelation, and is also meant by these words of the Lord; "*Immediately after the affliction of those days, shall the Sun be darkened, and the Moon shall not give her light, and the Stars shall fall from heaven, and the powers of the heavens shall be shaken; and then they shall see the Son of Man coming in the clouds of heaven with power and glory,*" Matt. xxiv. 29, 30. By the sun, the Lord in respect to love is there meant; by the moon, the Lord as to faith; by the stars, as to the knowledges of good and truth; by the Son of Man, the Lord as to the Word; by clouds, the literal sense of the Word; by glory, its spiritual sense, and its transference through the literal sense; and by power, the power of the Word.

272. It hath been given me to know, by much experience, that man has communication with heaven by means of the Word. In reading the Word, from the first chapter of Isaiah to the last of Malachi, with the Psalms of David, and keeping my thought fixed on the spiritual sense of each

passage, it was given me to perceive clearly, that every verse communicated with some particular society in heaven, and thus that the whole Word communicated with the universal heaven; from whence it appeared, that as the Lord is the Word, so also heaven is the Word, inasmuch as heaven is heaven from the Lord, and the Lord, by the Word, is the all in all of heaven.

XIV. THAT WITHOUT THE WORD NO ONE WOULD HAVE ANY KNOWLEDGE OF GOD, OR OF HEAVEN AND HELL, OR OF A LIFE AFTER DEATH, AND MUCH LESS OF THE LORD.

273. They who insist, and are confirmed in the opinion, that man, without the Word, might know the existence of a God, and likewise of heaven and hell, with other points which the Word teaches, do not believe that Word, but themselves, it would not therefore be proper to reason with such persons from the Word, but from the natural light (*lumen*) of reason. Inquire then of the light of reason, and you will find that there are two faculties of life in man, called understanding and will, and that the understanding is subject to the will, and not the will to the understanding; for the understanding only teacheth and sheweth what from the will ought to be done: hence there are many men of bright natural parts, who have a clearer understanding than others of the moral duties of life, and who yet do not live according to them; which they would necessarily do, if their wills concurred in such duties. Inquire further, and you will find that the will of man is his *proprium*, or selfhood, that this is evil from his birth, and that in consequence of this his understanding is full of falses. When you have made these discoveries, you will see, that man of himself is not willing to understand any thing but what cometh from the *proprium* or selfhood of his will, and that unless there were some other source of knowledge, man from the *proprium* of his will would not be desirous of understanding any thing but what regarded himself and the

world: every thing of a higher nature would be in darkness to him: when he saw the sun, the moon, and the stars, if by chance he should reflect on their origin, he would not be able to refer them to any other creative power than their own, as many very learned men in the world have done, who, although they were informed by the Word that God created all things, have yet ascribed creation to nature; what then would have been their sentiments, in case they had received no information from the Word? Is it credible, that the ancient philosophers, as Aristotle, Cicero, Seneca, and others, who have written about God, and the immortality of the soul, received their first information on those subjects from their own understanding? No surely, but from others, to whom the information was successively handed down from those, who had it originally from that ancient Word, of which we have spoken above. In like manner, the writers on natural religion do not derive their knowledge on the subject from themselves, but only confirm, by rational deductions, the truths they have learnt from the church, which is in possession of the Word; and it is possible there may be some amongst them who confirm such truths, and yet do not believe them.

274. It hath been permitted me to see people, born in remote islands, who were possessed of rationality so far as relates to civil concerns, and yet had no knowledge at all concerning God: such persons in the spiritual world, have the appearance of sphinxes; but whereas they are men by birth, and consequently in a capacity of receiving spiritual life, they are instructed by angels, and by means of knowledges concerning the Lord as to His Human character, are made alive. What man of himself is, clearly appears from those who are in hell, some of whom have been ranked among the learned and distinguished; these are unwilling to hear any thing of God, and on that account cannot pronounce the word "God:" I have seen them, and conversed with them; and I have also conversed with some, who have

fallen into the fire of wrath and anger, at the bare mention of the Lord. Consider therefore what sort of a creature man would have been, supposing him to have received no information about God, when some, who have spoken about God, have written about God, and have preached about God, are still in such a blind and miserable state. The reason why they are in such a state is, because their wills are evil, and the will, as before observed, leads the understanding, and robbeth it of the truths which it had received from the Word. If man could have known, of himself, that there is a God, and a life after death, how comes it to pass, that he never discovered that man is a real man after death? Why doth he imagine, that his soul, or spirit, is like wind, or æther, which hath neither eyes to see, nor ears to hear, nor mouth to speak, until it be re-united with its dead body and its skeleton? Supposing therefore a doctrine derived from the light (*lumen*) of reason alone, must it not of necessity establish the worship of self, as was the case in former ages, and is also still the case with many, who yet are instructed, by the Word, that God alone is to be worshipped? It is not possible that any other worship, but that of self, should be derived from the *proprium*, or selfhood, of man, not even the worship of the sun and the moon.

275. The prevalence of religious worship from the most early ages of the world, and the universal knowledge of a God amongst the inhabitants of the globe, with some notion of a life after death, are not to be ascribed to men, nor to their self-derived intelligence, but to the ancient Word mentioned above, n. 264 to 266, and in succeeding times to the Israelitish Word. From those two, religious knowledge was propagated through all parts of India, with its islands; through Egypt and Ethiopia into the kingdoms of Africa; from the maritime parts of Asia into Greece; and from thence into Italy. But as the Word could not be written

otherwise than by representatives, which are such earthly existences as correspond with heavenly ones, and are consequently significative of them, therefore the religious notions of the gentiles were changed into idolatry, and in Greece were turned into fables; and the divine properties and attributes were considered as so many separate gods, governed by one supreme Deity whom they called Jove, possibly from Jehovah: that they had a knowledge of paradise, of the flood, of the sacred fire, of the four ages, beginning with that of gold and ending with that of iron, as in Daniel, chap. ii. 31 to 35, is well known.

276. They who fancy themselves able, by their own intelligence, to procure any knowledge of God, of heaven and hell, and of the spiritual things of the church, do not consider that the natural man, regarded in himself, is in opposition to the spiritual man, and that, consequently, he is desirous to extirpate all the spiritualities which enter his understanding, or to involve them in fallacies, which are as worms, devouring the roots of pulse and corn. Such persons may be compared with those, who dream that they are sitting on eagles, and are carried aloft in the air; or on winged horses flying over Mount Parnassus to Helicon; whereas they are actually like Lucifers in hell, who there still call themselves sons of the morning, Isaiah xiv. 12; they are also like the people in the plain of the land of Shinar, who attempted to build a tower whose top should reach to heaven, Gen. xi. 2, 4; and they are full of self-confidence like Goliah, not foreseeing that, like him, they may be struck to the ground by a stone from a sling sinking into their foreheads. I will here declare what is the state of such after death; they are first like persons intoxicated, afterwards like ideots, and lastly they sink into stupidity, and sit in darkness. Let every one therefore take heed to himself how he falleth into such a delirium.

277. To the above I shall add the following MEMORABLE RELATIONS.—FIRST. I was one day, in the spirit, traversing various parts of the spiritual world, to the intent that I might observe the representations of heavenly things, which are there exhibited in many places; and in a certain house, where there were angels, I saw great purses, in which were contained large sums of money; and as they were open, it seemed as if any person might take out, or even steal away, the money there deposited; but near the purses there sat two young men as guards: the place where the purses were laid, appeared like a manger in a stable: in an adjoining apartment were seen modest virgins, with a chaste married woman; and near that apartment stood two little children; it was given me however to understand, that they were not to be played with like children, but to be treated wisely. Afterwards there appeared a harlot, and also a dead horse lying on the ground. When I had attended to these appearances, I was informed, that they represented the natural sense of the Word, in which the spiritual sense is contained: the great purses full of money signified knowledges of truth in great abundance; their being open, and yet guarded by young men, signified, that every one might take thence the knowledges of truth, but that care is taken lest any one should violate the pure truths which are contained in its spiritual sense; the manger like those in a stable, signified spiritual nourishment for the understanding; this is the signification of a manger, by reason that a horse, which feeds out of it, signifies the understanding; the modest virgins, who appeared in the adjoining apartment, signified the affections of truth, and the chaste married woman the conjunction of good and truth; the young children signified innocence of wisdom, for the angels of the highest heaven, who are the wisest of all, appear at a distance, by reason of their innocence, like little children; the harlot, with the dead horse, represented the

falsification of truth amongst many people at this day, by which the understanding of the Word is totally lost; a harlot signifieth falsification, and a dead horse the understanding of truth annihilated.

278. THE SECOND MEMORABLE RELATION.

There was once sent me down from heaven a small piece of paper, covered with Hebrew characters, but written as they used to be amongst the ancients, with whom those letters, which are at this day partly linear, were inflected with little bendings upwards. The angels, who were then with me, declared, that they could discover entire and complete senses by the very letters, and that they discovered them particularly by the flexures of the lines, and of the apexes* of each letter; they explained what was their signification both separately and conjointly, telling me that the H, which was added to the names of Abram and Sarai, signified the infinite and the eternal: they also explained to me the meaning of the Word in Psalm xxxii. 2, by the letters or syllables only, and that the general sense contained therein was, THAT THE LORD IS MERCIFUL EVEN TO THOSE WHO DO EVIL. They informed me, that writing in the third heaven consisted of letters inflected, and variously curved, each of which contained some particular meaning; and that the vowels there used were to express a sound corresponding with affection; and that, in that heaven, they were not able to pronounce the vowels *I* and *E*, but instead of them *Y* and *EU*, and that the vowels *A*, *O*, and *U*, were in use amongst them, because they give a full sound; also, that they did not express any consonants roughly, but softly, and that it was on this account that some Hebrew letters have points placed within them, as a mark that their pronunciation should be soft: they added that harshness in the

* The term "apex" is used in the original to signify the point or end of a line, and is retained in the translation, because the term "point" is commonly used to signify the dots between and about the letters.

pronunciation of letters was in use in the spiritual heaven by reason that the spiritual angels are principled in truths, and truth admits of harshness, whereas good, in which the angels of the Lord's celestial kingdom, or of the third heaven, are principled, admitteth of no harshness. They declared further, that they had the Word amongst them written in inflected letters, with significative little bendings and apexes; from whence it appeared what these words of the Lord signify: "*One jot, or one tittle, shall in no wise pass from the Law, till all be fulfilled,*" Matt. v. 18; and again, "*It is easier for heaven and earth to pass, than one apex of the law to fail,*" Luke xvi. 17.

279. THE THIRD MEMORABLE RELATION.

About seven years ago, as I was calling to mind what Moses had transcribed from the two books, called **THE WARS OF JEHOVAH**, and **THE ENUNCIATIONS**, there were some angels present, who told me, that those books were the ancient Word, the **HISTORICAL PARTS** of which were called **THE WARS OF JEHOVAH**, and the **PROPHETICAL PARTS**, **THE ENUNCIATIONS**: they said too, that that Word is still preserved in heaven, and is in use amongst the ancients there, who were in possession of it during their abode on earth. Those ancients, who still use it in heaven, were in part natives of the land of Canaan and its confines, as Syria, Mesopotamia, Arabia, Chaldæa, Assyria, Egypt, Zidon, Tyre, and Nineveh, the inhabitants of all which kingdoms were in the practice of representative worship, and consequently were skilled in the science of correspondences: the wisdom of those times was derived from that science, and thus they enjoyed interior perception, and communication with the heavens: they who were acquainted with the correspondences of that Word, were called wise men, and intelligent, and in succeeding ages, diviners and magi. But as that Word was full of such correspondences as were remotely significative of celestial and spiritual things, and in conse-

quence began to be falsified by many, by the divine providence of the Lord, in process of time it was removed, and another Word, written by correspondences less remote, was given, which was that delivered by the prophets amongst the children of Israel. In this Word were retained several names of places, not only of such as were in the land of Canaan, but also in the surrounding kingdoms of Asia, all which signified things and states of the church; but then they derived such significations from the ancient Word. It was on this account, that Abram was commanded to go into that land, and that his posterity, out of the loins of Jacob, were introduced into it.

Concerning that ancient Word, which was in Asia before the Israelitish Word, I am at liberty to give this information: that it is still reserved amongst the people who live in Great Tartary. I have conversed with spirits and angels in the spiritual world, who came from that country, and who informed me that they are in possession of the Word, and that they have possessed it time immemorial, that according to this Word they celebrate their divine worship, and that it consisteth of mere correspondences. They said likewise, that it contains the book of JASHER, mentioned in Joshua, chap. x. 12, 13; and in the second book of Samuel, chap. i. 17, 18; and that they are also in possession of the books called the THE WARS OF JEHOVAH, and the ENUNCIATIONS, which are mentioned by Moses, Numb. xxi. 14, 15, and 27 to 30; and when I read before them the words which Moses hath quoted from those books, they examined whether they were in the original, and they found them; from which circumstances it was evident to me, that they are still in possession of the ancient Word. In the conversation which passed between us, they said, that they worship Jehovah, some as an invisible God, and some as a visible one. They told me further, that they do not permit any foreigners to come amongst them, except the Chinese, with

whom they study to live upon good terms, because the emperor of China is from their country; and besides that they are so populous, they cannot imagine any country in the whole world to be more so; which indeed may appear credible from the great length of the wall which the Chinese formerly built, as a security against their incursions. I have further been informed by the angels, that the first chapters of Genesis, which treat of the creation, of Adam and Eve, of the garden of Eden, and of their children and posterity till the flood, and likewise of Noah and his children, are contained in that Word, and so were copied from it by Moses. The angels and spirits from Great Tartary appear in the southern quarter towards the east, and are separated from others by dwelling in a more eminent expanse; they do not admit amongst them any from the Christian world, and if they ascend, they secure them that they cannot return back again. The cause of such separation is, because they are in possession of another Word.

280. THE FOURTH MEMORABLE RELATION.

I once saw at a distance shady walks, planted with rows of trees, and several companies of young men assembled there, to converse on subjects of wisdom. This was in the spiritual world: so I went to join them; and as I approached, I observed one, to whom the rest paid particular respect, as to their chief, by reason that he excelled them in wisdom. He, on seeing me, said,—“I was surprized, as I saw thee coming in the way towards us, to observe, that sometimes thou wast in sight, and sometimes out of sight, or at one moment visible, and the next invisible; surely thou art not in the same state of life with us.” To this I replied, with a smile, “I am not a stage-player, nor a Vertumnus*, but I am alternate, sometimes dwelling in your light, and sometimes in your shade; thus I am a stranger here, and at the same

* The name of a deity among the Romans, who was supposed to assume a great variety of forms.

time an inhabitant." On this the wise personage looked at me attentively, and said, "Thou speakest strange and wonderful things; tell me, who thou art?" And I said, "I am in the world in which you have been, and from which you are departed, which is called THE NATURAL WORLD, and I am also in the world in which you now are, which is called THE SPIRITUAL WORLD: hence I am in a natural state, and at the same time in a spiritual state; in a natural state with men on earth, and in a spiritual state with you; when I am in a natural state, I am invisible to you, but when I am in a spiritual state, I become visible: and this peculiarity in my nature is of the Lord's appointment. It must be well known to a man so enlightened as you are, that an inhabitant of the natural world is invisible to an inhabitant of the spiritual world, and *vice versa*; so when I let my spirit into the body, I was no longer visible to you, but when I let it out from the body, I became visible; and this is a consequence of the difference between the spiritual and the natural." When he heard me speak of the difference between spiritual and natural, he said, "What mean you by that difference? Is it not like that between things more or less pure? What then is the spiritual but the natural in a higher state of purity?" I replied, "The difference is of another sort; the natural can never, by any subtilization, or refining, so approach the spiritual as to become itself spiritual; for the difference between them is like what subsisteth between prior and posterior, which bear no determinate proportion to each other; for the prior is in the posterior, as the cause is in its effect; and the posterior is derived from the prior, as the effect from its cause; hence it is that one doth not appear to the other." To this the wise personage replied, "I have frequently meditated on this difference, but heretofore in vain: I wish I were able to discern it." And I said, "You shall not only discern the difference between spiritual and natural, but you shall even see it:" then I

proceeded as follows: "You yourself are in a spiritual state with your associate spirits, but in a natural state with me; for you converse with your associates in spiritual language, which is common to every spirit and angel, but you converse with me in my native tongue; for every spirit and angel, when conversing with man, speaketh his particular language, consequently French with a Frenchman, Greek with a Grecian, Arabic with an Arabian, and so forth. That you may know therefore the difference between spiritual and natural, in respect to languages, make this experiment: withdraw to your associates, and there speak some sentence or other; then retain the expressions, and return with them in your memory, and utter them before me." And he did so, and returned to me with those expressions in his mouth, and uttered them, and they were expressions altogether strange and foreign, and such as do not occur in any language of the natural world. By this experiment several times repeated, it was made very evident, that all the inhabitants of the spiritual world have a spiritual language, which hath in it nothing common to any natural language, and that every man cometh of himself into the use of that language after death; I also at one time experienced, that the sound of spiritual language differeth so far from the sound of natural language, that a spiritual sound, though loud, could not be at all heard by a natural man, nor a natural sound by a spiritual man. Afterwards I desired him and some of the by-standers, to withdraw to their associates, and write some sentence or other on a piece of paper, and then return with it to me, and read it. They did so, and returned to me with the paper in their hands; but when they attempted to read it, they were not able, for the writing consisted merely of certain letters of the alphabet, with curvatures over them, each of which was significative of some particular sense and meaning: from this it plainly appeared on what ground the Lord is called the Alpha and the Omega. On their with-

drawing a second, and a third time, and writing in the same manner, and returning to me, they found that their writing involved and comprehended innumerable particulars, which no natural writing could possibly express; and it was given them to understand, that this was in consequence of the spiritual man's thoughts being incomprehensible and ineffable to the natural man, and such as cannot be expressed in natural writing, or natural language. But as there were some present who were not willing to comprehend how spiritual thought should so far exceed natural thought as to be respectively ineffable, I said to them, "Make the experiment; withdraw into your spiritual society, and think on some subject, retain your thoughts, and then return and utter them before me:" and they did so; but when they wanted to express what they had been thinking about, they were not able, for they could not find any idea of natural thought adequate to an idea of thought purely spiritual, consequently no words expressive of it, inasmuch as the ideas of thought become words in speech: this experiment they repeated again and again, and they were in this manner convinced, that spiritual ideas are supernatural, inexpressible, ineffable, and incomprehensible to the natural man; and by reason of this their super-eminence, they said, that spiritual ideas and thoughts, in respect to natural, are ideas of ideas, and thoughts of thoughts, and thus express qualities of qualities, and affections of affections; consequently, that spiritual thoughts are the beginnings and origins of natural thoughts. Hence also it appeared, that spiritual wisdom is wisdom of wisdom, and thus inexpressible to any wise man in the natural world. It was then declared from the superior heaven, that there is a wisdom still more interior or superior, which is called celestial, bearing the same relation to spiritual wisdom as spiritual wisdom beareth to natural, and that these descend by influx, according to the order of the heavens, from the divine wisdom of the Lord,

which is infinite. On this the person in conversation with me said, "I see it must be so, because I perceive that one natural idea is the continent of several spiritual ideas, and also that one spiritual idea is the continent of several celestial ideas; hence too follows this consequence, that a thing, by division, is not rendered more and more simple, but more and more multiple, because it approaches nearer and nearer to the Infinite, in whom are all things after an infinite manner."—After this I said to all present, "You see, from these three experimental proofs, the nature of the difference between spiritual and natural, and likewise the reason why the natural man is invisible to the spiritual man, and the spiritual to the natural, notwithstanding they are both in a perfect human form, when by reason of such a form it seems as if they might be visible to each other; but the interiors belonging to the mind are what constitute that form, and the minds of spirits and angels are composed of spiritual substances, and the minds of men, so long as they live in the world, of natural substances." After this, a voice was heard from the higher heaven to one who stood by, saying, "Come up hither;"—and he went up, and returned with this information, that the angels did not know before the differences between the spiritual and the natural, because there was never before any opportunity given of comparing them together, in any person existing at the same time in both worlds, and without such comparison and reference those differences were not ascertainable.

Before we separated, we had some further conversation on this subject, in which I spoke of the true cause and ground of those differences: "They originate," said I, "solely in this condition of the existence of you who inhabit the spiritual world, that you are substantial beings, and not material; substantial things being the beginnings or principles of material things, for what is matter but a gathering together of substances? You therefore have your

existence in principles, and thus in singulars, but we in the natural world have our existence in the derivatives of those principles, and the composites of those singulars: you are in particulars, but we are in generals; and as generals cannot enter into particulars, so neither can natural things, which are material, enter into spiritual things, which are substantial, any more than a ship's cable can enter into, or be drawn through, the eye of a sewing needle; or than a nerve can be introduced into one of the fibres of which it is composed. Here then is discovered the reason why the natural man cannot conceive in his thoughts what the spiritual man conceives, nor consequently express such conceptions; and it was on this account that Paul calleth what he heard from the third heaven ineffable. Add to this, that to think spiritually, is to think abstractedly from space and time; but to think naturally, is to think in conjunction with space and time; for to every idea of natural thought there adheres something that has relation to space and time, which is not the case with spiritual ideas; and the reason is, because the spiritual world is not in space and time, as the natural world is, but only in their appearances: in this respect also, spiritual thoughts and perceptions are different from natural; wherefore you can think of the essence and omnipresence of God as existing from eternity, that is, you can think of God as existing before the world was created, because you think of the essence of God without relation to time, and of His omnipresence without relation to space, and thus you comprehend things which transcend the natural ideas of man." I then acquainted them with a circumstance relating to myself, how I once was engaged in contemplation about the essence and omnipresence of God, as existing from eternity, that is, about God before the creation of the world, and in consequence of not being able to remove spaces and times from the ideas of my thought, I was brought into much anxiety, because the idea of nature en-

tered instead of God: in this state I was directed to remove the ideas of space and time, with a promise that then I should see clearly; accordingly power was given me to remove them, and I saw what I desired; and from that time I have been able to think of God as existing from eternity, yet without thinking of nature as existing from eternity, because God is in all time without time, and in all space without space; whereas nature in all time is in time, and in all space in space; and nature, with her time and space, must of necessity have had a beginning; but not so God, who is without time and space; wherefore nature is from God, not from eternity, but in time, originating together with her time and space.

281. THE FIFTH MEMORABLE RELATION.

Forasmuch as it hath been granted me by the Lord to be at one and the same time in the spiritual world and in the natural world, and so to converse with angels as with men, and thus to become acquainted with the states of those, who, after death, flock together into that heretofore unknown world, (for I have conversed with all my relations and friends, and likewise with kings and princes, and men of learning, after their departure out of this life, and this now for twenty-seven years without interruption,) therefore I am able to describe the states of men after death, from lively experience, both in relation to such as have lived good lives, and such as have lived evil; at present, however, I shall only mention some circumstances relative to the state of those who from the Word have confirmed themselves in falses of doctrine, particularly of those who have done so, for the sake of defending the doctrine of justification by faith alone: the successive states, through which they pass, are as follows: I. As soon as they are deceased, and revive as to the spirit, which happens generally on the third day after the heart hath ceased to beat, they appear to themselves in a body similar to the one they had in the

world, so that they do not know but that they are still living there; yet it is not a material body, but a substantial one, which to their senses appears like a material one, though it is not so. II. After some days, they see that they are in a world, where there are various societies instituted, which world is called **THE WORLD OF SPIRITS**, and is in the middle between heaven and hell: all the societies there, which are innumerable, are arranged in wonderful order, according to natural affections, both good and evil; the societies, which are arranged according to good natural affections, have communication with heaven, and the societies arranged according to evil affections, with hell. III. The novitiate spirit, or spiritual man, is led about, and translated into various societies, both good and bad; thus he is examined whether he is affected with goods and truths, and in what manner, or whether he is affected with evils and falses, and in what manner. IV. If he be affected with goods and truths, he is withdrawn from the evil, and introduced into good societies of various kinds, till he comes to a society corresponding with his own natural affection, and there he enjoyeth good corresponding with such affection, until he putteth off the natural affection, and putteth on that which is spiritual, and then he is raised up into heaven; but this is the case with those only, who have lived in this world a life of charity, and thus a life of faith also, that is, who have believed in the Lord, and have shunned evils as sins. V. But they who have confirmed themselves in falses, by perverse reasonings, and particularly by misapplications of the Word, and in consequence have lived a merely natural life, that is, an evil life (, for falses attend evils, and evils adhere to falses); all such, by reason that they are not affected by goods and truths, but only by evils and falses, are withdrawn from the good, and are introduced into evil societies of various kinds, till they come to one that corresponds with the concupiscences of their evil love.

VI. But whereas, during their former life, they had put on the appearance of good affections in their externals, when, nevertheless, there was nothing but evil affections or concupiscences in their internals, they are kept, by turns, in their externals; and such as in their former life had enjoyed power and authority over others, are now made rulers of societies in the world of spirits, with a greater or less extent of command, according to the dignity of the offices which they had before enjoyed: but whereas they have no love either for truth or justice, nor are in a capacity to be enlightened so as to know what truth and justice are, after a few days, they are degraded from their authority; I have seen such translated from one society to another, and invested with power in each society, and yet, after a short time, degraded in all. VII. After frequent degradations of this sort, some, through weariness, want the inclination, and some, through fear of losing credit, want the courage, to seek after any other public offices, wherefore they retire from such duties, and sit down in sadness; and then they are removed into a desert, where there are huts scattered about, into which they enter; and there work is given them to do, and in proportion as they do it, they receive food, but if they refuse to do it, they are kept without food, so that necessity at last compels them to work. Food, in the spiritual world, is like the various kinds of food in our world, but from a spiritual origin, and is given from heaven, by the Lord, to every one, according to the uses which he performs; but to the idle none is given, because they perform no uses. VIII. After some time they loathe their work, and then they go out of their huts, and in case they have been priests, they are seized with a desire to build themselves houses; and instantly there appear heaps of hewn stone, bricks, beams, and boards, and likewise of reeds and rushes, with abundance of clay, lime, and mortar, at the sight of which the lust of building is kindled, and they begin to construct a

house, taking up sometimes a stone, sometimes a piece of timber, sometimes a reed, sometimes mortar, which materials they lay one upon another, without any order, though it appears to themselves as if they observed the most exact order; but what they build up in the day-time falls down in the night, so that the next day they have to collect the mixed materials, which they again endeavour to put together; and so they go on till they are tired of building: this happens to them by reason of its correspondence with their former life, in that they had collected passages from the Word, to confirm the falses of their faith, which falses build up the church in no better manner than their building is here represented. IX. Afterwards they quit their work through wearisomeness, and sit down in solitude and idleness, and whereas the idle have no food given them from heaven, as was observed above, they begin to hunger, and to think of nothing but how they may get somewhat to eat, and satisfy their craving: when they are in this state, they are addressed by certain persons, of whom they ask alms, who say to them, "Why sit ye thus idle? come home with us, and we will find you work to do, and give you food to eat;" then they get up with joy, and go home with them, and each has his work assigned him, and food given him as the reward of his labour: but because all those who have confirmed themselves in falses of faith, cannot perform works of real utility, but only such as are mischievous and evil, and do not execute their tasks faithfully, but fraudulently, and unwillingly, therefore they neglect their employment, and mind nothing but company, talking, sauntering about, and sleeping; and whereas they cannot then any longer be engaged to work by their masters, they are dismissed as unprofitable servants. X. On their dismissal their eyes are opened, and they perceive a way leading to a certain cavern, whither when they arrive, the door is opened, and they enter in, and inquire whether any food is to be had

there ; when they are informed that there is, they desire leave to abide there, and accordingly leave is given them, and they are introduced, and the door is shut after them. Then the governor of the cavern cometh and saith to them, " Ye cannot go out of this place any more ; behold your companions, they all work hard, and in proportion to their work they receive food from heaven ; I tell you this that you may not plead ignorance." Their companions then also say to them, " Our governor knoweth for what work every one is best fitted, and enjoineth it daily, and on the day that we finish what he giveth us to do, we receive food ; but if we do not finish it, we receive neither food nor clothes ; and if any one doth mischief to another, he is thrown into a corner of the cavern, upon a bed of cursed dust, where he is miserably tormented, until the governor observe in him some sign of penitence, and then he is taken off, and ordered again to his work." The new comer is also informed, that every one is at liberty to walk, to converse, and afterwards to sleep, when he hath done his work. He is then led into an inner part of the cavern, where there are harlots, and he is permitted to take one to himself, and call her his woman ; but he is forbidden under severe penalties, to indulge in promiscuous connections.

It is of such caverns as these, which are nothing else but eternal workhouses, that hell consists. I have been permitted to enter into some of them, and to see their nature, to the intent that I might make it known. All that were confined therein appeared like beggars, nor did any one of them know who he had been, or what office he had enjoyed in the former world ; but the angel, who attended me, informed me, that one had formerly been a servant, one a soldier, one a captain, one a priest, one a person of great dignity, another of great wealth ; and yet they none of them knew but that they had constantly lived as companions in a like state of servitude ; and the reason of this was, because

they had been inwardly alike, although they had differed in externals, and in the spiritual world all are associated according to their interiors. With respect to the hells in general, they consist merely of such caverns and work-houses, but with a difference between those inhabited by satans and those inhabited by devils; they are called satans, who have lived in falses and in consequent evils, and they are called devils, who have lived in evils and in consequent falses. Satans appear, in the light of heaven, pale and livid, like corpses, and in some cases black (*niger*) like mummies; but devils appear, in the same light, of a fiery, dusky complexion, and in some cases intensely black (*ater*) like soot; but the forms and faces of them all are monstrous; and yet, in their own light, which is like that of lighted charcoal, they do not appear as monsters, but as men; which appearance is permitted that they may be capable of consociation.

CHAPTER V.

THE
CATECHISM, OR DECALOGUE, EXPLAINED AS TO
ITS EXTERNAL AND INTERNAL SENSE.

282. **T**HERE is no nation throughout the whole world so ignorant, as not to know that murder, adultery, theft, and the bearing false witness, are evils; and further, that unless there were laws for the prevention of those evils, no kingdom, commonwealth, nor any established order of society, could possibly subsist. Who, therefore, can suppose that the people of Israel were so particularly stupid, as not to know that they were evils? And how surprising therefore must it appear, that those laws, so universally known throughout the world, should be promulgated, in so miraculous a manner, from Mount Sinai, by Jehovah Himself! But understand now the reason of this; those laws were promulgated in so miraculous a manner, as a token that they are not only civil and moral laws, but likewise divine laws, and that to act contrary to them is not only a commission of evil against a man's neighbour, that is, against his fellow-citizens and society, but likewise a sin against God; wherefore those laws, in consequence of their promulgation from Mount Sinai by Jehovah, were also made laws of religious obligation; for it is evident, that whatsoever Jehovah prescribes, is designed by Him to be made a principle of religion, and thus to be observed with a view to salvation. But previous to an explanation of the com-

mandments, it will be expedient to premise something concerning their sanctity, in order to shew that the duties they include are of religious obligation.

THAT THE DECALOGUE, IN THE ISRAELITISH CHURCH, WAS THE VERY ESSENCE OF HOLINESS.

283. The commandments of the decalogue, because they were the first-fruits of the Word, and consequently the first-fruits of the church which was to be established amongst the people of Israel, and because they contained, in a short summary, the whole of religion, by which the conjunction of God with man, and of man with God, is effected, were so holy, that nothing could be holier. Their supreme holiness is evident from the following circumstances: that Jehovah the Lord Himself came down upon mount Sinai in fire, and attended with angels, and thence promulgated them by word of mouth, and that bounds were set about the mount, lest any one should approach and die; that neither the priests nor elders approached, but Moses alone; that the commandments were written with the finger of God on two tables of stone; that the face of Moses shone, when he carried down the two tables the second time; that the tables were afterwards deposited in the ark, and the ark in the inmost part of the tabernacle, and the propitiatory or mercy-seat over it, and the cherubs of gold over the mercy-seat; that the inmost of the tabernacle, where the ark was kept, was called the holy of holies; that without the vail, within which the ark was placed, there were many things deposited, which represented the holy things of heaven and the church, such as the table overlaid with gold, on which was the shew-bread, the golden altar on which the incense was burnt, and the golden candlestick with seven lamps, and also the curtains round about, made of fine linen, purple and scarlet: the holiness of the whole of this tabernacle was derived solely from the law which was in the ark. By reason of the holiness of the tabernacle,

derived from the law in the ark, all the people of Israel were commanded to encamp about it in order, according to their tribes, and to march in order after it; and at those times a cloud was over it in the day-time, and a fire in the night. By reason of the holiness of that law, and the presence of Jehovah in it, Jehovah conversed with Moses from over the propitiatory or mercy-seat, between the cherubs; and the ark which stood there was itself called Jehovah; and Aaron was not permitted to enter within the vail, except with sacrifices and incense, lest he should die. By reason of the presence of Jehovah in that law, and about it, miracles were also wrought by the ark, wherein the law was deposited: thus the waters of Jordan were divided, and, whilst the ark rested in the midst thereof, the people passed over on dry ground; the walls of Jericho fell down in consequence of the ark's being carried round about it; Dagon, the god of the Philistines, fell on his face before it, and was afterwards found lying without head, and with the palms of his hands on the threshold of the house; the Bethshemites, to the number of several thousands, were smitten by reason of it; Uzzah died in consequence of touching it. It is further to be noted, that the same ark was introduced by David into Zion, with sacrifices and rejoicings; and afterwards by Solomon into the temple at Jerusalem, where it constituted the most sacred part of the temple; not to mention other circumstances, which, together with these, are convincing proofs, that the decalogue was the very essence of holiness in the Israelitish church.

284. The facts above-mentioned, concerning the promulgation, sanctity, and power of the law, are recorded in these places in the Word: "*That Jehovah descended in fire on mount Sinai, and that then the mountain smoked and shook, and that there were thunders, lightnings, thick clouds, and the voice of a trumpet,*" Exod. xix. 16 to 18, Deut. iv. 11, chap. v. 19 to 23: "*That the people, before the descent*

of Jehovah, prepared and sanctified themselves three days," Exod. xix. 10, 11, 15: "That bounds were set about the mount, lest any of the people should approach and die, and that not even the priests were permitted to approach, but Moses only," Exod. xix. 12, 13, 20 to 23, chap. xxiv. 1, 2: "That the law was promulgated from mount Sinai," Exod. xx. 2 to 14, Deut. v. 6 to 18: "That the law was written on two tables of stone, and with the finger of God," Exod. xxxi. 18, chap. xxxii. 15, 16, Deut. ix. 10: "That Moses's face did so shine, when he brought the two tables down from the mount the second time, that he covered his face with a veil, whilst he talked with the people," Exod. xxxiv. 29 to 35: "That the tables were laid up in the ark," Exod. xxv. 16, chap. xl. 20, Deut. x. 5, 1 Kings viii. 9: "That the propitiatory or mercy-seat was put over the ark, and that the cherubs of gold were placed over the mercy-seat," Exod. xxv. 17 to 21: "That the ark, with the mercy-seat and the cherubs, was put into the tabernacle, and constituted the first and thus the inmost part thereof; and that the table overlaid with gold, on which was the shew-bread, the golden altar of incense, and the golden candlestick, with its golden lamps, constituted the outer part of the tabernacle; and that the ten curtains of fine linen, purple and scarlet, constituted its outermost part," Exod. xxv. 1 to the end, chap. xxvi. 1 to the end, chap. xl. 17 to 28: "That the place where the ark was, was called the holy of holies," Exod. xxvi. 33: "That the whole body of the people of Israel encamped round about the tabernacle in order, according to their tribes, and marched in order after it," Numb. ii. 1 to the end: "That then there was a cloud on the tabernacle by day, and fire by night," Exod. xl. 38, Numb. ix. 15, 16 to the end, chap. xiv. 14, Deut. i. 33: "That Jehovah talked with Moses above the ark, between the cherubs," Exod. xxv. 22, Numb. vii. 89: "That the ark, by reason of the law which it contained, was called Jehovah; for Moses said, when the ark set forward, RISE UP JEHOVAH and

when it rested, RETURN JEHOVAH," Numb. x. 35, 36, Psalm cxxxii. 7, 8: "That by reason of the holiness of the law, it was not lawful for Aaron to enter within the vail except with sacrifices and incense," Levit. xvi. 2 to 14: "That by virtue of the presence of the Lord's power in the law, which was in the ark, the waters of Jordan were divided, and, whilst it rested in the middle, the people passed over on dry ground," Josh. iii. 1 to 17, chap. iv. 5 to 20: "That on carrying the ark round about the walls of Jericho, they fell down," Josh. vi. 1 to 20: "That Dagon, the god of the Philistines, fell to the ground before the ark, and afterwards lay on the threshold, with his head separated from his body, and the palms of his hands cut off," 1 Sam. v. "That the Bethshemites, on account of the ark, were smitten, to the number of many thousands," 1 Sam. v. and vi. "That Uzzah, because he touched the ark, died," 2 Sam. vi. 7: "That the ark was introduced into Zion, by David, with sacrifices and rejoicings," 2 Sam. vi. 1 to 19: "That it was introduced also by Solomon into the temple at Jerusalem, where it constituted the most sacred part of the temple," 1 Kings vi. 19. chap. viii. 3 to 9.

285. The conjunction of the Lord with man, and of man with the Lord, being effected by means of that law, it is therefore called **THE COVENANT**, and **THE TESTIMONY**; the covenant, because it conjoineth, and the testimony, because it confirmeth the articles of the covenant; for a covenant, in the Word, signifieth conjunction, and testimony the confirmation and witnessing of its articles. For this reason, there were two tables, one for God, and the other for man. Conjunction is effected by the Lord, but only at that time when man performeth what is written in his table; for the Lord is continually present, and desireth to enter, but it is man's part, by virtue of the freedom which he hath from the Lord, to open the door; for the Lord saith, "*Behold I stand at the door and knock; if any man hear My voice,*

and open the door, I will come in to him, and sup with him, and he with Me," Rev. iii. 20. That the tables of stone, on which the law was written, were called **THE TABLES OF THE COVENANT**; and that the ark was from them called **THE ARK OF THE COVENANT**, and the law itself **THE COVENANT**, may be seen, Numb. x. 33, Deut. iv. 13, 23, chap. v. 2, 3, chap. ix. 9, Josh. iii. 2, 1 Kings viii. 19, 21, Rev. xi. 19; and in other places. And as covenant signifieth conjunction, it is therefore said of the Lord, "*That He shall be for a COVENANT to the people,*" Isaiah xlii. 6, chap. xlix. 9; and He is called "**THE ANGEL OF THE COVENANT,**" Malachi iii. 1; and His blood "**THE BLOOD OF THE COVENANT,**" Matt. xxvi. 28, Zech. ix. 11, Exod. xxiv. 4 to 10; and therefore the Word is called **THE OLD COVENANT**, and **THE NEW COVENANT**; for covenants are entered into for the sake of love, friendship, consociation, and conjunction.

286. The cause why the law was so full of holiness and power, was, because it contained the sum and substance of all religion; for it was written on two tables, one of which contained the sum and substance of all duties relating to God, and the other the sum and substance of all duties relating to man; wherefore the commandments of that law are called the **TEN WORDS**, Exod. xxxiv. 28, Deut. iv. 13, chap. ix. 4; they are so called, because ten signifies all, and words signify truths; for it is evident there were more than ten words. That ten signifies all, and that tenths, or tithes, were appointed by reason of that signification, may be seen in the **APOCALYPSE REVEALED**, n. 101; and that that law containeth the sum and substance of all things in religion, will be seen in the following pages.

THAT THE DECALOGUE, IN ITS LITERAL SENSE, CONTAINETH GENERAL PRECEPTS OF DOCTRINE AND OF LIFE; BUT IN ITS SPIRITUAL AND CELESTIAL SENSE, ALL PRECEPTS UNIVERSALLY.

287. It is well known, that, in the Word, the decalogue is called THE LAW by way of eminence, because it contains all things relating to doctrine and life; for it not only containeth the sum and substance of whatever regardeth God, but likewise the sum and substance of whatever regardeth man; that law was therefore written on two tables, one of which treateth of God, and the other of man. It is also known, that all things belonging to doctrine and life have relation to love to God, and love towards our neighbour; and all things belonging to these loves are contained in the decalogue. That the whole Word teacheth nothing else, is plain from these words of the Lord: "*JESUS said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and thy neighbour as thyself; on these two commandments hang all the law and the prophets,*" Matt. xxii. 35 to 40: the law and the prophets signify the whole Word. And in another place: "*A certain lawyer, tempting JESUS, said, Master, what shall I do, that I may inherit eternal life? And JESUS said unto him, What is written in the law? how readest thou? And he answering, said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind, and thy neighbour as thyself. And Jesus said, THIS DO, AND THOU SHALT LIVE,*" Luke x. 25 to 28. Now since love to God, and love towards our neighbour, are the all of the Word, and the decalogue containeth, in its first table, a summary of all things relating to love to God, and, in the second, a summary of all things relating to love towards our neighbour, it follows of consequence, that it containeth all things that relate to doctrine and life. It is plain, from looking at the two tables, that they are so con-

joined, that God, from His table, regards man, and that man, from his, regards God in return, and consequently that the regard is reciprocal, and of such a nature, that God, on His part, never ceaseth to regard man, and to operate whatever may concern his salvation; and in case man receive and perform the duties contained in his table, a reciprocal conjunction is effected, and the words which the Lord spake to the lawyer are fulfilled, *This do, and thou shalt live.*

288. In the Word there is frequent mention made of the law, and it may be expedient to shew what is meant by it in its confined sense, what in a more extensive sense, and what in a sense most extensive. In a confined sense, the decalogue is meant by the law; in a more extensive sense, it is used to mean the statutes given by Moses to the children of Israel; and in a sense most extensive, it means the whole Word. THAT BY THE LAW, IN A CONFINED SENSE, THE DECALOGUE IS MEANT, is well known; but THAT IN A MORE EXTENSIVE SENSE, THE STATUTES GIVEN BY MOSES TO THE CHILDREN OF ISRAEL, ARE MEANT BY THE LAW, is evident from the particular statutes in Leviticus being so called; as for instance: "*This is the law of the trespass-offering,*" Levit. vii. 1: "*This is the law of the sacrifice of peace-offerings,*" Levit. vii. 11: "*This is the law of the meat-offering,*" Levit. vi. 7, &c. "*This is the law of the burnt-offering, of the meat-offering, of the sin-offering, and of the trespass-offering, and of the consecrations,*" Levit. vii. 37: "*This is the law of the beasts and of the fowls,*" Levit. xi. 46: "*This is the law for her that hath borne a son or a daughter,*" Levit. xii. 7: "*This is the Law of the leprosy,*" Levit. xiii. 59; chap. xiv. 2, 32, 54, 57: "*This is the law of him that hath an issue,*" Levit. xv. 33: "*This is the law of jealousy,*" Numb. v. 29: "*This is the law of the Nazarite,*" Numb. vi. 13, 21: "*This is the law when a man dieth in a tent,*"

Numb. xix. 14 : “ *This is the law concerning a red heifer,*” Numb. xix. 2 : “ *The law for a king,*” Deut. xvii. 15 to 19. Nay, the whole book of Moses is called the law, Deut. xxxi. 9, 11, 12, 26 ; as also in the New Testament, Luke ii. 22, chap. xxiv. 44, John i. 45, chap. vii. 23, chap. viii. 5 ; and in other places. That these statutes were meant by the works of the law, mentioned by Paul, where he saith, “ *that man is justified without the works of the law,*” Rom. iii. 28, is very evident from what follows those words, and also from His words to Peter, whom He blames for Judaizing, where he saith three times in one verse, “ *that no man is justified by the works of the law,*” Gal. ii. 16. THAT BY THE LAW, IN ITS MOST EXTENSIVE SENSE, IS MEANT THE WHOLE WORD, is plain from these passages : “ *Jesus said, Is it not written IN YOUR LAW, ye are gods ?*” this is written, Psalm lxxxii. 6 : “ *The people answered Him, we have heard OUT OF THE LAW, that Christ abideth for ever,*” John xii. 34 ; this is written, Psalm lxxxix. 29, cx. 4, Dan. vii. 14 : “ *That the word might be fulfilled, which is written IN THEIR LAW, they hated Me without a cause,*” John xv. 25 ; this is written, Psalm xxxv. 19 : “ *Have any of the rulers or Pharisees believed on Him ? but this people, who knoweth not the LAW, are cursed,*” John vii. 48, 49 ; “ *It is easier for heaven and earth to pass away, than ONE TITTLE OF THE LAW to fail,*” Luke xvii. 7 : in these passages, the whole Sacred Scripture is meant by the law, as may be seen in a thousand places in the Psalms of David.

289. The reason why the decalogue, in its spiritual and celestial senses, containeth universally all precepts of doctrine and of life, thus, all things relating to faith and charity, is, because the Word, in all and every part of its literal sense, that is, both generally and particularly, contains two interior senses, one called spiritual, and the other celestial, and because in these senses divine truth is in its light, and divine good in its heat : now since the Word, both as to the

whole and every particular part, is of such a nature, it must of necessity follow, that the ten commandments of the decalogue admit an explanation according to the three senses, called natural, spiritual, and celestial. That such is the nature of the Word, appears from what has been already proved in the chapter concerning the HOLY SCRIPTURE, or WORD, n. 193 to 208.

290. It is impossible for any one, who is unacquainted with the nature and quality of the Word, by any stretch of thought, to discover that in each several part, there is an infinity, that is, that each contains innumerable things which the angels themselves cannot exhaust. Every single word of it may be compared to a seed, which hath a capacity, if it be sown in the ground, of growing up into a great tree, and producing abundance of other seeds, from which again similar trees may be produced, of these a garden formed, and from its seeds other gardens, and so on to infinity. Such is the Word of the Lord in all its parts, and particularly in the decalogue, which, as it teacheth love to God, and love towards our neighbour, is a brief complex of the whole Word. That the Word is of such a nature, the Lord also shews in the following similitude : “ *The kingdom of God is like unto a grain of mustard-seed, which a man took and sowed in his field : which indeed is the least of all seeds ; but when it is grown, it is the greatest among herbs, and becometh a tree, so that the birds of the air come and lodge in the branches thereof,*” Matt. xiii. 31, 32, Mark iv. 31, 32, Luke xiii. 18, 19 ; compare also Ezek. xvii. 2 to 8. That such is the infinity of spiritual seeds, or of truths, in the Word, is evident from the wisdom of angels, which is all derived from the Word, and which increaseth in them to eternity ; and they, in proportion as they grow wiser, see more clearly that no limit can be set to wisdom, and that they themselves are but in its outer court, and can never, in the smallest particular, attain to the divine wisdom of the

Lord, which they call an abyss. Now, since the Word is derived from this abyss, in consequence of coming from the Lord, it is plain that there is in all its contents, a kind of infinity.

THE FIRST COMMANDMENT.

THOU SHALT HAVE NO OTHER GODS BEFORE ME.*

291. These are the words of the first commandment, Exod. xx. 3, Deut. v. 7; by which, in the NATURAL SENSE, which is that of the letter, is first of all meant, that idols ought not to be worshipped; for it follows, "*Thou shalt not make to thyself any graven image, nor the likeness of any thing that is in the heavens above, or that is in the earth beneath, or that is in the waters under the earth; thou shalt not bow down thyself to them, nor worship them, for I JEHOVAH THY GOD AM A JEALOUS GOD,*" Exod. xx. 3, 4, 5, 6. The reason why, by this commandment is meant, in the first place, that idols ought not to be worshipped, was, because before the time of giving the law, and after it, even till the coming of the Lord, the worship of idols prevailed in most of the kingdoms of Asia; which worship originated in this circumstance, that all churches, before the Lord's coming, were representative and typical, and the types and representations were such, that divine things were exhibited under various figures and sculptures, which the vulgar, losing sight of their significations, began to worship as gods. That such worship prevailed amongst the people of Israel, during their sojourning in Egypt, is evident from the golden calf, which they worshipped in the wilderness instead of Jehovah, and from their continual relapses into such worship, as appears both from the historical and prophetic parts of the Word.

292. By this commandment, *Thou shalt have no other gods before Me*, in a natural sense, is also meant, that no

* In the original, "*coram faciebus meis,*" before My faces.

man, whether dead or alive, ought to be worshipped as a god, which was a practice very common in Asia and the neighbouring countries. Hence came many of the gods of the Gentiles, as Baal, Ashtaroth, Chemos, Milkom, Beelzebub; and amongst the Greeks and Romans, Saturn, Jupiter, Neptune, Pluto, Apollo, Pallas, &c. some of whom they at first worshipped as saints, afterwards as subordinate deities (*numina*), and lastly as gods. That they also worshipped living men as gods, is evident from the decree of Darius the Mede, that no one, for the space of thirty days, should offer any petition to God, but to the king alone, on pain of being cast into the den of lions, Dan. vi. 8 to the end.

293. In the natural sense, which is that of the letter, by this commandment is also meant, that no one, except God, and nothing, except what proceedeth from God, is to be loved with the chief and governing love, according to the Lord's words, Matt. xxii. 35 to 37, Luke x. 25 to 28; for that person, and that thing, which is loved with the chief and governing love, is to the lover a god and divine; as where a man's chief and governing love is centered in himself or the world, there self or the world is his god; and the consequence is, that in his heart he does not acknowledge any other god, and is therefore in conjunction with his like in hell, where all are gathered, who have loved themselves and the world with their chief and governing love.

294. THE SPIRITUAL SENSE of this commandment is, that no other god is to be worshipped but the LORD JESUS CHRIST, for He is Jehovah, who came into the world, and accomplished the work of redemption, without which, neither man nor angel could have been saved.* That there is no other god beside Him, is evident from these passages in the Word: "*It shall be said in that day, Lo! this is our*

* How this is to be understood, may be seen above, n. 118, &c.

God, whom we have waited for to deliver us ; this is Jehovah, whom we have waited for ; let us exult and be glad in His salvation," Isaiah xxv. 9 : " The voice of him that crieth in the wilderness, prepare ye the way of Jehovah, make straight in the desert a highway for our God ; for the glory of Jehovah shall be revealed, and all flesh shall see it together ; behold, the Lord Jehovah cometh in strength, He shall feed His flock like a shepherd," Isaiah xl. 3, 5, 10 : " Surely God is in Thee, and there is no God else ; verily Thou art a God that hidest Thyself, O God of Israel THE SAVIOUR," Isaiah xlv. 14, 15 : " Am not I Jehovah, and there is no God beside Me ; a just God and a SAVIOUR, there is none beside Me," Isaiah xlv. 21 : " I am Jehovah, and beside Me there is no SAVIOUR," Isaiah xliii. 11, Hos. xiii. 4 : " And all flesh shall know that I Jehovah am THY SAVIOUR AND THY REDEEMER," Isaiah xlix. 26, chap. lx. 16 : " As for OUR REDEEMER, Jehovah Zebaoth is His name," Isaiah xlvii. 4, Jer. l. 34 : " Jehovah is my rock, and MY REDEEMER," Psalm xix. 14 : " Thus saith Jehovah, THY REDEEMER, the Holy One of Israel, I Jehovah am thy God," Isaiah xlviii. 17, xliii. 24, xlix. 7 : " Thus saith Jehovah THY REDEEMER, I am Jehovah that maketh all things, and alone by Myself," Isaiah xlv. 24 : " Thus saith Jehovah the King of Israel, and HIS REDEEMER, Jehovah Zebaoth, I am the First, and I am the Last, and beside Me there is no God," Isaiah xlv. 6 : " Jehovah of Hosts is His name, and THY REDEEMER the Holy One of Israel, the God of the whole earth shall He be called," Isaiah liv. 5 : " Though Abraham be ignorant of us, and Israel acknowledge us not, Thou, Jehovah, art our Father, OUR REDEEMER, Thy name is from an age," Isaiah lxiii. 16 : " Unto us a Child is born, unto us a Son is given, and His name shall be called Wonderful, Counsellor, God, Hero, THE FATHER OF ETERNITY, the Prince of Peace," Isaiah ix. 5 : " Behold, the days come, that I will raise unto David

a righteous branch, who shall reign as a king; and this is His name whereby He shall be called, JEHOVAH OUR RIGHTEOUSNESS," Jer. xxiii. 5, 6: "*Philip said unto Jesus, Shew us the Father: Jesus said unto him, He that seeth Me, seeth the Father; believest thou not that I am in the Father and the Father in Me,"* John xiv. 8, 9: "*In Jesus Christ dwelleth all the fulness of the God-head bodily,"* Coloss. ii. 9: "*We are in the truth, in His Son Jesus Christ; this is the true God, and Eternal Life: little children keep yourselves from idols,"* 1 John v. 20, 21. From these passages it clearly appears, that the Lord our Saviour is Jehovah Himself, who is at once the Creator, the Redeemer, and the Regenerator. This is the spiritual sense of this commandment.

295. The CELESTIAL SENSE of this commandment is, that Jehovah the Lord is Infinite, Immense, and Eternal; that He is Omnipotent, Omniscient, and Omnipresent; that He is the First and the Last, the Beginning and the End, who Was, Is, and Will Be; that He is Love Itself and Wisdom Itself, or Good Itself and Truth Itself, consequently, Life Itself; and thus the One Only Being, from whom are all things.

296. All who acknowledge and worship any other God but the Lord and Saviour Jesus Christ, who is Jehovah God Himself in a human form, offend against this first commandment; and so also do they, who persuade themselves into the belief of three divine persons actually existing from eternity: these latter, in proportion as they confirm themselves in this error, become more and more natural and corporeal, in which case they have no capacity inwardly to comprehend any divine truth, and if they hear and receive it, still they defile and involve it in fallacies; they may therefore be compared with those who dwell in the lowest story of a house, or in the rooms under ground, who, on that account, hear nothing of the conversation which

passes in the second or third stories, because the ceiling above prevents the sound from descending to them. The human mind is like a house consisting of three stories, in the lowest of which are they who have confirmed themselves in favour of three gods existing from eternity, but in the second and third stories are they who acknowledge and believe in One God, under a visible human form, and the Lord God the Saviour to be that God. The sensual and corporeal man, inasmuch as he is merely natural, is nothing more, considered in himself, than an animal, and differs only from brute animals, in being able to speak and reason; hence he is like one that liveth in a den full of all kinds of wild beasts, where he sometimes playeth the lion, sometimes the bear, sometimes the tiger, the leopard, or wolf; nay, he can also at times play the sheep, but then in his heart he ridicules such an innocent character. The merely natural man forms all his conceptions of divine truths from mundane objects only, thus from the fallacies of the senses, above which he cannot raise his mental powers; so that the doctrine of his faith may be compared to pottage made of chaff, on which he feedeth as a dainty, or to the food prescribed to Ezekiel the prophet, when he was commanded to mix wheat, barley, beans, lentiles, and spelt, with the dung of man, or of an ox, and make himself bread and cakes, in order that he might represent the church according to its quality amongst the people of Israel, chap. iv. 9: similar to this is the doctrine of the church, which is founded and built on three divine persons existing from eternity, each of which is of himself a distinct god. Who would not see the enormity of such a faith, were it represented before his eyes, according to its interior form and quality, in a picture where three persons should be standing in order beside each other, the first distinguished with a sceptre and crown, the second holding in his right-hand a book, which is the Word, and in his left-

hand a cross of gold sprinkled with blood, and a third, furnished with wings, standing on one foot, ready to fly and execute the commands of the other two, with this inscription over all, THESE THREE PERSONS, WHO ARE SO MANY DISTINCT GODS, ARE ONE GOD? What wise man, at the sight of such a picture, could forbear exclaiming, What a phantasy is here! But he would have other sentiments, and exclaim in other language, at the sight of a picture representing one Divine Person, with a glory of heavenly light about His head, and with this superscription, THIS IS OUR GOD, AT ONCE THE CREATOR, REDEEMER, AND REGENERATOR, CONSEQUENTLY THE SAVIOUR. Would not that wise man kiss such a picture as this, and carry it home in his bosom, and by the sight of it make glad both his own mind, and the minds of his wife, his children and servants?

THE SECOND COMMANDMENT.

THOU SHALT NOT TAKE THE NAME OF JEHOVAH THY GOD IN VAIN, FOR JEHOVAH WILL NOT HOLD HIM GUILTLESS THAT TAKETH HIS NAME IN VAIN.

297. By taking the name of Jehovah God in vain, is meant in the NATURAL SENSE, which is that of the letter, the name itself, and the abuse of it in common discourse, especially in supporting falsehoods, or lies, and in unnecessary oaths, or in imprecating curses on oneself with a view to exculpation from the imputation of any bad design, or in the practice of witchcraft and incantations. But to swear by God and His holiness, or by the Word and Gospel, in the case of admission to any office, as at the coronation of a king, the inauguration of a priest, or an appointment to any place of trust, this is not to take the name of God in vain, unless he who swears afterwards make light of his engagements. But the name of God, being holy itself, must necessarily be in constant use in the holy offices of the church, as in prayers, psalms, and in all divine worship, and also in

preaching, and in writing on religious subjects; for God is in all things that regard religion, and when He is properly invoked by His name, He is present, and heareth; and on such occasions the name of God is hallowed. That the name of Jehovah God is in itself holy, is evident from this circumstance, that the Jews, from the first time that name was used, never durst, nor still dare, pronounce it, and that, on their account, neither the evangelists nor apostles chose to mention it; wherefore instead of Jehovah they adopted the name of Lord, as appears from various passages transcribed out of the Old Testament into the New, where instead of JEHOVAH, the name LORD is used, as in Matt. xxii. 37, Luke x. 27, compared with Deut. vi. 5; and in other places. That the name Jesus is in like manner holy, is known from the declaration of the apostle, where he saith, that at that name every knee should bow, both in heaven and in earth; and its holiness is also manifest from this circumstance, that no devil in hell hath power to pronounce it. The names of God, which are not to be taken in vain, are several, as Jehovah, Jehovah God, Jehovah Zebaoth, the Holy One of Israel; Jesus and Christ, and the Holy Spirit.

298. In the SPIRITUAL SENSE, by the name of God, all that is meant which the church teaches from the Word, and by which the Lord is invoked and worshipped: all those things are the name of God in the complex; so that by taking the name of God in vain, is meant, to take any thing thence, and use it in vain discourses, false assertions, lies, execrations, witchcrafts, and incantations; for this is also to revile and blaspheme God, and consequently His name. That the Word, and whatever the church thence possesseth, and thus all worship, is the name of God, may be seen from these passages: "*The desire of our soul is to Thy name,*" Isaiah xxvi. 8, 13: "*From the rising of the sun, even to the going down of the same, My name shall be*

great among the gentiles ; and in every place incense shall be offered unto *My name*. Ye profane *My name*, in that ye say, the table of *Jehovah* is polluted ; and ye snuff at *My name*, when ye bring the torn, and the lame, and the sick," Malachi i. 11, 12, 13 : " All people walk every one in the name of his God, and we will walk in the name of *Jehovah* our God," Micah iv. 5 : " They shall worship *Jehovah* in one place, where He shall place His name," Deut. xii. 5, 11, 12, 13, 18, chap. xvi. 2, 6, 11, 15, 16 ; that is, where He shall appoint His worship : " Jesus said, where two or three are gathered together in *My name*, there am I in the midst of them," Matt. xviii. 20 : " But as many as received Him, to them gave He power to become the sons of God, even to them that believe in His name," John i. 12 : " He that believeth not is judged already, because he hath not believed in the name of the Only-begotten Son of God," John iii. 18 : " I have declared unto them Thy name, and will declare it," John xvii. 26 : " And that believing ye might have life in His name," John xx. 31 : " The Lord said, I have a few names in Sardis," Rev. iii. 4 ; and in many other passages : in all which, as in the foregoing, by the name of God is meant the Divine which proceedeth from God, and by which He is worshipped. But by the name "**JESUS CHRIST**" is understood the all of redemption, and the all of His doctrine, and thus the all of salvation ; by Jesus, the all of salvation by redemption, and by Christ, the all of salvation by His doctrine.

299. In the **CELESTIAL SENSE**, the same is meant by taking the name of God in vain as the Lord said to the Pharisees : " All manner of sin and blasphemy shall be forgiven unto men, but the blasphemy against the Holy Spirit shall not be forgiven," Matt. xii. 31 : by blasphemy against the Holy Spirit, is meant blasphemy against the Divinity of the Lord's Humanity, and against the sanctity of the Word. That the Divine-Human of the Lord is meant by the name of

Jehovah God, in its celestial or supreme sense, is evident from these passages: "*Jesus said, FATHER, GLORIFY THY NAME, and there came a voice from heaven, saying, I both have glorified it, and will glorify it again,*" John xii. 28: "*Whatsoever ye shall ask in My name, I will do it, that the Father may be glorified in the Son; if ye shall ask any thing in My name, I will do it,*" John xiv. 13, 14. In the Lord's Prayer, according to its celestial sense, the same is signified by this petition, *Hallowed be Thy name*; and also by name, in Exod. xxiii. 21, Isaiah lxiii. 16. Since blasphemy against the Holy Spirit is never remitted, according to the Lord's Words, Matt. xii. 31; and as this blasphemy is meant in the celestial sense of this commandment, therefore this denunciation is annexed, *because Jehovah will not hold him guiltless that taketh His name in vain.*

300. That by the name of any person is not meant his name only, but likewise all his characteristic quality, is evident from names in the spiritual world, where no man retaineth that which he received at his baptism, and derived from his father and progenitors, but every one is named according to his characteristic quality: thus the angels are named according to their moral and spiritual life; and these also are they who are understood by these Words of the Lord: "*He that entereth in by the door is the shepherd of the sheep, the sheep hear His voice, and He calleth His own sheep by name, and leadeth them out; I am the good Shepherd,*" John x. 2, 3, 11. "*I have a few names in Sardis which have not defiled their garments. Him that overcometh, I will write upon him the name of the city New Jerusalem, and My new name,*" Rev. iii. 4, 12. Gabriel and Michael are not the names of two persons in heaven, but by those names all those in heaven are meant, who are in the enjoyment of wisdom concerning the Lord, and who worship Him. Also by the names of persons and places mentioned in the Word, are not meant persons and

places, but things relating to the church. In the natural world, likewise by the term “name” is not meant name alone, but at the same time the quality and nature of the person to whom the name belongs, because these are annexed to his name; it is therefore usual in common discourse to say of a man, that he doth this, or that, for the sake of his name, or to acquire a good name; and of another, that he has a great name, by which is signified, that he is distinguished for some interior qualities, as his ingenuity, erudition, merits, and the like. Who is not aware, that to revile and calumniate any one as to his name, is to revile and calumniate the actions of his life, since they are united in idea, and must consequently both suffer together? In like manner whosoever makes opprobrious mention of the name of a king, a prince, or any great personage, he must of necessity at the same time taint the reputation of their majesty and high station; so also to utter a person’s name with a contemptuous tone of voice, is a kind of slight shewn towards his actions and character; and it is therefore a general law in all nations, not to admit that any scandal or abuse be offered to a person’s name, because his quality and reputation must necessarily suffer with it.

THE THIRD COMMANDMENT.

REMEMBER THE SABBATH DAY, TO KEEP IT HOLY;
SIX DAYS SHALT THOU LABOUR, AND DO ALL THY
WORK, BUT THE SEVENTH DAY IS THE SABBATH
TO JEHOVAH THY GOD.

301. By this commandment, in the NATURAL SENSE, which is that of the letter, is meant, that six days are for man, and his labours, and the seventh for the Lord, and for man’s rest in dependence on Him; for the word Sabbath, in the original tongue, signifieth rest. The sabbath amongst the children of Israel was the sanctity of sanctities,

because it represented the Lord; the six days being significative of His labours and combats with the hells, and the seventh of His victory over them, and of the rest which He thereby attained; and because that day was representative of the close and period of the whole work of redemption accomplished by the Lord, it was esteemed holiness itself. But when the Lord came into the world, and in consequence made all representations of Himself to cease, that day was then made a day for instruction in divine subjects, and thus also a day of rest from labours, and of meditation on matters that concern salvation and eternal life, and also a day for the exercise of love towards our neighbour. That it was made a day for instruction in divine subjects, is evident from this circumstance, that the Lord on that day taught in the temple and the synagogues, Mark vi. 2, Luke iv. 16, 31, 32, chap. xiii. 10; and that He said to the man who was healed, "*Take up thy bed and walk,*" and to the Pharisees, "*That it was lawful for His disciples on the sabbath day to gather the ears of corn and eat,*" Matt. xii. 1 to 9, Mark ii. 23 to the end, Luke vi. 1 to 6, John v. 9 to 19; which particulars signify, in the spiritual sense, to be instructed in doctrinals. That that day was also made a day for the exercise of love towards our neighbour, is evident from what the Lord both did and taught on the sabbath day, Matt. xii. 10 to 14, Mark iii. 1 to 9, Luke vi. 6 to 12, chap. xiii. 10 to 18, chap. xiv. 1 to 7, John v. 9 to 19, chap. vii. 22, 23, chap. ix. 14, 16. From these and the foregoing passages, it appears why the Lord said, that He is Lord also of the sabbath, Matt. xii. 8, Mark ii. 28, Luke vi. 5; and from this His declaration it follows, that the sabbath day was representative of Him.

302. By this commandment, in the SPIRITUAL SENSE, are signified the reformation and regeneration of man by the Lord; by six days of labour, man's combats against the flesh and its lusts, and at the same time against the

evils and falses which are infused into him from hell; and by the seventh day is signified his conjunction with the Lord, and consequent regeneration. That during such combat, man undergoeth spiritual labour, but entereth into rest when he is regenerate, will appear from what will hereafter be said, in the chapter concerning REFORMATION and REGENERATION, particularly under these articles: I. *That the work of regeneration is successive, answering in its several stages to man's conception, his formation in the womb, his birth, and his education*: II. *That the first act of the new birth is called reformation, which hath reference to the understanding, and that the second act is called regeneration, which hath reference to the will, and to the understanding in subordination to the will*: III. *That the internal man is first to be reformed, and by this the external*: IV. *That then a combat commenceth between the internal and external man, and whichsoever conquereth hath dominion over the other*: V. *That the regenerate man hath a new will, and a new understanding, &c.* The reason why the reformation and regeneration of man are signified, in the spiritual sense, by this commandment, is, because they coincide with the labours and combats of the Lord against the hells, and with His victory over them, and the rest into which He then entered; for the Lord reformeth and regenerateth man, and maketh him spiritual, after the same method as that by which He glorified His Humanity, and made it divine: this is what is meant by man's being commanded to FOLLOW HIM. That the Lord had His combats, and that they are called labours, appears from Isaiah, chap. liii. and lxiii. and that a similar description is given of man's labours, may be seen, Isaiah lxxv. 23; Rev. ii. 2, 3.

303. In the CELESTIAL SENSE, by this commandment is meant conjunction with the Lord, and that attendant peace, which is the effect of protection from hell; for by sabbath is signified rest, and in this highest sense, peace; on which

account the Lord is called the Prince of Peace, and styleth Himself Peace in the abstract, as is evident from the following passages: "*Unto us a Child is born, unto us a Son is given, and the government shall be upon His shoulder, and His name shall be called Wonderful, Counsellor, God, Hero, the Father of Eternity, THE PRINCE OF PEACE; of the increase of His government and PEACE there shall be no end,*" Isaiah ix. 5, 6: "*Jesus said, PEACE I leave with you, MY PEACE I give unto you,*" John xiv. 27: "*Jesus said, These things have I spoken unto you, that IN ME YE MIGHT HAVE PEACE,*" John xvi. 33: "*How delightful upon the mountains are the feet of him that BRINGETH GOOD TIDINGS, that publisheth PEACE, that saith, thy God reigneth,*" Isaiah lii. 7: "*Jehovah shall redeem my soul in PEACE,*" Psalm lv. 18: "*The work of Jehovah is PEACE, the labour of righteousness REST, and SECURITY to eternity, that they may dwell in the habitation of PEACE, and in the tents of SECURITY, and in TRANQUIL RESTING PLACES,*" Isaiah xxxii. 17, 18: "*Jesus said unto the seventy, Into whatsoever house ye enter, first say, PEACE BE TO THIS HOUSE; and if the SON OF PEACE be there, YOUR PEACE shall rest upon it,*" Luke x. 5, 6, Matt. x. 12, 13, 14: "*Jehovah will speak PEACE unto His people; righteousness and PEACE shall kiss each other,*" Psalm lxxxv. 8, 10. When the Lord Himself appeared to His disciples, He said, "*PEACE BE UNTO YOU,*" John xx. 19, 20, 21. Moreover, concerning the state of peace, into which the regenerate are to be admitted by the Lord, Isaiah treats, chap. lv. and lvi. and in other places: into this state are they to come who are received into the New Church, which is now establishing by the Lord. The nature and essence of that peace, which the angels of heaven, and they who are in the Lord, enjoy, may be seen in the Treatise concerning HEAVEN and HELL, n. 284 to 290. From these considerations it also appears, why the Lord stileth Himself Lord of the sabbath, that is, of rest and peace.

304. Celestial peace, which consisteth in security against the hells, and the prevention of assault from the evils and falses thence arising, may be compared, in many respects, with a state of natural peace; as when men, after the horrors of war, come to live in safety and protection from their enemies, and in the secure enjoyment of their own cities, houses, farms, and gardens; or, as the prophet expresseth it, in speaking of celestial peace under natural images, when "*they shall sit every man under his vine, and under his fig-tree, and none shall make them afraid,*" Micah iv. 4, Isaiah lxxv. 21, 22, 23. It may be compared also with recreation of mind, and rest, after extraordinary fatigues; and with the consolations which a mother experiences after the time of her delivery, when her tender love towards her child begins to manifest its sweetnesses. It may be compared further with the mild serenity that succeeds stormy weather, which had been attended with dark clouds and thunder; and likewise with the appearance of spring after a severe winter, when the lands seem to express their joy in the fresh springing herbage, and the gardens, fields, and woods, in their buds and blossoms. It may be compared, lastly, with the state of mind experienced by travellers, who, after escaping a variety of storms and dangers at sea, reach the haven, and are landed in the wished-for country.

THE FOURTH COMMANDMENT.

HONOUR THY FATHER AND THY MOTHER, THAT THY DAYS MAY BE LONG IN THE LAND, WHICH JEHOVAH THY GOD GIVETH THEE.

305. By honouring father and mother, in the NATURAL SENSE, which is that of the letter, is meant that children should honour their parents, should obey them, should be attentive to them, and grateful for benefits received from them, remembering with all thankfulness that they have been fed and clothed by them, and introduced into the world,

to act in a civil and moral character, and likewise into heaven, by the religious advice and counsels which they have received from them; thus parents provide for the temporal prosperity, and also for the eternal happiness, of their children, all which they do under the impulse of that parental affection implanted in them by the Lord, in whose place they stand. In a respective sense is implied, in this commandment, the honour due from wards to their guardians, in case they have lost their parents. In a more extensive sense, this precept enjoins the honour due to a king and public magistrates, since they too provide every thing that is necessary for the good of the community, as parents do for the private good of their particular families. In the most extensive natural sense, this commandment implies, that men should love their country, since it is this which nourishes and protects them; and therefore, in the Latin tongue, country is expressed by the word *patria*, evidently derived from *pater*, which signifies father. But parents themselves are equally bound to shew honour in the two last cases, and to teach their children to do the same.

306. In the SPIRITUAL SENSE, by honouring father and mother is meant to revere and love God and the church. In this sense, by father is meant God, who is the Father of all, and by mother the church. Infants and angels in heaven know of no other father or mother, inasmuch as they are there born anew of the Lord by the church; wherefore the Lord saith, "*Call no man your father on earth, for one is your Father who is in heaven,*" Matt. xxiii. 9; which words were spoken for angels and infants in heaven, but not for infants and men on earth. The Lord teacheth the same thing in the common prayer of all christian churches, *Our Father, who art in the heavens, hallowed be Thy name.* The reason why the church is meant by mother, in a spiritual sense, is, because as a natural mother nourisheth her children with natural food, so the church nourisheth her children

with spiritual food ; wherefore, in the Word, the church is every where called mother ; as in Hosea : “ *Plead with your MOTHER, for she is not my wife, neither am I her husband,*” chap. ii. 2, 5 ; and in Isaiah : “ *Where is the bill of YOUR MOTHER’S divorcement, whom I have put away ?*” chap. l. 1 ; and Ezek. xvi. 45 ; chap. xix. 10 ; and in the evangelists : “ *Jesus stretching out His hands towards His disciples, said, MY MOTHER and My brethren are they who hear the Word of God, and do it,*” Matt. xii. 48, 49, Mark iii. 33, 34, 35, Luke viii. 21, John xix. 25, 26, 27.

307. In the CELESTIAL SENSE, by father is meant our Lord Jesus Christ, and by mother the communion of saints, in other words, His church dispersed throughout the whole world. That the Lord is the Father, is evident from these passages : “ *Unto us a Child is born, unto us a Son is given, whose name shall be called God, HERO, THE FATHER OF ETERNITY, the Prince of peace,*” Isaiah ix. 6 : “ *Thou art OUR FATHER, though Abraham be ignorant of us, and Israel acknowledge us not ; Thou art OUR FATHER, our Redeemer from the age is thy name,*” chap. lxiii. 16 ; “ *Philip said, shew us the Father, and it sufficeth ; Jesus saith unto him, HE THAT SEETH ME SEETH THE FATHER ; how sayest thou then, shew us the Father ? Believe Me, that I am in the Father, and the Father in Me,*” John xiv. 7 to 12, chap. xii. 45. That the church of the Lord is meant by mother, in this sense, is evident from these passages : “ *I saw the holy city, the new Jerusalem, prepared as a BRIDE ADORNED FOR HER HUSBAND,*” Rev. xxi. 2 : “ *The angel said to John, come hither, I will show thee THE BRIDE, THE LAMB’S WIFE : and he shewed me that great city, the holy Jerusalem,*” Rev. xxi. 9, 10 : “ *THE MARRIAGE OF THE LAMB IS COME, AND HIS WIFE hath made herself ready,*” Rev. xix. 7 : see also Matt. ix. 15, Mark ii. 19, 20, Luke v. 34, 35, John iii. 29. That by the New Jerusalem, a New Church is meant, which is at this day esta-

blishing by the Lord, may be seen in the APOCALYPSE REVEALED, n. 880, 881 ; this church, and not the former, is wife and mother in this sense. The spiritual offspring, which are the fruits of this marriage, are the goods of charity and the truths of faith, and they who are principled in these, from the Lord, are called the children of the marriage, the children of God, and born of God.

308. It is a great truth, which should never be forgotten, that there is continually proceeding from the Lord a divine sphere of celestial love towards all those who embrace the doctrine of His church, and who, like children in regard to their natural parents, obey Him, apply themselves to Him, and desire to be nourished, that is, to be instructed, by Him. From this celestial sphere originates a natural sphere, which is that of love towards infants and children, and which is most universal, not only affecting men, but likewise birds and beasts, and even serpents ; and not only animate, but also inanimate things. For the purpose however of operating on the inanimate parts of creation, as He operateth on the spiritual parts, the Lord formed the sun, to be in the natural world as a father, whilst the earth supplieth the place of a mother ; for the sun is like a common father, and the earth as a common mother, by virtue of whose marriage-union all the vegetables which adorn the face of the globe, are brought forth into being. The influx of that celestial sphere into the natural world, giveth birth to all the wonderful progressions of vegetation, from the seed to the fruit, and from thence to new seeds. Hence also it is that there are many kinds of shrubs, which in the day-time turn, as it were, their faces towards the sun, and turn them away again when the sun goeth down ; and hence also some flowers open and expand at sun-rise, and close again at his setting : hence too the nightingales sing most sweetly about the early dawn of morning, and in like manner, when they have been fed by their mother earth ; thus both

animals and vegetables honour their father and mother, and are all so many standing evidences, that the Lord, by means of the sun and the earth, in the natural world, provideth for all the wants and necessities both of animate and inanimate creation; it is said therefore in David, "*Praise Jehovah from the heavens, praise Him, sun and moon; praise Him from the earth, ye whales, and all deeps; praise Him, ye fruitful trees, and all cedars; beasts, and all cattle, creeping things, and flying fowls, kings of the earth and all people, young men and maidens,*" Psalm xlviii. 7 to 12; and in Job, "*But ask now the beasts, and they shall teach thee; and the fowls of the air, and they shall tell thee; or the shrub of the earth, and it shall instruct thee: and the fishes of the sea shall declare unto thee; who knoweth not from all these, that the hand of the Lord hath wrought this?*" chap: xii. 7, 8, 9. Ask, and they shall teach, signifieth, look at, attend to, and judge from them, that the Lord Jehovah hath created them.

THE FIFTH COMMANDMENT.

THOU SHALT DO NO MURDER.

309. By this commandment, *Thou shalt do no murder*, in the NATURAL SENSE, is meant, not to take away man's life, neither to give any blow or wound, which may be the occasion of his death, nor even to maim or mutilate his body; it also implies, that no deadly injury should be done to the good name or character of any person, for a fair character is held by many in equal estimation with life itself. By murder, in a more extensive natural sense, enmity, hatred, and revenge are meant, which may be called death-breathing passions, because murder lieth concealed in them, just as fire doth in wood embers: the fire of hell, in fact, consists of nothing else, and therefore we talk of being inflamed with hatred, and burning with revenge. These passions are murder in intention, though not in act,

from which open manifestation of themselves they are prevented merely by fear of the law, and penal retaliation, especially where treachery and ferocity dwell in the intention. That hatred is murder, is evident from these words of the Lord: "*Ye have heard that it was said by them of old time, thou shalt not kill, and whosoever shall kill shall be in danger of the judgment; but I say unto you, that whosoever is angry with his brother without a cause, shall be in danger of hell-fire,*" Matt. v. 21, 22; the reason is, because whatsoever is of intention, is also of the will, and is thus the act itself in its essence.

310. In the SPIRITUAL SENSE, by murders are meant all methods of killing and destroying the souls of men, which are various and manifold; as, for example, turning them away from God, from religion, and from divine worship, by insinuating objections against them, and raising such scandalous suggestions, as may beget aversion from them, and even loathing. Such murderers are all the devils and satans in hell, with whom they who violate and prostitute the sanctities of the church in this world are conjoined. They who destroy souls by means of falses, are understood by the king of the bottomless pit, called Abaddon or Apollyon, that is, destroyer, in the Revelation, chap. ix. 11; and in the prophetic Word they are described under the name of the slain, as in these passages: "*Thus saith Jehovah my God, feed the flock of the slaughter, whose possessors slay them,*" Zech. xi. 4, 5: "*For Thy sake are we slain all the day long, we are accounted as sheep for the slaughter,*" Psalm xliv. 22: "*Jacob shall cause them that shall come to take root; is he slain according to the slaughter of them that are slain by him?*" Isaiah xxvii. 6, 7: "*The thief cometh not but to steal, and to kill, and to destroy; I am come that they might have life, and that they might have it more abundantly,*" John x. 10; besides in other places, as in Isaiah xiv. 21, xxvi. 21, Jer. iv. 31, xii. 3, Rev. ix. 4, xi. 7. Hence it is that the devil is called "*A murderer from the beginning,*" John viii. 44.

311. In the CELESTIAL SENSE, by doing murder, is meant to indulge hasty resentment against the Lord, to bear hatred towards Him, and to be desirous to blot out His name. These are they of whom it is written, "*that they crucify Him afresh;*" which also they would actually do, as the Jews did formerly, were He to come again into the world. This is signified by "*a Lamb standing as it were slain,*" Rev. v. 6, chap xiii. 7; and by "*Him that was crucified,*" Rev. xi. 8, Heb. vi. 6, Gal. iii. i.

312. The nature and quality of man's internal, unless it be reformed by the Lord, was made manifest to me from the nature and quality of the devils and satans in hell; for they are possessed by a constant desire and intention of killing the Lord, and because they cannot effect that purpose, they attempt to kill all those who are devoted to His service; but as they cannot do this actually, as men in the world can, they exert all their endeavours to destroy their souls, that is, to destroy in them every principle of faith and charity. The hatred and revenge that influence them, appear like dusky and pale fires, the hatred like dusky fire, and the revenge like pale fire; nevertheless they are not fires, but only appearances of fire. The rage and cruelty of their hearts also are sometimes figured visibly over their heads, in the likeness of combats with the angels, and the slaughter and overthrow of the latter: it is their animosity and hatred against heaven, which give birth to such dreadful imagery. Moreover, they themselves appear, at a distance, like wild beasts of all sorts, as tigers, leopards, wolves, foxes, dogs, crocodiles, and also like every kind of serpents; and when they see gentle and harmless beasts, in their representative forms, they are instantly urged, in phantasy, to attempt their destruction. There were once presented to my view, as it were, dragons, standing near to some women, who had infants attending them, whom the dragons endeavoured, as it were, to devour, according to

what is related in the Revelation, chap. xii. which appearance was nothing but a representation of their hatred against the Lord, and against His New Church. That men here on earth, who wish to destroy the Lord's church, are of a like nature and form with those infernal spirits, is not indeed apparent to those amongst whom they now live, because their bodies, which serve them for the outward exercise of social duties here below, absorb and conceal the true forms of their spirits; but nevertheless, in the sight of angels, who behold their spirits and not their bodies, they appear in forms similar to those of the devils above described. This is indeed wonderful, and could never possibly have been discovered to be so, unless the Lord had opened the spiritual sight of some person or other, and thus enabled him to look into the spiritual world, and explore what must otherwise, with a variety of other most important information, have remained hidden from mankind to all eternity.

THE SIXTH COMMANDMENT.

THOU SHALT NOT COMMIT ADULTERY.

313. In the NATURAL SENSE, by this commandment is meant, not only the committing of adultery, but also the cherishing of filthy and obscene desires, and giving them vent in wanton thoughts, words, and actions. That mere lust constituteth adultery, is evident from these words of the Lord: "*Ye have heard that it was said by them of old time, Thou shalt not commit adultery; but I say unto you, That whosoever looketh on a woman to lust after her, hath committed adultery with her already in his heart,*" Matt. v. 27, 28; the reason is, because lust, when it is in the will, acquireth the nature of an act; for the understanding is only receptive of the allurements of sin, but the will is receptive of the intention, and the intention of lust hath the nature of an act. More however may be seen on this

subject in a Treatise on CONJUGIAL LOVE, AND ON SCORTATORY LOVE, published at Amsterdam in the year 1768, where the following subjects are discussed: *On the opposition between Conjugal and Scortatory Love*, n. 423 to 443: *On Fornication*, n. 444 to 460: *On the several kinds and degrees of Adultery*, n. 478 to 499: *On the Lust of deflowering Virgins*, n. 501 to 505: *On the Lust of indulging in Varieties*, n. 506 to 510: *On the Lust of Violation*, n. 511, 512: *On the Lust of seducing Innocence*, n. 513, 514: *On the Imputation of Love, both Scortatory and Conjugal*, n. 523 to 531. All these things are meant by this commandment in its natural sense.

314. By committing adultery, in the SPIRITUAL SENSE, is meant to adulterate the goods of the Word, and to falsify its truths. It hath been heretofore unknown to mankind, that this too is meant by committing adultery, because the spiritual sense of the Word hath remained heretofore undiscovered; but that this is signified in the Word by committing whoredoms, adulteries, and scortations, is very evident from these passages: “*Run ye to and fro through the streets of Jerusalem, and seek if ye can find a man, if there be any that EXECUTETH JUDGMENT, THAT SEEKETH THE TRUTH: when I had fed them to the full they then COMMITTED ADULTERY,*” Jer. v. 1, 7: “*I have seen also in the prophets of Jerusalem a horrible obstinacy; THEY COMMIT ADULTERY, AND WALK IN LIES,*” Jerem. xxiii. 14: “*They have committed folly in Israel, THEY HAVE COMMITTED ADULTERY, AND HAVE SPOKEN LYING WORDS IN MY NAME,*” Jerem. xxix. 23: “*THEY COMMITTED WHOREDOM, because they have forsaken Jehovah,*” Hosea iv. 10: “*The soul that turneth after such as have familiar spirits, and after wizards, TO GO A WHORING AFTER THEM, him will I cut off from among his people,*” Lev. xx. 6: “*Let them not make a covenant with the inhabitants of the land lest they GO A WHORING AFTER*

THEIR GODS," Exod. xxxiv. 15. Because Babylon, above all others, adulterates and falsifies the Word, she is therefore called THE GREAT WHORE, and it is said of her in the Revelation, "*Babylon hath made all nations drink of the wine of the anger of her WHOREDOM,*" Rev. xiv. 8: "*The angel said, I will shew unto thee the judgment of the great WHORE, with whom the kings of the earth have committed WHOREDOM,*" chap. xvii. 1, 2: "*He hath judged the GREAT WHORE, which did corrupt the earth with her WHOREDOM,*" chap. xix. 2. Forasmuch as the Jewish nation had falsified the Word, it is therefore called by the Lord "AN ADULTEROUS GENERATION," Matt. xii. 39, chap. xvi. 4, Mark viii. 38; and "THE SEED OF THE ADULTERER," Isaiah lvii. 3: not to mention other places in the Word, where by adulteries and whoredoms are understood adulterations and falsifications of the Word, as in Jerem. iii. 6, 8, chap. xiii. 27, Ezek. xvi. 15, 16, 26, 28, 29, 32, 33, chap. xxiii. 2, 3, 5, 7, 11, 14, 16, 17, Hos. v. 3, chap. vi. 10, Nahum iii. 4.

315. In the CELESTIAL SENSE, by committing adultery is meant to deny the holiness of the Word, and to profane it. That this is meant in the celestial sense of this commandment, is a consequence of the foregoing spiritual sense, which is to adulterate the goods of the Word, and to falsify its truths. All those deny the holiness of the Word, and profane it, who, in their hearts, make a mockery of whatever relates to the church and religion; for all things relating to the church and religion, amongst Christians, are derived from the Word.

316. Various causes conspire to give a man the appearance of being chaste, both in the eyes of others, and in his own also, when yet he may be altogether unchaste; for he is not aware, that lust, whilst it is in the will, is equivalent to the act, and that it cannot be removed but by the Lord after repentance. Abstinence from act doth not constitute a

man chaste; but abstinence from will, where the act is possible, and where a man abstaineth in consideration of the sinfulness of indulgence, this constituteth true chastity. Suppose, for instance, a man abstaineth from adulteries and whoredoms, only through fear of the civil law, and its penalties; or through fear of suffering in his honour or reputation; or through fear of diseases which may be contracted; or through fear of domestic quarrels with his wife, and the unquiet state of life which might ensue; or through fear of vengeance from the husband and relations of the party seduced; or from motives of avarice; or from bodily weakness, arising either from disease, or abuse, or age, or from any other cause of impotence: nay, supposing him to abstain from a principle of obedience to some natural or civil law, yet unconnected with any regard to spiritual law, such a one is still, in his inner man, an adulterer and whoremonger, for he is still in a belief that adultery and whoredom are no sins, in consequence of which belief he never condemns them in his spirit before God, and therefore in spirit he committeth them, however innocent he may appear in body before men; and when he becometh a spirit after death, he declares openly in their favour. Adulterers may be compared with the violators of treaties, who break through all compacts and engagements; and also with the satyrs and Priapi of the ancients, who were feigned to wander about in forests, crying out for virgins, brides, and married women, to come and sport with them; adulterers also, in the spiritual world, actually appear like satyrs and Priapi. They may further be compared to rank goats; and likewise to dogs, that run about the streets, hunting after a female to satisfy their lusts. The power of enjoyment possessed by such persons, when they enter the married state, may be compared with the blossoming of tulips in the spring, which, in a few weeks, drop their flowers, and wither away.

THE SEVENTH COMMANDMENT.

THOU SHALT NOT STEAL.

317. In the NATURAL SENSE, by this commandment is meant, according to the letter, not to steal, or plunder, or to play the pirate in time of peace; and in general, never to deprive another of his property, under any pretence whatever. In this sense it extendeth also to all impositions, and unlawful methods of gain, usury, and exactions; likewise to all fraudulent practices in the payment of duties and taxes, and in the discharge of debts. Workmen offend against this commandment, who do their work in any unjust manner, by practising deceit; traders offend against it, who, in their trading, endeavour to impose, either in regard to the quality of their goods, or in weight, in measure, or in making out their accounts; commanders offend against it, when they would deprive the soldiers under their command of their just wages; judges offend against it, who are influenced in their judgments by friendship, bribes, relationship, or any other considerations, to the perverting of law and equity, and the robbing others, in consequence, of their legal claims and possessions.

318. In the SPIRITUAL SENSE, by stealing is meant, to deprive others of the truths, which they embrace in faith, which is done by means of false and heretical opinions. Priests, who do the work of their ministry from no higher motives than those of gain and worldly honour, and teach such doctrines as they see by the Word, or may see, are not true, are spiritual thieves; for they rob the people of the means of salvation, which are the truths of faith; they are also called thieves in the following passages of the Word: "*He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber; the thief cometh not but to steal, and to kill, and to destroy,*" John x. 1, 10: "*Lay not up for yourselves treasures on earth, but in heaven, where thieves do not break*

through and steal," Matt. vi. 19, 20: "*If thieves come to thee, robbers by night, how art thou cut off! will they not steal till they have enough?*" Obad. ver. 5: "*They shall run to and fro in the city; they shall run upon the wall; they shall climb up into the houses; they shall enter in at the windows, like a thief,"* Joel ii. 9: "*They have made a lie, and the thief cometh in, and the troop spreads itself without,"* Hos. vii. 1.

319. In the CELESTIAL SENSE, by thieves, are meant they who take away divine power from the Lord; and also they who arrogate to themselves His merit and righteousness. All such, notwithstanding their seeming adoration of God, do not trust in Him, but in themselves, and likewise do not believe in God, but in themselves.

320. They who teach false and heretical opinions, and endeavour to persuade the vulgar that they are true and orthodox, and yet read the Word, from whence they might learn what is true, and what is false; and they also who confirm the falses of religion by fallacies, to the misleading of others, are guilty of theft, spiritually understood, and may be compared with impostors and impositions of all denominations; as with those who coin false money, which they gild over, or by other means give it the colour of gold, and pass it as such; and also with those who have the art of cutting and polishing chrystal stones, and hardening them, in so dexterous a manner, as to make them pass for diamonds; and likewise with those who carry sphinxes, or apes, clothed like men, with their faces covered, on horse-back through a city, and proclaim as they go, that they are noblemen of ancient and honourable extraction. They are also like those who conceal their living and true faces under painted masks, thereby hiding all their beauty; and like those who dispose of selenites, and sparkling stones, which shine like gold and silver, calling them stones of a high price and value. They may also be compared with those,

who, by means of theatrical exhibitions, divert people from the true worship of God, and draw them away from the church to the play-house. They who, without any regard to truth, confirm falses of every kind, and who discharge the duty of priests merely with a view to worldly gain or reputation, and are thus spiritual thieves, may be compared with those thieves, who are in possession of keys for opening the doors of any house; they may also be compared with leopards and eagles, who are quick and sharp-sighted, wherever an abundance of prey may be discovered.

THE EIGHTH COMMANDMENT.

THOU SHALT NOT BEAR FALSE WITNESS AGAINST THY
NEIGHBOUR.

321. By bearing false witness, in the NATURAL SENSE nearest to the letter, is meant, to bear false witness either before a judge, or, in cases not relating to civil judicature, before other people, against any person accused on a groundless charge; and to corroborate such evidence by the name of God, or by an appeal to any thing else that is holy, or by the respect due to the witness's own character and reputation. In a more extensive natural sense, by this commandment all kinds of lies and hypocritical artifices, forged with a bad design, are forbidden; and also all ways of traducing or defaming our neighbour to the injury of his honour, fame, and reputation, on which his whole character depends. In the most extensive natural sense, this commandment forbids all cunning devices, stratagems, and evil purposes, contrived against any person, and originating in enmity, hatred, revenge, envy, rivalry, &c. for all such evil dispositions have the sin of false witness deeply hidden and rooted in them.

322. In the SPIRITUAL SENSE, by bearing false witness is meant, to endeavour to persuade people that the false of faith is the truth of faith, and that the evil of life is the good

of life, and *vice versa*; but to make this false witness, it must be done intentionally, and not in ignorance, consequently done after a man hath been informed respecting the nature of good and truth; for the Lord saith, "*If ye were blind, ye should have no sin; but now ye say, we see, therefore your sin remaineth,*" John ix. 41. This kind of the false is meant in the Word by a lie, and the intentional purpose to propagate it is signified by deceit, in the following passages: "*We have carved out a covenant with death, and with hell have we made a vision; in a lie have we placed our trust, and in falsehood have we hid ourselves,*" Isaiah xxviii. 15: "*This is a rebellious people, lying children, children that will not hear the law of Jehovah,*" chap. xxx. 9: "*From the prophet even to the priest, every one maketh a lie,*" Jer. viii. 10: "*The inhabitants thereof have spoken a lie, and as for their tongue, deceit is in their mouths,*" Micah vi. 12: "*Thou shalt destroy them that speak a lie; the Lord will abhor the man of deceit,*" Psalm v. 6: "*They have taught their tongues to speak a lie; their habitation is in the midst of deceit,*" Jer. ix. 5, 6. Inasmuch as the false is meant by a lie, therefore the Lord said, "*that the devil, when he speaketh a lie, speaketh from his own,*" John viii. 44. A lie also signifieth the false, and speaking falsely, in these passages: Jerem. xxiii. 14, 32, Ezech. xiii. 15 to 19, chap. xxi. 29, Hos. vii. 1, chap. xii. 1, Neh. iii. 1, Psalm cxx. 2, 3.

323. In the CELESTIAL SENSE, by bearing false witness is meant to blaspheme the Lord and the Word, and thus to expel truth itself from the church, for the Lord is truth itself and also the Word. On the other hand, by bearing witness, in this sense, is meant to speak the truth, and by testimony is meant truth itself: on this ground it is that the decalogue is called the testimony, Exodus xxv. 16, 21, 22, xxx. 6, 26, xxxii. 15, xl. 20, Levit. xvi. 13. And whereas the Lord is the Truth Itself, He saith of Himself, that He testifieth: that the Lord is the truth, may be seen, John xiv. 6, Rev. iii.

and that He testifieth, and beareth witness of Himself, may be seen, John iii. 11, viii. 13 to 19, xv. 26, xviii. 37, 38.

324. They who speak fables from deceit or purpose, and utter them in a tone of voice that seems to proceed from spiritual affection, and particularly if they intermix them with truths taken from the Word, which thus become falsified, were by the ancients called enchanter: of whom more may be seen in the APOCALYPSE REVEALED, n. 462; they were also called Pythons, and serpents of the tree of the knowledge of good and evil. Such false speakers, liars, and deceivers, may be likened to those who converse with their enemies in a courteous and friendly manner, and during their conversation hold a dagger behind them to take away their lives. They may also be likened to those who dip their swords in poison, and in this manner attack their enemies; and to those, who mix hemlock with water, and poison with sweetmeats. They may further be compared with handsome and alluring harlots, infected with the foul disease; and likewise with twigs full of prickles, which when applied to the nose wound the minute nerves of smell. They are, lastly, like sweetened poison; or like dung, which, when dry in the time of autumn, emits a fragrant odour. Such persons are described in the Word, under the character of leopards, as may be seen in the APOCALYPSE REVEALED, No. 572.

THE NINTH AND TENTH COMMANDMENTS.

THOU SHALT NOT COVET THY NEIGHBOUR'S HOUSE;
THOU SHALT NOT COVET THY NEIGHBOUR'S WIFE,
NOR HIS SERVANT, NOR HIS MAID, NOR HIS OX, NOR
HIS ASS, NOR ANY THING THAT IS THY NEIGHBOUR'S.

325. In the catechism, which is at this day made use of,* these words are divided into two commandments, one of

* This alludes to the catechism made use of by the Roman Catholics, and also, we believe, by the Lutherans; but in the catechism of the church of England, and other Protestants, these two commandments are united as one, and the first commandment is divided into two.

which, being the NINTH, is, *Thou shalt not covet thy neighbour's house ;* and the other, or the TENTH, is, *Thou shalt not covet thy neighbour's wife, nor his servant, nor his maid, nor his ox, nor his ass, nor any thing that is thy neighbour's.* As these two commandments constitute one thing, and in Exodus xx. 14, and Deuteronomy v. 18, form one verse, I shall here treat of them both at one and the same time, not through any desire that they may be conjoined into one commandment, but distinguished into two, as before, for the commandments are called the TEN WORDS, Exod. xxxiv. 28. Deut. iv. 13. chap. x. 4.

326. These two commandments have relation to all the preceding commandments, teaching and enjoining, that evils are not to be done, nor even lusted after, consequently that they are to be rejected, not only from the external man, but also from the internal, inasmuch as the lust of evil, notwithstanding a forbearance from the outward commission, constituteth an act ; for the Lord saith, "*Whosoever looketh on a woman to lust after her, hath committed adultery with her already in his heart,*" Matt. v. 27, 28 ; and the external man is never rendered internal, or reduced to a conformity of action with the internal, until lusts are removed ; this also the Lord teacheth when he saith, "*Wo unto you Scribes and Pharisees ! for ye make clean the outside of the cup and platter, but within they are full of extortion and excess : thou blind Pharisee, cleanse first that which is within the cup and the platter, that the outside of them may be clean also,*" Matt. xxiii. 25, 26 ; and His instructions throughout the whole chapter, from beginning to end, are to the same purport. The internal evils which He charges upon the Pharisees, are the lusts of those things which are forbidden in the first, second, fifth, sixth, seventh, and eighth commandments. It is known, that the Lord while in the world instructed mankind in the internals of the church, which internals consist in abstaining from the lusts of evil ; thus He taught that the internal and external

man must be united, and act in unity, which is to be born again, the necessity of which the Lord insisted on in His discourse with Nicodemus, John iii. and none can be born anew, or be regenerated, consequently none can be rendered internal, but by the Lord. In order that these two commandments might have respect to all the preceding commandments, and shew that the evils forbidden by them should not even be lusted after, therefore mention is made, first of a house, then of a wife, and afterwards of a servant, a maid, an ox, and an ass, and lastly of all that is our neighbour's ; for the word house includes in it all that follows, as containing the husband, the wife, the servant, the maid, the ox, and the ass ; the word wife, which is next mentioned, includes in it all the subsequent terms, for she is mistress, as the husband is master, in the house, and they both have authority over the servant and maid, as these again have over the oxen and asses, after which succeed all things that are below or without, which are expressed by whatever is thy neighbour's ; from whence it is evident, that all the foregoing commandments are regarded in these two commandments, both in general and in particular, both in an extensive and in a confined sense.

327. In the SPIRITUAL SENSE, by these commandments all lusts are forbidden which are contrary to the spirit, consequently, which are contrary to the spiritual principles of the church, which chiefly relate to faith and charity ; for unless lusts are subdued, the flesh, according to the liberty afforded it, will rush into the commission of all wickedness and outrage, for Paul informeth us, "*that the flesh lusteth against the spirit, and the spirit against the flesh,*" Galat. v. 17 ; and James saith, "*Every man is tempted when he is drawn away of his own lust, and enticed ; then, when lust hath conceived, it bringeth forth sin ; and sin, when it is finished, bringeth forth death,*" chap. i. 14, 15 ; and Peter, "*The Lord reserveth the unjust unto the day of judgment to be punished, but chiefly them that walk after the flesh in the lust of uncleanness,*" 2 Epist.

ii. 9, 10. In fine, these two commandments, according to their spiritual sense, have respect to whatever is contained in the spiritual sense of all the other commandments, prohibiting the lust of the evils forbidden by them ; in like manner they have respect to whatever is contained in their CELESTIAL SENSE ; but to repeat the particulars of those two senses is needless.

328. The lusts of the flesh, of the eyes, and of the other senses, when separated from the lusts, that is, the affections, desires, and delights of the spirit, are altogether similar to the lusts of brute creatures, and consequently in themselves are bestial ; but the affections of the spirit are such as prevail in the angels, and may therefore be called truly human ; hence it follows, that in proportion as any one indulges in the lusts of the flesh, he becometh a brute and a wild beast ; but in proportion as he delighteth in the desires of the spirit, he becometh a man and an angel. The lusts of the flesh may be compared with parched and withered grapes, and also with wild grapes ; but the affections of the spirit may be compared with juicy and well flavoured grapes, and also with the flavour of the wine pressed from them. The lusts of the flesh may be compared with stables containing asses, goats, and hogs ; but the affections of the spirit may be compared with stables containing high-bred horses, and also sheep and lambs : they differ also from each other as an ass differs from a horse, or a goat from a sheep, or as a hog from a lamb ; and in general, as dross differs from gold, a calx from silver, coral from a ruby, &c. Lust and act cohere together like blood and flesh, or like flame and oil ; for lust is in the act, as the air in the lungs during respiration or discourse, as the wind in the sails of a ship, whilst it is navigating, and as the water in a wheel, which communicateth motion and action to a machine.

THAT THE TEN COMMANDMENTS OF THE DECALOGUE
CONTAIN ALL THINGS WHICH RELATE TO LOVE TO
GOD, AND ALL THINGS WHICH RELATE TO LOVE
TOWARDS OUR NEIGHBOUR.

329. In eight commandments of the decalogue, the first, the second, the fifth, the sixth, the seventh, the eighth, the ninth, and the tenth, nothing is said relating to love to God, and love towards our neighbour; for it is not said that God is to be loved, nor that the name of God is to be hallowed, nor that our neighbour is to be loved, and consequently nothing is said of sincere and upright dealing with our neighbour, but only, "Thou shalt have no other gods but me; thou shalt not take the name of God in vain; thou shalt do no murder; thou shalt not commit adultery; thou shalt not steal; thou shalt not bear false witness; thou shalt not covet what is thy neighbour's." Thus it is said in general, that evil, either against God or our neighbour, is not to be willed, thought, or done. But the true reason why there is no direct injunction of the duties of love and charity, but only a prohibition of the opposite vices, is, because in proportion as a man shunneth evils as sins, his will is influenced by the goods of love and charity. That the first principle of love to God, and of love towards our neighbour, is to do no evil, and that the second is to do good, will be seen in the chapter concerning CHARITY. There are two kinds of love in opposition to each other, the love of willing and doing good, and the love of willing and doing evil; the latter love is infernal, and the former is heavenly; for all hell is influenced by the love of doing evil, and all heaven by the love of doing good. Now whereas man is born into evils of every kind, and consequently from his nativity inclines to such things as belong to hell, and whereas he cannot be admitted into heaven unless he be born again, that is, be regenerated, it is necessary, in the first place, that evils, which are of hell, be removed, before good inclinations, which

are of heaven, can be implanted ; for no one can be adopted by the Lord, before he is separated from the devil. But in what manner evils are removed, and man is led on to do good, will be shewn in the two chapters on REPENTANCE and on REFORMATION. That evils must first be removed, before the good which a man does, becomes good in the sight of God, is thus taught by the Lord in Isaiah : “ *Wash you, make you clean ; put away the evil of your doings from before mine eyes ; cease to do evil, learn to do well ; then, though your sins be as scarlet, they shall be as white as snow ; though they be red like purple,* they shall be as wool,*” chap. i. 16, 17, 18. Agreeably to this are the words in Jeremiah : “ *Stand in the gate of Jehovah’s house, and proclaim there this word : thus saith Jehovah of Hosts, the God of Israel : Amend your ways and your doings ; trust ye not in lying words, saying, the temple of Jehovah, the temple of Jehovah, the temple of Jehovah is here (that is, the church) : will ye steal, murder, and commit adultery, and swear falsely, and come and stand before Me in this house, which is called by My name, and say, We are delivered, while ye do all these abominations ? Is this house, which is called by My name, become a den of robbers in your eyes ? Behold, I have seen it, saith Jehovah,*” chap. vii. 2, 3, 4, 9, 10, 11. That prayer to God is not attended to, before the soul is washed and purified from its evils, is also taught in Isaiah : “ *Ah, sinful nation ! a people laden with iniquity ! they are gone away backward ; when ye spread forth your hands, I will hide mine eyes from you ; yea, when ye make many prayers I will not hear,*” chap. i. 4, 15. That love and charity follow of course, when a man keepeth the commandments of the decalogue, by shunning evils, is evi-

* The dye called *purple* by the ancients, was not the deep violet colour to which we give that name, but a pure red, without any tinge either of yellow or blue, but differing greatly from a common red by the deep intensity of its colour. A knowledge of this fact is necessary to guard us from mistake in our ideas respecting the correspondence of colours.

dent from these words of the Lord in John : “ *Jesus said, he that hath My commandments, and keepeth them, he it is that loveth Me, and he that loveth Me, shall be loved of My Father, and I will love him, and will manifest Myself unto him ; and We will make our abode with him,*” John xiv. 21, 23. By commandments, in this place, are meant, in particular, the commandments of the decalogue, which insist, that evils are neither to be done, nor lusted after ; and that thus the love of man to God, and the love of God towards man, follow of course, as a principle of good, after the removal of evil.

330. It was observed, that so far as a man shunneth evils, his will is influenced by good ; and the reason is, because evils and goods are opposites ; for evils are from hell, and goods are from heaven ; wherefore, so far as hell is removed, that is, evil, heaven is approached, and man regardeth what is good : that this is the case, evidently appears from the eight commandments above-mentioned, viewed under this aspect ; as for example : I. So far as any person doth not worship other gods, he worshippeth the true God : II. So far as any person doth not take the name of God in vain, he loveth whatever is from God. III. So far as a person is unwilling to commit murder : and to indulge hatred and revenge, he bears good-will to his neighbour. IV. So far as a person hath no inclination to commit adultery, he wisheth to live in chastity with his wife : V. So far as a person hath no inclination to steal, he liveth according to the law of sincerity : VI. So far as a person hath no inclination to bear false witness he is disposed to think and speak the truth : VII. and VIII. So far as a person doth not covet what is his neighbour's, he wisheth his neighbour happy in the enjoyment of his possessions. Hence it appears, that the commandments of the decalogue contain all things that relate to love to God, and love towards our neighbour ; wherefore Paul saith, “ *He that loveth another, hath fulfilled the law ; for this, Thou shalt not commit adultery, Thou shalt not kill,*

Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet, and if there be any other commandment, it is briefly comprehended in this saying, Thou shalt love thy neighbour as thyself. Love [or charity] worketh no ill to his neighbour; wherefore love [or charity] is the fulfilling of the law," Rom. xiii. 8, 9, 10. To the the above, two canons are to be added for the service of the New Church: I. That no person can shun evils, as sins, and do good, which may be good in the sight of God, of himself; but that so far as any person shunneth evils, as sins, he doeth what is good, not of himself, but from the Lord: II. That a man ought to shun evils as sins, and fight against them, as of himself; and that if he shunneth evils from any other motive than because they are sins, he doth not shun them, but only prevents them from appearing in the sight of the world.

331. The reason why evil and good cannot abide together, and why in proportion as evil is removed, good is regarded and felt, is, because in the spiritual world there exhales from every one the sphere * of his particular love, which diffuseth itself, and gives forth its influences all around, causing sympathies and antipathies: by means of such spheres the good are separated from the evil. That evil must needs be removed, before good can be known, perceived, and loved, may be illustrated by many comparisons borrowed from circumstances in the natural world; as for

* This circumstance, relating to the spheres of spiritual love, is very agreeable to common experience in natural bodies, and may be illustrated to the philosophical mind by a variety of phenomena in the natural world. Thus, for instance, it is well known that every flower exhales, or breathes forth its particular odour, which formeth, as it were, a spherical atmosphere encompassing its body; so also the magnet exhales that magnetic virtue, by which it attracts, or repels, neighbouring bodies, according to their different circumstances, in respect to the circum-ambient sphere of such magnetic virtue; the like attracting or repelling atmospheres, it is well known, surround all bodies charged with the electric fluid; and thus it is most probable, that all natural bodies exhale forth some virtues or other, according to the respective qualities, which may properly be termed their atmospheres, answering in miniature to

example : no one can approach another, who keepeth a leopard and a panther in his chamber, and who liveth secure from their attacks in consequence of giving them food, unless he first remove those fierce creatures. Who, that is invited to the table of a king and a queen, doth not wash his face and his hands, before he approach the royal presence? Who ever entereth into the bridechamber with the bride, after the marriage ceremony, before he hath first washed himself thoroughly, and put on a wedding garment? Who doth not purify metallic ores in the fire, and separate them from dirt and dross, before he can procure pure gold and silver? What husbandman doth not separate his wheat from weeds and tares, before he storeth it up in his barn? and who doth not thresh his barley, to separate the grain from the prickly ears, before he lays it up in his granary? Who doth not boil his meat, and thus remove its impurities and rawness, before it is brought to his table and considered fit to be eaten? Who doth not shake the trees of his garden, and clear them from grubs and insects, in order to save the leaves from being devoured, and the fruit from being spoiled? Who doth not dislike to see his house or hall dirty, and doth not set about making them clean, particularly when he expects a visit from a prince, or is preparing to receive his bride the daughter of a prince? Who can be in love with a virgin, and make her offers of marriage, whom he knows to be infected with malignant distempers,

the great atmosphere which encompasses the whole body of the earth, and which consequently must affect all neighbouring bodies, according to their respective situations and circumstances. Why then may we not suppose this same general law to prevail also amongst spiritual substances, and particularly in the case of human spirits, when they are developed of that material covering, the natural body, which, in the present state, may reasonably be imagined to absorb such exhalations, that they cannot be perceived so sensibly as they otherwise would be? Nay, it should seem, notwithstanding the spirit's present connection with the body, as if something of such spiritual exhalation was discernable, even in this life, especially by the eyes and face, which are found to affect us in a very sensible manner, either when animated by a warmth of charity and righteous zeal, or when burning with the spirit of evil passions.

or covered with pimples and spreading sores, however she may paint her face, bedeck herself with ornaments of dress, and study to attract admiration by the blandishments of speech and manner? Man ought to purify himself from evils, and not wait for the Lord to purify him by an immediate act of His power; for in this case he would be like a servant, who, with his face and clothes all bedaubed with soot and dung, should go to his master, and say, "Master, wash me;" would not his master, in such a case, say to him, "Thou foolish servant, what dost thou mean? See, there is water, soap, and a towel; hast thou not hands of thine own, and power to use them? Go, and wash thyself." Thus too will the Lord God say to His servant; "The means of purification are provided by Me, and from Me also thou hast thy will and thy power; wherefore use these My gifts and talents, as thine own, and thou shalt be purified:" and so in other instances. That the external man is to be purified, but by means of the internal, is taught by the Lord, in the xxiiiird chapter of Matthew, from beginning to end.

332. To the above shall be added **FOUR MEMORABLE RELATIONS.** **FIRST.** I once heard several loud exclamations issuing from below, with a gurgling sound, like that of bubbles as they rise in water: one towards the left hand, in these words; **O HOW JUST!** another towards the right hand, in these words; **O HOW LEARNED!** and a third from behind, in these; **O HOW WISE!** Now, as the doubt instantly arose in my mind, whether there could be in hell, any persons of justice, learning, and wisdom, I was strongly impressed with a desire of seeing into the real truth of the matter. A voice from heaven then said to me, "Thou shalt see and hear;" so I went out in the spirit, and saw before me an aperture, to which I approached, and looked down; and lo! there was a ladder at the entrance, by which I descended; and when I had got down, I observed a champaign

country, with shrubs growing here and there, intermixed with thorns and nettles ; and I inquired whether this was hell, and was told that it was the lower earth, which is immediately above hell. Then I continued my course in the direction of the exclamations ; and when I came to the place from whence the first sound issued, O HOW JUST ! I found an assembly of persons, who in the world had been judges, and had been influenced in their decisions by friendship and bribes ; I next noticed those who uttered the second cry, O HOW LEARNED ! which I found proceeded from an assembly of persons, who in the world had been reasoners ; I then remarked the third cry, O HOW WISE ! which was vociferated by an assembly of persons, who in the world had been confirmers. I left however the two latter assemblies, and went to the first, consisting of judges influenced by friendship and bribes, who had been proclaimed just ; and I saw on one side, as it were, an amphitheatre, built of brick, and covered with black tiles ; and I was told that this was their TRIBUNAL : there were three entrances into it on the north side, and three on the west, but none on the south and east ; which was a token that their decisions were not those of justice, but the arbitrary determinations of prejudice and partiality. In the midst of the amphitheatre there appeared a lighted fire, into which the servants, who attended, cast torches made of sulphur and bitumen, the light of which, by its vibrations on the rough-casted walls, pictured various representations of birds of the evening and of night : but both the fire and the vibrations of light thence issuing, and producing the forms of those images, were representations of their judgments and decisions, in that they had the talent to colour over the facts connected with the question at issue, and give them whatever appearance was most agreeable to their own prepossessions. In about half an hour I saw several persons, both old and young, enter the amphitheatre, clothed in gowns and robes, who, laying their caps aside,

took their seats at the tables, in order to proceed to the hearing of causes; and I heard, and perceived with what dexterity and ingenuity, under the impulse of prejudice in favour of their friends, they could warp and pervert the right side of the question, with an appearance of justice, till they themselves were become so blind, that injustice appeared to them as justice, and justice as injustice: their persuasions to this effect were apparent from their countenances, and the sound of their voices. I was then favoured with illustration from heaven, which enabled me to perceive all the particulars of the cause in question, in regard both to right and wrong; and I observed with what caution they concealed the wrong, and gave it the appearance of right, and how they selected some particular statute, which favoured their own side of the question, and upon which they rested the point in debate, whilst by their artful reasonings they contrived to keep all other statutes which made against them out of sight. After judgment given, the decrees were conveyed to their clients, friends, and favourers, who, in return for the favour shewn them, uttered, as as they passed along, this exclamation, O HOW JUST! O HOW JUST! After this I had some conversation with the angels of heaven concerning these judges, and I related to them some of the circumstances which I had seen and heard; and the angels said, that “such judges though they appear to others as if they were endowed with a singular acuteness of intellect, have not the least perception of what is just and equitable; for if you remove the prejudices of friendship, they sit in judgment like so many statues, and say nothing, but—‘I acquiesce, and am entirely of your opinion in this point,’ &c. the reason is, because all their decisions are founded in prejudice, and prejudice with partiality attends the investigation of the cause from beginning to end; hence their eyes are open only to their friend’s interest, and whatever is contrary to this, they regard only with a side glance;

and if they take it under consideration, they involve it in the intricacies of argument, as a spider wrappeth up her prey in a web, and so get rid of it; the consequence is, that unless they follow the web of their partiality and prejudice, they can see nothing of legal right. They had been examined whether they were able to see it, and it was discovered that they were not able; at this the inhabitants of the world where thou livest, will doubtless wonder; but tell them that this is a truth which the angels of heaven can testify by experience. As such judges have no discernment of justice, we in heaven do not regard them as men, but as monstrous images of men, whose heads* constitute whatever belongs to friendship, their breasts whatever belongs to injustice, their hands and feet whatever belongs to confirmation, and the soles of their feet whatever belongs to justice and equity, which, in case they are unfavourable to the interest of a friend, they supplant and trample under foot. But thou wilt soon see their real nature and figure, when viewed according to their true state; for their end is near at hand;" and lo! at that instant, the ground suddenly opened, and the tables fell one upon another, and they were swallowed up, together with the whole amphitheatre, and cast into caverns, and imprisoned. The angels then asked me, whether I wished to see them in their present state? and lo,

* We must here again beg leave to recall the reader's attention to what hath been already suggested, concerning the author's frequent allusions to the human body, and its several component parts. He will then see the beauty and propriety of what is here said in relation to these unjust judges, by recollecting that the governing love, in every person, correspondeth with the head, and the subordinate loves with the subordinate parts of the body, as the breast, the belly, the hands, the feet, &c. Supposing therefore that these judges regard the favour and interest of their friends more than the principles of true justice, that first object of their regard would of course have the ascendancy over the other, and consequently, agreeably to our author's principles, would form the head of the spiritual man, whose body would consist of other things, each in a state of subordination, and forming inferior organs, according to their respective degrees of influence and ascendancy.

their faces appeared like polished steel, their bodies, from the neck down to their loins, like graven images clothed with leopard skins, and their feet like serpents; and I saw their law-books, which were piled up on the tables, changed into packs of cards; and now, instead of sitting in judgment, their office was, to prepare vermillion, and mix it up into a paint, to bedaub the faces of harlots, and give them the outward appearance of beauty. After seeing the end of this assembly, I was desirous to go to the other two, one of which consisted of mere reasoners, and the other of mere confirmers; but a voice said unto me, "Stop awhile, and thou shalt be favoured with attendant angels, belonging to the society immediately above them, by whose means thou wilt receive light from the Lord, and wilt see things that will surprize thee."

333. THE SECOND MEMORABLE RELATION.

After some time, I heard again, from the lower earth, the same exclamations as before, O HOW LEARNED! O HOW LEARNED! and I looked around to see who were near me, and lo! there were several angels belonging to the heaven which was immediately above those who uttered the exclamation; and on my inquiring into the cause of such exclamation the angels said to me, "Those called learned are such as only reason, WHETHER A THING BE, OR BE NOT, and seldom think THAT IT IS SO; they are therefore like gusts of wind which blow and pass away; and like bark about trees which are without pith; and like the outward shells of an almond without the kernel; or like the rind of fruit without any pulp; for their minds are void of interior judgment, and attached only to the senses of the body, so that where the matter is beyond the reach of the senses they can come to no conclusions; in short, they are mere sensualists, and are by us called REASONERS. We call them reasoners, because they never come to any certain determination, but make whatever they hear a matter of

argument, disputing whether there be any such thing, which they perpetually contradict: their chief pleasure is to attack truths, and to pull them in pieces by debating about them; yet these are they, who in the world lay claim to the title of learned, above all other men." On receiving this information, I requested the angels to conduct me to them; so they led me to a cave, through which, by a flight of steps, we descended to the lower earth, where we followed the sound of the exclamation, O HOW LEARNED! and lo! there were several hundred persons standing together in one place, beating the ground. Being surprized at this sight, I inquired the reason of their standing in that manner, beating the ground with their feet; adding, that they would soon beat the ground into a hollow by their trampling: at this the angels smiled, and said, "They appear to stand in that posture, because they never think on any subject, that *it is so*, but only *whether it be so*, and dispute about it; and in such cases, where the thought proceeds no farther than this, they appear to tread and trample upon a single spot of ground only, without advancing a step forwards." The angels added further, "Such persons, when they come from the natural world into this, and are informed that they are in another world, gather themselves together into companies, in various places, and inquire whereabout heaven is situated, and whereabout hell is, and also, where God dwelleth; and, when they receive information on these points, still they begin to reason, to dispute, and cavil about, WHETHER THERE BE A GOD; the reason of this is, because there are now in the natural world so many favourers of nature, who, in all companies, when the discourse turns upon religion, make the existence of God a matter of debate, and seldom close the proposed inquiry in the affirmative of faith; the consequence is, that they consociate themselves more and more with evil spirits, inasmuch as no one can do good from a principle of love towards it, except from God." I was then con-

ducted to the assembly, and lo! they appeared to me like men, not unhandsome in the face, and decently clothed; and the angels said, "This is their appearance when viewed in their own light; but if the light of heaven be let in upon them, both their countenances and their clothes are instantly changed." The experiment was accordingly made, and then their countenances appeared of a dusky hue, and they seemed to be clothed in black sacks; but on the removal of the heavenly light they resumed their former appearance. I soon entered into discourse with some of the congregation, and said, "I heard from the multitude that surrounds your assembly, an exclamation of, *O how learned!* permit me then, I pray, to converse with you on a few subjects of the deepest learning:" and they replied, "Mention any subject, and we will endeavour to give thee satisfaction:" I then asked, "What must be the nature of that religion by which man is saved?" and they replied, "We must divide this question into several others, and we cannot answer it until we have formed conclusions on its subdivisions; wherefore our inquiry must be arranged under the following heads: I. Whether religion have any real existence: II. Whether there be any such thing as salvation, or not: III. Whether one religion be of more efficiency than another: IV. Whether there be any such places as heaven and hell: V. Whether men live eternally after death;" with many other such like questions. Then I desired to know their opinion on the first article of inquiry, *Whether religion have any real existence?* They accordingly began to discuss the subject with abundance of arguments: and I desired them to refer it to the assembly at large, for their opinion; so they referred it, and the general answer was, that it was a point which required so much investigation, that it would not be finished by the evening. Then I asked, whether a year would be sufficient? and one of them replied, That a hundred years would not suffice: to which I rejoined,

“ In the mean time ye are without religion ; and since salvation depends upon religion, ye are without any idea, faith, and hope of salvation :” but he replied, “ Ought it not first to be proved, whether there be such a thing as religion and what it is, and whether in fact it be any thing real ? for if there be such a thing, it must concern even the wise ; if there be no such thing it is then only for the vulgar : we all allow that religion is called a bond, but for whom ? if it is only for the vulgar, in itself it is nothing ; but if it be for the wise, it must then be something of consequence and reality.” On hearing these arguments, I replied, “ There is no character ye deserve less than that of being accounted learned, because all your conceptions are entangled in doubts about things, whether they exist or not, and ye cannot extend your thoughts beyond the investigation of the two sides of this question ; and who can have any pretensions to learning, unless he know something of a certainty, and advance into it step by step, as a man advanceth in walking, till he arriveth by degrees at wisdom ? If this be not your rule of proceeding, ye cannot so much as touch truth with your finger-nail, but ye remove her further and further from your view. To reason only whether a thing be or not, is like reasoning about a cap or a shoe, whether they fit or not, without ever putting them on ; and what must be the consequence of such reasoning, but that ye will remain in doubt, whether any thing really exist, and whether all be not ideal, and thus whether there be such a thing as salvation and life after death, whether one religion be better than another, and whether there be such places as heaven and hell : on these subjects ye cannot possibly form any conceptions, so long as ye halt at the first step, and stand there beating the sand, and do not set one foot before the other in order to advance forwards. Take heed, however, to yourselves, lest your minds, whilst they stop without in such a state of indetermination, should inwardly

harden, and become statues of salt." With these words I left them, and they, in the violence of their passion, threw stones after me; and then they appeared to me like graven images, in which there is no spark of human reason. Afterwards I inquired of the angels concerning their final lot; and they told me, that the lowest of them are let down into the deep, and are there driven into a wilderness, and compelled to carry burdens; and then, because they are no longer capable of holding any rational conversation, they give themselves up to all kinds of idle discourse, and appear at a distance like asses carrying burthens.

334. THE THIRD MEMORABLE RELATION.

After this, one of the angels said to me, "Follow me to the place, from whence issueth the last exclamation, O HOW WISE!" and he added, "Thou shalt see prodigies of men; thou shalt see faces and bodies, such as belong to men, and yet they are not men:" and I said, "Are they then beasts?" and he answered, "No; they are not beasts, but men-beasts; for they are such as cannot discern whether truth be truth or not; and yet they can give whatever they please the appearance of truth: such persons are by us called CONFIRMERS." So we followed the exclamation, and came to a place where there was an assembly of men, and round about the assembly a crowd of people, and in the crowd some of noble blood, who, on hearing whatever they themselves advanced confirmed by the assembly, and their opinions, whatever they might be, so openly assented to, turned about, and cried, O HOW WISE! But the angel said to me, "Let us not go near them, but let us call one from the company to come to us:" so we called one, and taking him aside, we talked with him on various subjects, and he confirmed whatever was said, so as to give it completely the appearance of truth. We then asked him, whether he could in like manner confirm the contrary side of the question? He said, he could as easily as the other side. Then he opened to us

the real sentiments of his heart, saying, "What is truth? Is any thing in the nature of things true, but what a man maketh true? Advance any proposition you please and I will make it true." And I said, "Make this proposition true, that faith is the all of the church;" and he did it in so artful and dexterous a manner, that some learned by-standers were amazed, and greatly applauded him. I then desired him to make this proposition true, that charity is the all of the church; and he did so; and afterwards, that charity has nothing to do with the church; and he so clothed and tricked up both sides of the question with appearances, that the by-standers looked at one another, and said, "Is not this a wise man?" And I said, "Do you not know that charity consisteth in living well, and that faith consisteth in believing well? Doth not he who liveth well, also believe well? and consequently, doth not faith belong to charity, and charity to faith? Do you not see that this proposition is true?" He replied, "I will make it true, and then I shall see it;" and he did so, and said, "Now I see it to be true:" and soon after he made the contrary proposition true, and then said, "I see that this also is true." Hereat we smiled, and said, "Are they not contrary propositions? How then can they both be true?" To this he replied with warmth, "Ye are mistaken; both propositions are true, for nothing else is true but what a man maketh so." There was a certain person standing near, who, during his abode on earth, had been an ambassador of the first rank; he was surprized at this assertion, and said, "I acknowledge, that on earth something like this method of reasoning prevail-eth; but still it will not prove thee to be in thy right senses; make this true, if thou canst, that light is darkness, and that darkness is light." And he replied, "I can do this with ease; for what are light and darkness but states of the eye? Is not light changed into shade, when the eye hath been long used to sunshine, or when a man hath kept his eyes

fixed for any time on the sun? How plain is it to see, that the state of the eye is then changed, and that, consequently, light then appeareth like shade, and on the other hand, when the eye recovers its former state, that shade appeareth like light! Doth not the darkness of night appear to an owl like the light of day, and the light of day like the darkness of night, and the sun itself like an opaque and dusky orb? If a man had eyes like an owl's, which would he call light, and which darkness? What then is light but a state of the eye? and if it be only a state of the eye, is not light darkness, and darkness light? wherefore both the one and the other proposition are true." But, because this confirmation puzzled some that were present, I said, "I perceive that this *confirmer* is not aware that there is such a thing as true light, and such a thing as false light (*lux fatua*), and that both those kinds appear like light, when yet the false light, in its real nature, is not light, but, in respect to the true, is darkness: now an owl is in false light, for there is within its eyes the lust of pursuing and devouring birds, and this light causeth its eyes to see in the night-time, just as cats see, whose eyes, when they are on the watch for prey in dark places, appear like lighted candles, in consequence of the false light arising from the lust of pursuing and devouring mice, which lies within and so affects their eyes; hence it is evident, that the light of the sun is true light, and that the light of lust is false light." After this, the ambassador desired the *confirmer* to make this proposition true, "That a crow is not black, but white." And he replied, "I will do this too with great ease;" and he said, "Take a needle, or a sharp knife, and lay open the quills and feathers of a crow; remove also the quills and feathers, and look at the crow's skin, and is it not white? What then is the blackness surrounding it, but a shade, which by no means determines the true colour of the crow? That black is but a kind of shade, I appeal to the writers on the science of

optics, who will tell you, that if you pound a black stone, or piece of black glass, into a fine powder, it will be white." But the ambassador replied, "Doth not a crow appear black to the eye?" The confirmer answered, "Will you, who are a man of sense, be determined in your judgment by appearance? You may speak indeed according to appearance, and say that a crow is black, but you cannot imagine that to be really the case; as for example, you may speak according to appearance, and say, that the sun rises and sets; but, as a man of sense, you cannot imagine that it really doth so, because the sun remaineth motionless, and the earth alone changes its situation; the case is the same with a crow. Appearance is but appearance; and say what you please, a crow is altogether and entirely white, and it also does become white with age, as I have seen with my own eyes." When he had done speaking, the by-standers looked at me; I said therefore, "It is true that the quills and feathers of a crow are within of a whitish cast, as is also the skin; but this is the case, not only with crows, but likewise with all birds in the universe; yet every man distinguisheth birds by the appearance of their colours, and if they were not to be so distinguished, we might say of every bird, that it is white, which would be altogether absurd and ridiculous." The ambassador then put this question to him, "Can you make it true that you are out of your senses?" and he replied, "I could, but I do not choose it; who is not out of his senses?" Afterwards they requested him to tell them sincerely, whether he was in joke, or whether he really believed, that nothing is true but what a man maketh true? and he replied, "I positively believe it in earnest." The discourse being here closed, this universal *confirmer* was sent to the angels, to be examined as to his true quality; and the report they made after examination was, that he did not possess a single grain of understanding, as all that region was closed in him, which is above the rational sphere, and

that sphere only was open, which is below it; spiritual light is above the rational sphere, and natural light below it, and this latter light is of such a nature, that it can confirm whatever it pleases; but in case there is no influx of spiritual light into that which is natural, a man cannot discern whether any truth be true, nor, consequently, whether any false be false; for such discernment results solely from the existence of spiritual light in natural light, and spiritual light cometh from the God of heaven, who is the Lord; wherefore that universal *confirmer* is not a man, nor a beast, but he is a beast-man. I then questioned the angels in relation to the final lot of such persons, whether they can associate with such as are alive, since man liveth, and hath understanding, only by virtue of spiritual light. To this they replied, that such persons, when they are alone, are incapable of any thought, and consequently cannot speak, but stand like mute automata, and as if they were in a deep sleep; but that their attention is awakened as soon as any sound strikes their ears; and they added, that this was a consequence of their being inwardly evil, for evil is not receptive of the influx of spiritual light from above, but only of a kind of spiritual principle through the world, whence they derive the faculty of confirmation. As they spake these words, I heard a voice from the examining angels, saying, "Form a general conclusion from what thou hast now heard;" and I formed this: *That it is no mark of a man's intelligence, to be able to confirm whatever he pleases, but that to be able to discern that to be true which is true, and that to be false which is false, this is the mark and character of intelligence.* After this, I looked towards the assembly, where the confirmers were standing, and the crowd about them exclaiming, O HOW WISE! and behold! a dusky cloud covered them, and in the cloud were seen owls and bats on the wing; and it was given me to understand, that the owls and bats flying in that cloud, were correspondences,

and consequent appearances, of the thoughts of those confirmers; for confirmations of falsities, so as to give them the appearance of truths, are represented in the spiritual world under the forms of birds of night, whose eyes are illuminated within by a false light (*lux fatua*), enabling them to see objects in the dark, as if they were in the light: such a false spiritual light have they who confirm falses so as to give them the semblance of truths, and afterwards embrace them as truths. All such are, intellectually, in what may be called *backward sight*, (or as if their eyes were representatively placed in the back of their heads,) and not in any kind of *front-sight* (, or such as results from the eyes being seated in the face).

335. THE FOURTH MEMORABLE RELATION.

Awaking one morning out of sleep, I saw, as it were, several apparitions (*larvæ*) in various forms, floating before my eyes; and presently, as the morning advanced, I observed false lights (*lucæ fatuæ*) in different forms, some like sheets of paper, written all over, which being folded over and over, at last appeared like falling stars, which, in their descent through the atmosphere, vanished; and others again like open books, some of which shone like little moons, whilst some flamed like lighted candles; amongst the latter were some books which were carried up aloft, and lost when they arrived at their highest altitude, and others which fell down to the ground, and were there reduced to dust. From these appearances, I conjectured, that in the region below these meteors, there were some spirits disputing on matters of speculation, which they reckoned of great importance; for, in the spiritual world, such phenomena appear in the atmospheres, in consequence of the reasonings of those who are beneath: and presently my spiritual sight was opened, and I observed a number of spirits, whose heads were encompassed with leaves of laurel, and who were clothed in flowered robes,

which indicated that they were spirits, who, in the natural world, had been distinguished for their great learning: and as I was in the spirit, I approached and joined their company; and I then found that they were disputing sharply and warmly with each other about CONNATE IDEAS*, whether men receive any at their birth, as the beasts do. They who maintained the negative side of the question, turned away from those who maintained the affirmative, and at length they formed two separate parties, like the ranks of two armies going to engage sword in hand, but having no swords, they carried on the battle with sharp-pointed words and arguments. At that instant, a certain angelic spirit† suddenly presented himself in the midst of the assembly, and crying with a loud voice, said, “I have overheard you at a little distance disputing vehemently about connate ideas, whether men have them as well as beasts: but I tell you, THAT MEN HAVE NO CONNATE IDEAS, NEITHER HAVE BEASTS ANY; ye are disputing about nothing, or, according to the common expression, ye are contending about straws, and the merest absurdities. On hearing this declaration they all exclaimed in great anger, “Away with him, turn him out, he contradicts all common sense:” but as they were attempting to turn him out, they perceived he was encompassed with a circle of heavenly

* This is a question which hath long engaged the attention of the learned world, “Whether men have ideas born with them, and which lie in a sort of dormant state, until they are awakened, and called forth by the mind’s activity; or whether all ideas are not acquired by sensation and reflection?” The information here given, and the conclusions here established by the angelic spirit, are of great weight and importance. See what is said above on this subject, in the Memorable Relation, n. 48, under that article of inquiry, *Why man is not born into the science of any love, when yet beasts and birds, from the highest to the lowest, are born into the sciences of all their loves.*

† By an angelic spirit is meant, a spirit in his state of preparation for heaven, during his abode in the world of spirits, previous to his entering on the angelic state.

light, which they could not break through, for he was an angelic spirit; then they retired, and removed to a little distance from him. But when the heavenly light was indrawn, he said to them, "Why are ye so angry? hear me first, and attend to the reasons which I have to offer in support of what I advance, and do ye yourselves form a conclusion from those reasons; and I foresee, that such of you as have any solid judgment will accede to my opinion, and will calm the rising storm of anger in their minds." To this they replied, yet in an indignant tone of voice, "Speak then, and we will hear what thou hast to say." Then he began as follows: "Ye are of opinion that beasts have connate ideas, and ye ground your opinion on this circumstance, that their actions appear to be the result of thought; and yet they are not possessed of any thought at all, nor consequently of any ideas, which can only be predicated of the result of thought, and the true test of thought is, to act in such and such a manner, for such and such a purpose. Consider, now, whether a spider, in the curious act of weaving it's web, ever thinketh in it's little head, and saith, 'I will extend my threads in this order, and connect and tie them together with transverse threads, to secure my web against the rude vibrations of the air; and in the first terminations of the threads, which constitute the central point of the web, I will provide myself a seat, where I may discover whatever happens, and may be ready to run to the spot and immediately seize and envelope every intruding fly that is caught in my trap.' Or do you fancy that the little bee reasoneth with itself, and saith, 'I will take my flight to such a field, where I know there is plenty of flowers, and I will gather wax and honey from them, and of the wax I will build contiguous cells in an orderly arrangement, and disposed in such a manner, that I and my companions may have free ingress and egress, as through the street of a city, and in process of time may lay up a large stock of honey, sufficient for our

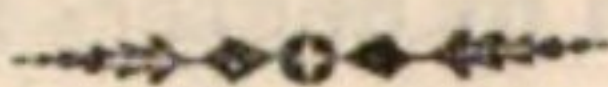
necessities during the approaching winter, that we may not perish ; not to mention other wonderful circumstances, in which they discover a degree of political and œconomical prudence, equal at least, but in some cases superior, to that of men? [See above n. 11.] Can you suppose, again, that the larger wild bee thinks in it's diminutive head, and saith, ' I and my companions will build ourselves a small habitation of a thin paper-like substance, whose walls we will contrive after the manner of a labyrinth, and in it's inmost recess we will construct a sort of forum, so as to have free ingress and egress, yet of such cunning architecture, that no other living creature, but one of our own family, will be able to find it's way to our secret place of assembly?' Do you suppose, further, that the silk-worm, while it is yet in it's caterpillar state, thinks with itself, and saith, ' Now is the time to prepare myself for the spinning of silk, to the intent that, when I have done spinning, I may fly abroad, and sport with my companions in the air, into which I shall not be able to ascend before, and may there provide for myself a future progeny?' In like manner, can you fancy that other caterpillars think to themselves, whilst they are creeping along a wall in quest of a convenient place in which to undergo these transformations into nymphs, aurelias, chrysalises, and at last into butterflies? The case is the same with the larger animals, as with birds and winged fowls of every kind, in their pairing, building their nests, laying their eggs, sitting on them, hatching their young, providing them food, watching over them with care till they are able to fly, and then driving them away from the nest, as if they were no longer their offspring: besides innumerable other particulars. The case is the same also with the beasts of the earth, with serpents, and with fish. Which of you cannot see, from what hath been said, that the spontaneous acts of such creatures do not flow from any thought, of which alone an idea can be predicable? The error of

supposing beasts to have ideas, is grounded solely in a persuasion that they have thoughts as well as men, and that speech alone is the distinguishing characteristic between them." Having spoken these words, the angelic spirit looked around, and seeing them still in doubt whether beasts are possessed of thought, or not, he continued his discourse, and said, "I perceive that, by reason of a similarity in the actions of brute and human creatures, ye still entertain an imaginary idea that brutes think; wherefore I will inform you whence their actions proceed. Every beast, bird, fish, reptile, and insect, hath its peculiar natural, sensual, and corporeal love, whose habitation is the head, and the brains within the head; by means of the brain the spiritual world hath an immediate influx into their bodily senses, and thus determines their actions, which is the reason why their bodily senses are far more exquisite than those of men. This influx from the spiritual world is what is called instinct, and it is so called, because it existeth without the medium of thought. There are also some peculiarities, which may be called accessory to instinct, derived from habit. But the peculiar love by which each is governed, and by means of which they are determined to action by an influx from the spiritual world, is solely a love for nutrition and propagation, and not for any science, intelligence, and wisdom, by means of which his peculiar love is successively implanted in man.

That man also hath no connate ideas, must appear evident from the circumstance, that he hath no connate thought, and where no thought is, there is no idea, for they have a mutual relation to each other. This may be confirmed by the case of new-born infants, whose powers are confined to suction and respiration; and their power of suction is not derived from any thing connate, but from their constant exercise thereof in the mother's womb; and their power of respiration is a consequence of their having life, respiration

being a universal of life. Their bodily senses also are in a state of the greatest imperfection and obscurity, out of which they successively emerge, by means of the objects on which they are exercised, as their motions are acquired by repeated habits ; and as they learn by degrees to lisp out vocal sounds, pronouncing them at first without ideas, there ariseth a certain obscurity of phantasy, which, as it becometh clearer, and more distinct, giveth birth to an obscurity of imagination, and thence of thought. Ideas begin to exist in proportion as they advance in the formation of this state ; and ideas, as was observed above, are one with the thought ; and thought groweth and increaseth, from it's state of nothingness, by instruction ; wherefore men have ideas, yet not connate, but acquired and formed, and from those ideas their speech and actions flow." [That nothing is connate in man, except the faculty of acquiring science, intelligence, and wisdom, as also, an inclination to love, not only those, but likewise his neighbour and God, may be seen above, in the memorable relation, n. 48 ; and also in another memorable relation below.] After this discourse, I looked around, and saw, at a little distance from me, LEIBNITZ and WOLFUS, who were both very attentive to the arguments produced by the angelic spirit ; and immediately Leibnitz approached, and declared himself convinced ; but Wolfius walked off, both denying and affirming, for he had not the same strength of interior judgment as Leibnitz.

CHAPTER VI.



ON FAITH.

336. **I**T was a received tenet of the wisdom of the ancients, that the universe, both in general and in particular, has relation to good and truth, and consequently, that all things belonging to the church have relation to love, or charity, and faith ; for all that is called good, which floweth from love or charity, and all that is called true, which floweth from faith. Now since charity and faith are distinctly two, and yet must be united in man, so as to become a one, that he may be a member of the church, or in other words, that the church may be in him, it was therefore a matter of controversy and dispute amongst the ancients, which of the two was the first or chief constituent of the church, and thus which had a claim to the title of first-born. Some insisted that truth, and consequently that faith had the better claim, and some that the preference was due to good, and consequently to charity. The former indeed observed, that man, immediately after his birth, learns to speak and think, and by these becomes perfected in understanding, which is effected by sciences ; thus he learneth and understandeth what is true, and by these means, in process of time, learneth and understandeth what is good ; consequently, that he first learneth what faith is, and afterwards what charity is. They who considered the matter according to this idea, supposed the truth of faith to be the first-born, and the good of charity to be the younger ; they attributed therefore to faith the

honour and prerogative of primogeniture. These, however, so bewildered their understandings with arguments in favour of faith, that they could not perceive that faith is not faith, unless it be conjoined with charity, and that charity, in like manner, is not charity, unless it be conjoined with faith, and thus that they in fact become a one, and that if they are not so, neither the one nor the other is any constituent of the church. That charity and faith are absolutely a one, will be proved in the following pages. In the mean time, by way of preface, I will explain how, or in what manner, they are a one, this being of importance to be understood, in order to throw light on what is to follow. “ Faith then, by which truth also
“ is meant, is first in respect to time; but charity, by
“ which good also is meant, is first in respect to end; and
“ that which is first in respect to end, is actually the first,
“ because it is the primary constituent of the church, and
“ consequently it is the first-born; whereas that which is
“ first in respect to time, is not actually the first, but only
“ apparently so. But for the better elucidation of this
“ position, it may be useful to illustrate it by comparisons,
“ as by the building of a temple and of a house, the laying-
“ out of a garden, and the cultivation of land. With
“ regard to the BUILDING OF A TEMPLE: the first thing
“ in respect of time, is to lay the foundation, to erect the
“ walls, to cover it with a roof, and afterwards to provide
“ an altar, and to raise a pulpit; but the first thing in
“ respect to the end, is the worship of God therein, for
“ the sake of which all those preparations are made. So
“ with regard to the BUILDING OF A HOUSE: the first
“ thing in respect of time, is to build its exterior parts,
“ and likewise to provide it with all conveniences within;
“ but the first thing in respect to the end, is a commodious
“ dwelling for the master and his family. So again, with
“ regard to the LAYING-OUT OF A GARDEN: the first

“ thing in respect to time, is to level the ground, to pre-
 “ pare the soil, to plant trees, and to sow such seeds as may
 “ yield useful herbs; but the first thing in respect to the
 “ end, is the enjoyment of the fruits to be produced. So
 “ lastly, with regard to the CULTURE OF LAND: the first
 “ thing, in respect to time, is to make the ground level, to
 “ plow and manure it, and afterwards to sow it with seeds;
 “ but the first thing in respect to the end, is a plentiful har-
 “ vest, and consequently the use and advantage to be
 “ derived from it. From these comparisons it is in every
 “ one’s power to determine, what in reality, is the first
 “ object of consideration; for in building a temple or a
 “ house, and in the preparation of a garden and the culture
 “ of land, who doth not regard use in the first place, and
 “ keep that ever uppermost in his mind, whilst he provi-
 “ deth the means necessary for its promotion? We con-
 “ clude therefore, that the truth of faith is first in respect
 “ to time, but that the good of charity is first in respect to
 “ end, and consequently, that this being the primary object
 “ of regard, is actually the first-born in the mind.” But it
 is expedient to ascertain what faith and charity are, each
 in its respective essence, and this can only be done by an
 orderly arrangement of both under particular heads or
 articles. We shall begin with the articles of faith, which
 are as follows: I. *That saving Faith is a Faith in the Lord
 God the Saviour Jesus Christ.* II. *That Faith in general
 consisteth in a Belief, that whosoever liveth well, and believeth
 aright, will be saved by the Lord.* III. *That man receiveth
 Faith, in consequence of approaching the Lord, of learning
 Truths from the Word, and of living in conformity with
 them.* IV. *That an Abundance of Truths, cohering together
 as in a fascicle or bundle, exalteth and perfecteth Faith.* V.
*That Faith without Charity is not Faith, and that Charity
 without Faith is not Charity, and that neither Faith nor Cha-
 rity hath any life in it but from the Lord.* VI. *That the*

Lord, Charity, and Faith, constitute a One, like Life, Will, and Understanding in Man; and that in case they are divided, each perisheth, like a Pearl bruised to Powder. VII. That the Lord is Charity and Faith in Man, and that Man is Charity and Faith in the Lord. VIII. That Charity and Faith are together in Good Works. IX. That there is a true Faith, a spurious Faith, and a hypocritical Faith. X. That the Wicked have no Faith. We shall now proceed to a particular explication of each article.

I. THAT SAVING FAITH IS A FAITH IN THE LORD GOD
THE SAVIOUR JESUS CHRIST.

337. The reason why saving faith is a faith in God the Saviour, is, because He is God and Man, and He is in the Father, and the Father in Him, and thus one; wherefore all who approach Him, approach the Father also at the same time, and thus approach the one and only God, and no faith can be saving that is directed towards any other. That we ought to believe, or to have faith, in the SON OF GOD, the Redeemer and Saviour, conceived of Jehovah, and born of the Virgin Mary, called JESUS CHRIST, is evident from the injunctions so frequently repeated by Him, and afterwards by his apostles. That He Himself enjoined faith in Himself, is evident from the following passages: "*Jesus said, This is the will of Him that sent Me, that every one that seeth the Son, and BELIEVETH ON HIM, may have everlasting life, and I will raise him up at the last day,*" John vi. 40: "*HE THAT BELIEVETH ON THE SON hath everlasting life, and he that believeth not on the Son, shall not see life, but the anger of God abideth on him,*" John iii. 36: "*That whosoever BELIEVETH ON HIM should not perish, but have everlasting life; for God so loved the world, that He gave His only-begotten Son, that whosoever BELIEVETH ON HIM should not perish, but have everlasting life,*" John iii. 15, 16: "*Jesus said, I am the resurrection and the life, he that BELIEVETH ON ME shall not die to eternity,*" John xi. 25, 26: "*Verily*

verily, I say unto you, HE THAT BELIEVETH ON ME hath everlasting life; I am the Bread of Life," John vi. 47, 48: "*I am the Bread of Life, HE THAT COMETH TO ME shall never hunger, and HE THAT BELIEVETH ON ME shall never thirst,"* John vi. 35: "*Jesus cried, saying, If any man thirst, let him COME UNTO ME, and drink; HE THAT BELIEVETH ON ME, as the Scripture hath said, out of his belly shall flow rivers of living water,"* John vii. 37, 38: "*They said unto Jesus, What shall we do that we might work the works of God? Jesus answered, and said unto them, This is the work of God, THAT YE BELIEVE ON HIM WHOM HE HATH SENT,"* John vi. 28, 29: "*While ye have the Light, BELIEVE ON THE LIGHT, that ye may be the children of the Light,"* John xii. 36: "*HE THAT BELIEVETH ON THE SON OF GOD is not condemned, but HE THAT BELIEVETH NOT is condemned already, because he HATH NOT BELIEVED on the name of the only-begotten Son of God,"* John iii. 18; "*These things are written, THAT YE MAY BELIEVE that Jesus is the Son of God, and that BELIEVING ye may have life in His name,"* John xx. 31. "*If ye BELIEVE NOT THAT I AM, ye shall die in your sins,"* John viii. 24: "*Jesus said, When the Comforter is come, He will reprove the world of sin, of righteousness, and of judgment; of sin, BECAUSE THEY BELIEVE NOT ON ME,"* John xvi. 8.

338. That the faith of the apostles was no other than a faith in the Lord Jesus Christ, is evident from many passages in their epistles, of which I shall only adduce the following: "*Nevertheless I live, yet not I, but Christ liveth in Me; and the life which I now live in the flesh, I LIVE BY FAITH IN THE SON OF GOD,"* Gal. ii. 20: "*Paul testified to the Jews, and also to the Greeks, repentance towards God, and FAITH IN OUR LORD JESUS CHRIST,"* Acts xx. 21: "*And he brought them out, and said, Sirs, what must I do to be saved? and they said, BELIEVE ON THE LORD JESUS CHRIST, and thou shalt be saved, and thy house,"* Acts xvi.

30, 31: "*He that hath THE SON, hath life, but he that HATH NOT THE SON OF GOD, hath not life; these things have I written unto you that BELIEVE ON THE NAME OF THE SON OF GOD, that ye may know that ye have eternal life, and that ye may BELIEVE ON THE NAME OF THE SON OF GOD.*" 1 John v. 12, 13: "*We who are Jews by nature, and not sinners of the Gentiles, knowing that a man is not justified by the works of the law, BUT BY THE FAITH OF JESUS CHRIST, even WE HAVE BELIEVED ON JESUS CHRIST,*" Gal. ii. 15, 16. As their faith was directed towards Jesus Christ, and as such faith is also derived from Him, therefore they called it the faith of Jesus Christ, as above, Gal. ii. 16; as well as in the following passages: "*The righteousness of God, which is by FAITH OF JESUS CHRIST, unto all, and upon all them that believe, that He might be the Justifier of him WHO BELIEVETH ON JESUS,*" Rom. iii. 22, 26: "*But having the righteousness, which is THROUGH THE FAITH OF CHRIST, even the righteousness which is OF GOD BY FAITH,*" Phil. iii. 9: "*These are they that keep the commandments of God, and THE FAITH OF JESUS,*" Rev. xiv. 12: "*Through FAITH, WHICH IS IN CHRIST JESUS,*" 2 Tim. iii. 15: "*IN JESUS CHRIST IS FAITH WHICH WORKETH BY LOVE,*" Gal. v. 6. Hence may appear what is meant by faith in that passage of Paul, so often repeated in the church at this time; "*THEREFORE WE CONCLUDE THAT MAN IS JUSTIFIED BY FAITH WITHOUT THE DEEDS OF THE LAW,*" Rom. iii. 28, that it is not a faith in God the Father, but in his Son; still less is it a faith in three gods in succession; as in one, from whom cometh salvation, in another, for the sake of whom salvation is granted, and in a third, by whom its effects are wrought in the believer. The reason why the church supposeth that its tri-personal faith is meant by Paul in that passage, is, because the church, for fourteen centuries past, since the COUNCIL OF NICE, hath acknowledged no other faith but

that, and consequently hath been acquainted with no other, imagining thus that it was the only true faith, and that there could not be any other; so that in whatever part of the New Testament the word faith is mentioned, it is supposed to have this meaning of a tri-personal faith, and to this faith they have applied all that is there written; the consequence is, that the only saving faith, which is a faith in God the Saviour, has perished, and hence likewise so many fallacies have crept into their doctrines, and so many paradoxes contradictory to common sense and reason: for all the doctrine of the church, which ought to teach and point out the way to heaven, or to salvation, depends on its faith; and because so many fallacies and paradoxes have crept into faith, as was just observed, it was therefore necessary to establish this tenet, that the understanding is to be kept bound under obedience to faith. Now since by faith in the forementioned saying of Paul, Rom. iii. 28, is not meant faith towards God the Father, but towards His Son, and by the works of the law are not meant the works of the law of the decalogue, but the works of the Mosaic law, intended for the Jews, as appears from the subsequent part of that epistle, and also from similar passages in the epistle to the Galatians, chap. ii. 14, 15, the foundation-stone of modern faith gives way, together with all its supposed sacred superstructure, like a house sinking down into the earth, the top of whose roof alone is seen above the surface.

339. The reason why it is requisite to believe, that is, to have faith, in God the Saviour Jesus Christ, is, because such faith is directed towards a visible God in whom is the invisible, and faith towards a visible God, who is Man and God at the same time, gaineth admission into man; for faith, in its essence, is spiritual, but in its form natural, therefore in man it becometh spiritual-natural; for whatever is spiritual, is received in that which is natural, that man may possess it as a something real; bare and naked spirituality

entereth indeed into man, but then it is not received by him, being like æther, which floweth in and out, without affecting him in any perceptible manner; for that it may affect him, it must be attended with perception, and consequently with reception in his mind; and this is not given to man, except in his natural principle. But on the other hand, a faith which is merely natural, or which is deprived of its spiritual essence, is no faith, but only a kind of persuasion or science, having an appearance of faith in its externals, but with nothing in it of a saving nature, being destitute of any spiritual principle in its internals: such is the faith of all those who deny the Divinity of the Lord's Humanity; such was the faith of Arius, and such also is the Socinian faith, inasmuch as each hath rejected the Divinity of the Lord. For what is faith without a term, or limit of direction, but like an unbounded view, extending through the universe, where the sight of the eye, falling as it were into an empty void, is lost? Or such a faith may be compared to a bird flying above the atmosphere into the purer regions of æther, where it expires, as in a *vacuum*. The habitation of such a faith in the mind of man, may be compared to the habitation of the winds in the wings of Æolus, and to the habitation of light in a falling star; for although it ariseth like a comet, with a long tail, yet like a comet also it passeth away and disappeareth. In short, faith directed towards an invisible God is actually blind, because the human mind doth not see its God, and the light of such a faith, inasmuch as it is not spiritual-natural, is a false light (*lux fatua*); and this light is like that which shineth in the tail of a glow-worm; or like the light which is seen in marshy ground, or over sulphureous earth, in the night-time; or like the light in decayed wood. Whatever is seen by this light is merely visionary, and the mind is deceived by a semblance of existences which are without truth or foundation. Such is the light of faith, when directed towards an

invisible God, particularly when God is conceived to be spirit, and spirit is conceived to be like æther; for what must be the consequence of such a conception, but that a man will look upon God as he looketh upon æther, and will thus seek Him in the universe, and not finding him there, will fancy nature to be the God of the universe? This is the source of the prevailing naturalism of the present times. Hath not the Lord declared, "*That no one hath ever heard the voice of the Father, or seen His shape,*" John v. 37; and also, "*That no one hath seen God at any time; and that the only-begotten Son, who is in the bosom of the Father, He hath declared Him,*" John i. 18; "*Not that any one hath seen the Father, save He which is of God, He hath seen the Father,*" John vi. 46: likewise, "*That no man cometh to the Father, but by Him,*" John xiv, 6; and again, "*That whosoever seeth and knoweth Him, seeth and knoweth the Father,*" John xiv. 7, 8, 9. But very different from the above is a faith directed towards the Lord God the Saviour, who, by reason of his being God and Man, may both be approached, and seen in thought: such a faith is not indeterminate, but hath a term, from which it originates, and to which it is directed back again, and being once received, it abideth for ever; as when a person hath once seen an emperor or a king, whosoever he recollecteth them at a future period, the distinct image of each recurrereth to his mind. The sight afforded by this faith is as when one looketh on a bright cloud, and seeth an angel in the midst of it, inviting man to come to him, in order that he may raise him up into heaven: in such manner the Lord appeareth to those who have faith in Him; and He also draws near to every particular person, in proportion as each person knoweth and acknowledgeth Him, which is in proportion as each knoweth and doeth his commandments, which are, that he shun evils, and do good; and at length He cometh into his house, and maketh His abode with him, together with the Father, who is in Him, according to these

words in John : “ *Jesus said, He that hath My commandments, and doeth them, he it is that loveth Me, and he that loveth Me shall be loved of My Father, and I will love him, and will manifest Myself to him ; and we will come unto him, and make Our abode with him,*” John xiv. 21, 23. These were written in the presence of the Lord’s twelve apostles, who, whilst I was writing them, were sent to me by the Lord.

II. THAT FAITH IN GENERAL CONSISTETH IN A BELIEF, THAT WHOSOEVER LIVETH A GOOD LIFE, AND BELIEVETH ARIGHT, WILL BE SAVED BY THE LORD.

340, That man is created to inherit eternal life, and that every man may inherit it, provided only that he live according to the means of salvation prescribed in the Word, is a truth to which every christian, and even every heathen, who hath any religion and sound reason, assenteth. The means of salvation however are manifold, and yet they all, and every one of them, have relation to living well and believing aright, consequently to charity and faith, for charity consisteth in living well and faith in believing aright. These two general means of salvation, are not only prescribed to man in the Word, but are also commanded, and since they are commanded, it follows of consequence, that man, by those means, must have the power given and communicated to him by God of providing for his eternal life, and that so far as he useth this power, and looketh at the same time unto God, so far God confirmeth and strengtheneth it, till natural charity and its fruits become spiritual charity and its fruits, and till natural faith and its fruits become spiritual faith and its fruits ; thus charity and faith, and at the same time man, which were dead, are made alive by God. There are two things which must be united, before it can be said that a man liveth well, and believeth aright ; these two things are called, in the church, the internal man and the external man ; when the internal man willeth what is good, and the external doeth what is good, then both

become a one, the external subsisting and acting from the internal, and the internal by the external ; thus man subsisteth and acteth from God, and God acteth by man. But on the other hand, if the internal man willeth what is evil, and still the external doeth what is good, they are both notwithstanding under the influence of hell, because the will is from thence, and the deeds are hypocritical, and in every hypocritical deed, the will, which is infernal, lurks within, like a snake in the grass, or like a worm in a flower. He who is not only acquainted with the existence of the internal and external man, but also knoweth what they are, and that they have a capacity of acting in real unity, and likewise in apparent unity, and moreover that the internal man liveth after death, and that the external is buried, such a person possesseth within his reach arcana of heaven, and also of the world, in great abundance ; and he who conjoineth together in himself those two men, for the practice of good, becometh happy to eternity ; but he who separateth them, and above all, he who conjoineth them for an evil purpose, becometh wretched to eternity.

341. To suppose that the man who liveth well, and believeth aright, will not be saved, and that God, of His free-will and pleasure, can save and condemn whomsoever He pleaseth, is to charge God with unmercifulness and severity towards those that perish, and even with cruelty ; nay, it is denying God to be God : it is saying further, that God in His Word hath spoken without meaning, and hath prescribed duties, which are trivial, and of no signification ; and it is accusing Him of violating the covenant which He ratified on Mount Sinai, and inscribed with His own finger on two tables. That God cannot do otherwise than save those who live according to His commandments, and have faith in Him, is evident from the words of the Lord in John, chap. xiv. 21 to 24 ; and every one, who hath any religion and sound reason, may also confirm himself in the same truth,

whilst he considereth, that God, who is continually with man, and giveth him life, together with the faculties of understanding and loving, must needs love him, and by love conjoin Himself with him who liveth well and believeth aright; for is not such conduct inscribed by God on every man, and on every creature? Can a father or mother reject their children, a bird its young, or a beast its cubs? Even tigers, leopards, and serpents, are incapable of such barbarity; and to be guilty of it would be to act contrary to the order in which God is, and according to which He acts, and likewise contrary to the order into which He hath created mankind. Now, as it is impossible for God to condemn any one who liveth well and believeth aright, so is it alike impossible for Him to save any one who liveth a bad life, and who in consequence of this is in the belief of falses; for this again is contrary to order, and of course contrary to His own omnipotence, which can only proceed in the way of justice, and the laws of justice are truths, which cannot be changed; for the Lord saith, "*It is easier for heaven and earth to pass, than one tittle of the law to fail,*" Luke xvi. 17. Every one, who is at all acquainted with the essence of God, and man's free-will, may be fully convinced of this; as for example: Adam was at liberty to eat of the tree of life, and also of the tree of the knowledge of good and evil: if he had eaten only of the tree or trees of life, would it have been possible for God, in this case, to have driven him out of the garden? It is my belief that it would not have been possible: but after he had eaten of the tree of the knowledge of good and evil, would it have been possible for God to keep him any longer in the garden? In this case also, it is my belief that it would not: In like manner, it is not to be supposed possible for God to cast down into hell any angel who hath been received into heaven, nor to introduce into heaven any devil condemned to hell; that the Divine Omnipotence, in both these cases, is limited by impossibility, may be seen

above, in the section on the DIVINE OMNIPOTENCE, n. 49 to 70.

342. In the preceding article, from n. 337 to 339, it was shewn, that a saving faith is a faith directed towards the Lord God the Saviour Jesus Christ: but it may be asked, What is the first requisite of a faith directed towards Jesus Christ? I answer, it is an ACKNOWLEDGMENT THAT HE IS THE SON OF GOD. This first requisite of faith, was that which the Lord, when He came into the world, revealed and announced; for unless mankind had first acknowledged, that HE WAS THE SON OF GOD, and thus GOD OF GOD, in vain would He Himself, and His apostles after Him, have preached faith in Him. Now the case being similar at this day, so that those who think from their own selfhood, that is, from the external or natural man only, say with themselves, "How can Jehovah God conceive a Son, and how can man be God?" it is necessary that this first requisite of faith be confirmed and established from the Word; therefore we shall here adduce the following passages:—"The angel said unto Mary, *Thou shalt conceive in thy womb, and shall bring forth a Son, and shalt call his name JESUS; He shall be great, and shall be called THE SON OF THE MOST HIGH: and Mary said unto the angel, How shall this be, seeing I know not a man? and the angel answered, and said unto her, The Holy Spirit shall come upon thee, and THE POWER OF THE MOST HIGH shall overshadow thee; therefore also THAT HOLY THING, which shall be born of thee, shall be called THE SON OF GOD,*" Luke i. 31, 32, 34, 35: "*When Jesus was baptized, there came a voice from heaven, saying, THIS IS MY BELOVED SON, in whom I am well pleased,*" Matt. iii. 16, 17, Mark i. 10, 11, Luke iii. 21, 22: So again, when Jesus was transfigured, a voice also came from heaven, saying, "*THIS IS MY BELOVED SON, in whom I am well pleased, hear ye Him,*" Matt. xvii. 5, Mark ix. 7, Luke ix. 35: "*Jesus asked his disciples, Whom do men say that I am?*"

Peter answered, THOU ART CHRIST THE SON OF THE LIVING GOD, and Jesus said, Blessed art thou Simon, son of Jonah ; I say unto thee, upon this rock will I build My church," Matt. xvi. 13, 16, 17, 18 : The Lord said, that upon this rock He would build His church, namely, on the truth and confession, that He is the Son of God ; for rock signifieth truth, and likewise the Lord with respect to divine truth ; in whomsoever then the confession of this truth doth not abide, that He is the Son of God, there neither doth the church abide ; and for this reason it was said above, that this is the first requisite of a faith in Jesus Christ, consequently faith in its origin : "*John the Baptist saw and testified, that this is THE SON OF GOD,"* John i. 34 : "*Nathaniel the disciple said unto Jesus, THOU ART THE SON OF GOD, THOU ART THE KING OF ISRAEL,"* John i. 49 : "*The twelve disciples said, We believe that THOU ART THE CHRIST, THE SON OF THE LIVING GOD,"* John vi. 69 : "*He is called, THE ONLY-BEGOTTEN OF THE FATHER, AND THE ONLY-BEGOTTEN SON OF GOD, WHO IS IN THE BOSOM OF THE FATHER,"* John i. 14, 18, chap. iii. 16 : "*Jesus Himself confessed before the high-priest, that HE WAS THE SON OF GOD,"* Matt. xxvi. 63, 64. chap. xxvii. 43, Mark xiv. 61, 62, Luke xxii. 70 : "*They that were in the ship, came and worshipped Jesus, saying, OF A TRUTH THOU ART THE SON OF GOD,"* Matt. xiv. 33 : "*The eunuch, who desired to be baptized, said to Philip, I BELIEVE THAT JESUS CHRIST IS THE SON OF GOD,"* Acts viii. 37 : "*Paul after his conversion straightway preached Jesus, THAT HE WAS THE SON OF GOD,"* Acts ix. 20 : "*Jesus said, The hour is coming, when the dead shall hear THE VOICE OF THE SON OF GOD, and they that hear shall live,"* John v. 25 : "*He that believeth not is condemned already, because he hath not believed in the NAME OF THE ONLY-BEGOTTEN SON OF GOD,"* John iii. 18 : "*These things are written, that ye may believe THAT JESUS IS THE CHRIST, THE SON OF GOD, and that believing ye might have*

life through *His name*," John xx. 31 : " *These things have I written to you that believe on the NAME OF THE SON OF GOD, thht ye may know that ye have eternal life, and that ye may believe on the NAME OF THE SON OF GOD,*" 1 John v. 13 : " *We know that THE SON OF GOD IS COME, and hath given us an understanding, that we may know Him that is true, and we are in Him that is true, even in HIS SON JESUS CHRIST ; this is the true God and eternal life,*" 1 John v. 20 : " *Whosoever shall confess that JESUS IS THE SON OF GOD, God dwelleth in him, and he in God,*" 1 John iv. 15 : See also other places, as Matt. viii. 29,—xxvii. 40, 43, 54, Mark i. 1.—iii. 11,—xv. 39, Luke viii. 28, John ix. 35,—x. 36,—xi. 4, 27,—xix. 7, Rom. i. 4, 2 Cor. i. 19, Gal. ii. 20, Eph. iv. 13, Heb. iv. 14,—vi. 6,—vii. 3,—x. 29, 1 John iii. 8.—v. 10, Rev. ii. 18 ; and likewise many other passages, where He is called by Jehovah Son, and where He Himself calleth Jehovah His Father, as in the following : " *Whatsoever THE FATHER doeth, that doeth THE SON ; as THE FATHER raiseth the dead and quickeneth them, so doth THE SON ; as THE FATHER hath life in Himself, so hath He given to THE SON to have life in Himself, that all should honour THE SON as they honour THE FATHER,*" John v. 19 to 27 ; and in several other places ; as also in David : " *I will preach the law, whereof Jehovah hath said unto Me, THOU ART MY SON, this day have I begotten Thee. Kiss THE SON, lest He be angry, and ye perish in the way ; if His anger be kindled, yea but a little, BLESSED ARE ALL THEY, THAT PUT THEIR TRUST IN HIM,*" Psalm ii. 7, 12. From these authorities, then, we may come to this conclusion, That every one, who desireth to be a true Christian, ought to believe that JESUS IS THE SON OF THE LIVING GOD : he who doth not so believe, and supposeth Him only to be the son of Mary, implanteth in his mind various ideas concerning Him which are hurtful and destructive of salvation, as may be seen above, n. 92, 94, 102 : of such persons it may be

said, that they do again what the Jews did of old; they put on His head a crown of thorns, instead of a royal crown, and they give Him vinegar to drink, and cry, "If Thou be the Son of God, come down from the cross;" or, as the tempter, the devil, said, "If Thou be the Son of God, command that these stones be made bread;" or, "If Thou be the Son of God, cast Thyself down," Matt. iv. 3, 6. Such persons profane His church and His temple, and make it a den of thieves. These are they, who make the worship of Christ like that of Mahomet, and confound true Christianity, which is the worship of the Lord, with naturalism. They may therefore be likened to those, who are carried in a chariot or sledge over smooth, thin ice, which breaks under them, so that they sink, and they, their horses, and chariots, are covered with the freezing water. They may also be likened to those, who make a little boat of reeds and canes, which they glue together with pitch, and then put out in it to sea, where, the pitchy cement being dissolved, they are swallowed up by the waters of the ocean, and are drowned, and make their graves at the bottom of the waters.

III. THAT MAN RECEIVETH FAITH, IN CONSEQUENCE OF APPROACHING TO THE LORD, OF LEARNING TRUTHS FROM THE WORD, AND OF LIVING A LIFE IN CONFORMITY WITH THEM.

343. Before I enter on an explanation of the ORIGIN OF FAITH, which consists in approaching the Lord, learning truths from the Word, and living a life in conformity with them, it may be expedient to premise a summary of the chief constituents of faith, from whence some general notion may be formed in regard to its particular parts; for the reader will thus be enabled to comprehend more clearly, not only what is said in this chapter concerning faith, but also what is said in the following chapters on the subjects of charity, free-will, repentance, reformation and regene-

ration, and imputation; for faith entereth into all and every particular part of the theological system, as the blood does into the members of the body, and gives them life. The doctrine of the present church, in relation to faith, is generally known throughout the Christian world, and particularly amongst those of the ecclesiastic order; for the libraries of that order are filled with books, written solely on the subject of faith, and of faith alone, scarcely any thing at this day being considered as having any proper relation to theology, except faith. But before we take into consideration and examination the doctrines of the present church respecting faith, which is intended to be done in an APPENDIX, we shall adduce the general propositions, which the New Church teacheth respecting her faith: these are the following.

344. THE ESSE* OF THE FAITH OF THE NEW CHURCH is, 1. Confidence in the Lord God the Saviour Jesus Christ: 2. A trust, that whosoever liveth a good life, and believeth aright, will be saved by Him. THE ESSENCE OF THE FAITH OF THE NEW CHURCH, is truth derived from the Word. THE EXISTENCE OF THE FAITH OF THE NEW CHURCH, is, 1. Spiritual sight: 2. An harmonious agreement of truths: 3. Conviction: 4. Acknowledgement inscribed on the mind. STATES OF THE FAITH OF THE NEW CHURCH are, 1. Infant faith, adolescent or youthful faith, adult faith: 2. Faith of genuine truth, and faith of the appearances of truth: 3. Faith of memory, faith of reason, faith of light: 4. Faith natural, faith spiritual, faith celestial: 5. Living faith, and miraculous faith: 6. Faith free, and faith constrained. THE FORM ITSELF OF THE FAITH OF THE

* See note, n. 18, on the Divine *Esse*.

NEW CHURCH, BOTH IN ITS UNIVERSAL AND PARTICULAR IDEA, may be seen above, n. 2 and 3.

345. As we have given a general view of the constituents of spiritual faith, we will also give a general view of the constituents of a merely natural faith, which in itself is a persuasion that assumes a semblance of faith, is a persuasion of what is false, and is called heretical faith. Its denominations are, 1. Spurious faith, wherein falses are mixed with truths: 2. Harlot faith, derived from truths falsified, and adulterous faith, from goods adulterated: 3. Faith closed up, or blind, which is a faith in things mystical, that are believed, without any discernment whether they be true or false, or whether they be above reason or contrary to it: 4. Erratic or wandering faith, which is a faith in several gods: 5. Purblind faith, which is a faith in some other than the true God, and amongst Christians, a faith not directed to the Lord God the Saviour: 6. Hypocritical or Pharisaical faith, which is that of the lips, and not of the heart: 7. Visionary and preposterous faith, which is an appearance of the false as if it were truth, arising from some ingenious confirmation.

346. It was observed above, that faith, with respect to its existence in man, is spiritual sight; now whereas spiritual sight*, which is that of the understanding, and conse-

* It is a general doctrine of our author's, that all bodily diseases originate in the spirit of man, owing to its departure from the influences of Divine Love and Wisdom, and are thence derived into the body; consequently, that every bodily disorder hath a spiritual one with which it correspondeth, and in which it is grounded as its primary cause and fountain. In the particular case before us, he pointeth out this correspondence, so far as it relateth to some disorders in the bodily and intellectual eye; the truth and justness

quently of the mind, and natural sight, which is that of the eye, and consequently of the body, have a mutual correspondence with each other, therefore every state of faith may be compared with some state of the eye and its sight, a state of the faith of truth, with some sound and perfect state of eye-sight, and a state of the faith of the false, with some wrong and perverted state of eye-sight. But we will point out the correspondences between these two kinds of sight, the mental and bodily, so far as they relate to the perverted state of each. **SPURIOUS FAITH**, in which falses are mixed with truths, may be compared with the imperfection in the eye, and consequently in the sight, arising from a white spot upon the cornea, rendering the sight obscure. **HARLOT FAITH**, consisting of truths falsified, and **ADULTEROUS FAITH**, consisting of goods adulterated, may be compared with the disorder in the eye, and consequently in the sight, called a *glaucoma*, which consisteth in a drying up and hardening of the chrySTALLINE humour.* **FAITH CLOSED UP, OR BLIND**, which is a faith in things mystical, without any discernment whether they be true or false, or whether they be above reason or contrary to it, may be compared with the disorder in the eye called the *gutta serena*, and *amaurosis*, which is the loss of sight arising from an obstruction of the optic nerve, notwithstanding which the eye appears as if it saw clearly.† **ERRATIC OR WANDERING FAITH**, which is a faith in several gods, may be compared with the disorder of the eye called a *cataract*, which is a loss of sight arising from an obstruction

of which will readily be acknowledged by the anatomical reader, and any one who is well acquainted with the nature, and organs, both of natural and spiritual vision.

* The author here speaks strictly according to the nosology of the ancients; but modern writers have applied to the same affection the term, *cataract*; and have given that of *glaucoma* to a disease of the vitreous humour.

† *Amaurosis* has been thought, by recent authors, to arise from inflammation of the *choroides*; yet the above definition is perfectly correct; for in many cases no disease of structure can be detected, and in others a paralysis

between the sclerotic coat and the uvea.* PURBLIND FAITH, which is a faith in some other than the true God, and amongst Christians, a faith not directed towards the Lord God the Saviour, may be compared with the disorder of the eye called *strabismus*, or squinting. HYPOCRITICAL OR PHARISAICAL FAITH, which is that of the lips and not of the heart, may be compared with an atrophy of the eye, and the consequent loss of sight. VISIONARY and PREPOSTEROUS FAITH, which is an appearance of the false as if it were truth, arising from ingenious confirmation, may be compared with the disorder of the eye, called *nyctalopia*, which is vision in the dark, arising from false light (*lux fatua*).

347. With regard to the FORMATION OF FAITH, this is effected by man's approaching the Lord, by learning truths from the Word, and by living in conformity to them. FIRST, *That faith is formed by man's approaching the Lord*: the reason is, because faith, properly so called, that is, faith profitable to salvation, is derived from the Lord, and directed towards Him; that it is derived from the Lord, is evident from His Words to His disciples: "*Abide in Me, and I in you, for without Me ye can do nothing,*" John xv. 4, 5: and that it must be directed towards the Lord, is evident from the many passages quoted above, n. 337, 338, teaching, *that it is requisite to*

of the optic nerve seems to be produced by the enlargement, and consequent pressure, of the arteries within the head.

* This is the true *cataract* of the ancients, being an effusion of coagulable lymph into the aqueous humour, thus producing an obstruction; modern writers simply term it, *effusion arising from previous inflammation*.

It may be necessary to observe further, that the signification of the terms *sclerotic coat* and *uvea*, has been so restricted by modern writers, that they no longer denote those parts of the eye which the author has in view above. Formerly the term *sclerotic coat* implied the whole of the external coat of the eye, including the transparent part of it, to which the term *cornea* is now confined, which is the part here specifically intended by the author; and the term *uvea* included the *iris*, which it is here used to denote.

believe in the Son. Now since faith is derived from the Lord, and is to be directed towards Him, it may be said, that the Lord is faith itself, for its life and essence are in the Lord, and consequently from Him. **SECONDLY, That faith is formed by man's learning truths from the Word:** the reason is, because faith, in its essence, is truth; for all things that enter into the composition of faith are truths; wherefore faith is nothing but a complex of truths shining in the human mind; for truths teach, not only that it is requisite to believe, but also, in whom we are to believe, and what we are to believe. The reason why truths must be taken from the Word, is, because all truths, conducive to salvation, are contained therein, and are efficacious because they are given by the Lord, and thence inscribed on the whole angelic heaven; so that when man learneth truths from the Word, he entereth into communion and consociation with angels, notwithstanding his ignorance of such a connection. Faith without truths is like seed deprived of its medullary substance, which when ground yieldeth nothing but chaff; whereas faith formed of truths is like the good seed of corn, which, when ground, yieldeth flour. In a word, truths are the essentials of faith, and if they be wanting in its composition, faith is a mere empty hissing sound; but if they enter into its composition, it is then like a voice of joy and glad tidings. **THIRDLY, That faith is formed by man's living in conformity to truths:** the reason is, because spiritual life is a life agreeable to truths, and truths do not begin really to live, till they are in actions: truths abstracted from acts abide only in the thought, and if they do not also abide in the will, they are not within the man, but stand without at the threshold; for the will is the real man, and thought is so much, and in such sort the man, in proportion to the quantity and quality of will joined to it. He that learneth truths, and doth not practise them, is like one that scattereth seed over his ground, and doth not harrow it in, the conse-

quence of which is, that the seeds are swoln with the rain, and lose all their vegetative life; but he that learneth truths, and practiseth them, is like a wise husbandman, who soweth his ground with seed, and harroweth it in when sown, in consequence whereof the seeds begin to vegetate after rain, and yield a good crop of corn for the husbandman's use. The Lord saith, "*If ye know these things, happy are ye if ye do them,*" John xiii. 17; and in another place, "*That which was sown in good ground, is he that heareth the word, and attendeth to it, who also beareth fruit, and doeth,*" Matt. xiii. 23; and again, "*Every one that heareth My words, and doeth them, I will liken him unto a wise man, that built his house upon a rock; but every one that heareth my words, and doeth them not, shall be likened unto a foolish man that built his house, upon the sand,*" Matt. vii. 24, 26: the words of the Lord are all of them truths.

348. From what has been said above, it is evident, that there are three means for the formation of faith in man, the first is, approaching to the Lord; the second, learning truths from the Word; and the third, living in conformity to them. Now these three means being each distinct from the other, it follows, that they may be separated; as for instance, a person may approach the Lord, and yet be acquainted with no truths concerning God and the Lord, except such as are historical; so another may be acquainted with abundance of truths derived from the Word, and yet not live in conformity to them; but in such cases, where the three means are separated, that is, where one is without the other, there can be no faith profitable to salvation; but this faith has birth when those three means are conjoined, and it takes its quality from the quality of that conjunction. Where those three means are separated, there faith is like barren seed, which being sown in the earth, mouldereth into dust; but where those three means are conjoined, there

faith is like good seed in the ground, which groweth up, and becometh a tree, yielding fruit in proportion to the conjunction. Again, where those three means are separated, faith is like an egg, in which no prolific principle is contained; but where those three means are conjoined, faith is like a prolific egg, giving birth to a beautiful bird. Faith, in such as have separated those three means, may be likened to the eye of a fish, or a crab, when it is boiled; but faith, in such as have conjoined those three means, may be likened to an eye perfectly transparent, from the chryselline humour, even to the uvea of the pupil, and through it. Faith, in such a state of separation, is like a picture of dusky colours, drawn on a black stone; but faith, in such a state of conjunction is like a picture of beautiful colours, drawn on pellucid chrysal. The light of faith, in such a state of separation, may be compared with the light of a firebrand carried by a traveller in a dark night; but the light of faith, in such a state of conjunction, may be compared with the light of a flambeau, which enlighteneth clearly every step of the way. Faith without truths is like a vine that beareth wild grapes; but faith formed of truths is like a vine that beareth grapes productive of generous wine. Faith in the Lord, unattended with truths, may be compared with a new star appearing in the expanse of heaven, which, in process of time, is obscured; but faith in the Lord, attended with truths, may be compared with a fixed star, which remaineth perpetually. Truth is the essence of faith, wherefore the quality of faith must ever be according to that of truth; and without truths, faith is vague and wavering, but with truths it is steady and fixed; faith also, that is formed of truths, shineth in heaven like a star.

IV. THAT A STORE OF TRUTHS COHERING TOGETHER, AS IN A FASCICLE OR BUNDLE, EXALTETH AND PERFECTETH FAITH.

349 By the perception which men have at this day in relation to faith, it is impossible to discover, that, considered

at large, it is a complex of truths, and still less, that man may contribute something towards its attainment; when nevertheless faith in its essence is truth, for it is truth in its light, and consequently, as truth may be procured, so also may faith; for who, if he be so disposed, cannot approach the Lord? and who again, if he be so disposed, cannot collect truths from the Word? and every truth in the Word, and from the Word, affords light, and truth in the light is faith. The Lord, who is light itself, entereth by influx into every man, and in whomsoever He findeth truths collected from the Word, He enlighteneth those truths, so that they become constituents of faith; and this is what the Lord saith in John, “*That they should abide in the Lord, and His words should abide in them,*” chap. xv. 7; the words of the Lord are truths. But in order to comprehend aright how a store of truths cohering together, as in a fascicle or bundle, exalteth and perfecteth faith, it will be expedient to arrange and discuss the subject under the following general heads: 1. That the Truths of Faith are capable of being multiplied to Infinity. 2. That they have an arrangement into orderly Series, and thus as it were into Fascicles or Bundles. 3. That Faith is perfected in proportion to their number and coherence. 4. That Truths, however numerous they may be, and however different they may appear, yet make a One, and are united, by and from the Lord, who is the Word, the God of Heaven and Earth, the God of all Flesh, the God of the Vineyard or Church, the God of Faith, and the essential Light, Truth, and eternal Life.

350. 1. *That the Truths of Faith are capable of being multiplied to Infinity*, may appear evident from the wisdom of the angels of heaven, which goes on increasing to all eternity; it is also a received tenet amongst the angels, that wisdom hath no end or limit; and wisdom is derived solely from divine truths, analytically arranged into forms by the influx of light from the Lord: human intelligence also, so

far as it deserves the name, is from the same source. Divine truth has the capacity inherent in it of being multiplied to infinity, because the Lord is essential Divine Truth, or truth in its infinity, and He draws all towards Himself; but men and angels, being finite, can only follow the vein of His attraction, according to their measures and capacities, the tendency of attraction towards infinite still persisting. The Word of the Lord is an abyss of truths, from which all the wisdom of angels is derived, although to a person unacquainted with its spiritual and celestial senses, it may appear but as the water in a bucket. The multiplication of the truths of faith to infinity may be compared with the prolific principle in men, from one of whom a family may be propagated to endless generations. The proliferation of the truths of faith may also be compared with the proliferation of seeds in a field or garden, which may be propagated beyond the limit of numbers, time without end; moreover by seed, in the Word, is meant truth, by a field doctrine, and by a garden wisdom. The human mind is like ground, wherein spiritual and natural truths, like so many seeds, are sown, and may be multiplied without end; and this faculty is derived from the infinity of God, who is continually present in man, with His light and heat, and with His power of generation.

351. 2. *That the Truths of Faith are arranged into orderly Series, and thus, as it were, into Fascicles* or Bundles.*

This fact relative to the truths of faith is at this day unknown, and the reason is, because spiritual truths, of which the whole Word is composed, in consequence of the mystical and ænigmatical faith which constitutes the sum and substance of modern theology, could not heretofore appear, but, like repositories of hidden treasures, have been sunk deep under ground. In order to explain what is meant by series, and by fascicles or bundles, we shall assist the

* See note above, n. 38, concerning the nature of spiritual *fasciculi*, or bundles.

reader's conception by the following example. The first chapter of this book, which treateth of God the Creator, is divided into series; the first treateth of the the unity of God, the second of the esse of God, or Jehovah, the third of the infinity of God, the fourth of the essence of God, which is divine love and divine wisdom, the fifth of the omnipotence of God, and the sixth of creation; now it is the connexion between each subject, by which they are articulated together, which forms them into series, and binds together the contents as into bands. These series, in general and in particular, or conjointly and apart, contain truths, which, in proportion to their number and coherence, exalt and perfect faith. He who doth not know that the human mind is organized, or that it is a spiritual organism, bounded or closed by a natural organism, in and according to which the mind produceth its ideas, or thinketh, must needs be led to imagine, that perceptions, thoughts, and ideas, are nothing else but so many radiations and variations of light, entering by influx into the head, and presenting forms, which a man seeth and acknowledgeth as reasons and arguments; but this is an idle imagination, inasmuch as it is universally acknowledged, that the human head is filled with brains, and that the brains are organized substances, and that the mind hath its abode in them, and that its ideas are therein fixed, and become permanent according to their reception and confirmation. You will ask, possibly, What is the nature of that organization? I answer, That it is an arrangement of the whole into series, as into fascicles or bundles, and that the truths, which are of faith, have such an arrangement in the human mind. That this is the case, may be illustrated by the following considerations: The brain consisteth of two substances, one of which is glandular, and is called the cortical and cineritious substances, and the other is fibrillary, and is called the medullary substance: the first substance, which is glandular, is arranged into bunches or clusters, like grapes on a vine, which bunches or clusterings

are its series; the other substance, which is called the medullary, consists of perpetual confasciculations, or bundlings together of small fibres proceeding from the little glands of the former substance, which confasciculations or bundlings together are its series: all the nerves which proceed thence, and descend down into the body to perform their different offices, are nothing else but bands and fascicles of fibres, as are all the muscles, and, in general, all the viscera and organs of the body. All these substances are of such a nature, and possess such properties, by reason of the correspondence which they bear with the series, into which the organism of the mind is arranged. Moreover, throughout all nature, there is not to be found a single existence, which is not confasciculated, or bundled together, into series; every tree, every shrub, herb, and plant, nay every ear of corn and blade of grass, in general and in particular, is so composed. The universal cause of this is, because divine truths have such a conformation; for it is written, that all things were created by the Word, that is, by Divine Truth, and that the world also was made by it, John i. 1, &c. Hence then it may appear, that, unless there was such an arrangement of substances in the human mind, man could not be in possession of the analytical faculty of reason, which every one enjoys in proportion to the arrangement, consequently in proportion to the number of truths cohering together, as in a fascicle or bundle; and such arrangement is effected according to the use of reason in a state of freedom.

352. 3. *That Faith is perfected in proportion to the number and coherence of Truths.*

This is a consequence of what was said above, and must be obvious to every one who takes a rational view of the subject, and considers the effect of multiplied series, when they cohere together as one; for in such a case one particular strengthens and confirms another, and altogether they constitute a form, which, when in action, acts in unity,

or as a one. Now whereas faith in its essence is truth, it follows, that faith becometh more and more perfectly spiritual, in proportion to the number and coherence of truths, and consequently less and less sensual-natural; for it is thus exalted into a higher region of the mind, from whence it vieweth below it, in the natural world, numberless circumstances and proofs, that tend to confirm it. True faith, by means of such a store of truths cohering together, as in a fascicle or bundle, becomes also more illustrated, more perceptible, more evident, and more clear; it acquires also a greater capacity of being conjoined with the goods of charity, and hence of being in a state of greater alienation from evils; and it becomes by degrees more and more removed from the allurements of the eye and the lusts of the flesh, and consequently is rendered happier in itself; it becometh particularly more powerful against evils and falses, and thence more and more a living and a saving faith.

353. It was observed above, that every truth in heaven is lucent, and consequently that lucent truth is faith in essence; so that the beauty and gracefulness of faith, arising from such lucidity, when the truths which compose it are multiplied, may be compared with various forms, objects, and pictures, composed of different colours, and arranged together according to their agreements; thus they may be compared with the precious stones of various colours in Aaron's breast-plate, which all together were called Urim and Thummim; in like manner, with the precious stones of which the foundations of the wall of the New Jerusalem are to be built, as mentioned in the Revelation, chap. xxi: they may likewise be compared with the precious stones of different colours in a royal crown; for precious stones signify the truths of faith. We may compare too the beauty of such faith with the beauty of a rainbow, or with the beauty of a flowery field, or a garden in blossom, at the commencement of spring. The light and glory of faith, may, from the abundance of the truths which compose and adorn it, be compared

with the illumination of temples, houses, and streets, by multiplied candelabras, candlesticks, and lamps. The exaltation of faith, by means of a store of truths, may be illustrated by a comparison with the exaltation of sound, and at the same time an exaltation of melody into harmony, from the union of several musical instruments; and likewise with the exaltation of fragrance from the mixture of sweet-smelling flowers in a nosegay; and so in other instances. The power of faith, derived from a plurality of truths, set in array against falses and evils, may be compared with the firmness of a temple, in consequence of the stones being well cemented together, and of the walls being strengthened by pilasters, and the roof supported by pillars; it may be compared also with an army of soldiers drawn up in the form of a square, in which case the men stand side to side, and thereby form one body, and exert their united force as one man: it may likewise be compared with the muscles of which the human body is composed, which, notwithstanding their great number, and distant situations, still perform their actions as one power, and thus with aggregated strength.

354. 4. *That the Truths of Faith, howsoever numerous they may be, and howsoever different they may appear, yet make a one, and are united, by and from the Lord, who is the Word, the God of Heaven and Earth, the God of all Flesh, the God of the Vineyard or Church, the God of Faith, and the essential Light, Truth, and Life Eternal.*

The truths of faith are various, and appear in man's sight to be different; as for example; some relate to God the Creator, some to the Lord the Redeemer, some to the Holy Spirit and the Divine Operation, some to faith and charity, and some to free-will, repentance, reformation, and regeneration, imputation, and other subjects; yet nevertheless they make a one in the Lord, and with man from the Lord, like the many branches in one vine, John xv. 1, &c. for the Lord joineth together into one form, as it were, several scattered and divided truths, in which form they appear under a single view,

and act in unity. This may be illustrated by comparison with the members, viscera, and organs in one body, which, notwithstanding their variety and apparent diversity, are yet perceived but as a one, by man, who is their common form, and who, in the exertion of all together, seemeth to use but a single effort. The case is the same with heaven, which, although it be distinguished into innumerable societies, yet appeareth before the Lord as a single heaven, and as has been shewn above, as one man. The case is the same too with every particular kingdom on earth, which, although it be divided into several governments, provinces, and cities, is yet a one, when under the power of a king who governs from principles of justice and judgment. The true ground of the similarity between these cases and that of the truths of faith, by virtue of which a church is a church from the Lord, is, because He is the Word, the God of heaven and earth, the God of all flesh, the God of the vine-yard or church, the God of faith, and the real essential Light, Truth, and Life eternal. That the Lord is the Word, and consequently all the truth of heaven and of the church, is plain from this passage in John: "*The Word was with God, and God was the Word, and the Word was made flesh,*" chap. i. 2, 14. That the Lord is the God of heaven and earth, is evident from this passage in Matthew: "*Jesus said, all power is given to Me in heaven and in earth,*" Matt. xxviii. 18. That the Lord is the God of all flesh, is shewn in John: "*The Father hath given the Son power over all flesh,*" chap. xvi. 2. That the Lord is the God of the vine-yard, or church, is shewn in Isaiah: "*My beloved had a vineyard,*" &c. chap. v. 1, 2; and in John, "*I am the vine, ye are the branches,*" chap. xv. 5. That the Lord is the God of faith, is plain from Paul: "*Having the righteousness, which is through the faith of Christ, who is the God of faith,*" Philip. iii. 9. That the Lord is the Light Itself, is plain from John: "*This was the true light, which enlighteneth every man that cometh in the world,*" chap. i. 9;

and in another place; “*Jesus said, I am come a Light into the world, that whosoever believeth in Me should not abide in darkness,*” chap. xii. 46. That the Lord is the Truth Itself, is also shewn in John: “*Jesus said, I am the Way, the Truth, and the Life,*” xiv. 6. That the Lord is Life eternal, is declared by John: “*We know that the Son of God is come, that we may know Him that is true, and we are in Him that is true, even in Jesus Christ; this is the true God, and eternal life,*” 1 Epist. v. 20, 21. It is here to be noted that man, by reason of his necessary engagements in the world, can store his mind with but few truths of faith; nevertheless, if he approach the Lord, and worship Him alone, he acquireth a capacity of knowing all truths, so that every true worshipper of the Lord, as soon as he heareth any truth of faith, with which he was before unacquainted, instantly sees, acknowledges, and receives it; and the reason is, because the Lord is in him, and he is in the Lord, consequently the light of truth is in him, and he is in the light of truth, for, as was said above, the Lord is Light Itself, and Truth Itself. The certainty of this hath been proved to me by experience: there was shewn me a certain spirit, who, in company with others, appeared to be a person of much simplicity, in consequence of his acknowledging the Lord alone to be the God of heaven and earth, and of his confirming this his faith by some truths from the Word; he was taken up into heaven amongst the wiser angels, and it was told me, that he was there as wise as they, nay, that he uttered an abundance of truths, entirely as of himself, with which he was before utterly unacquainted. They, who shall come into the New Church of the Lord, will be in a similar state with this spirit; which state is thus described in Jeremiah: “*This shall be the covenant which I will make with the house of Israel, after those days, saith the Lord; I will put My law in their inward parts, and write it in their hearts; and they shall teach no more every man his companion, and every man*

his brother, saying, *Know the Lord, for they shall all know Me, from the least of them unto the greatest of them,*" chap. xxxi. 33, 34. The state will be such also as this described by Isaiah: "*There shall go forth a rod out of the stem of Jesse, and truth shall be the girdle of his reins; then the wolf shall dwell with the lamb, and the leopard shall lie down with the kid; the sucking child shall play on the hole of the viper, and the weaned child shall put his hand on the den of the basilisk; for the earth shall be full of the knowledge of Jehovah, as the waters cover the sea: in that day there shall be a root of Jesse; to it shall the Gentiles seek, and His rest shall be glorious,*" chap. xi. 1 to 10.

V. THAT FAITH WITHOUT CHARITY IS NOT FAITH, AND THAT CHARITY WITHOUT FAITH IS NOT CHARITY, AND THAT NEITHER FAITH NOR CHARITY HATH ANY LIFE IN IT BUT FROM THE LORD.

355. The doctrine of the present church, in separating faith from charity, and asserting that faith alone justifieth and saveth without the works of the law, and thus that charity cannot be conjoined with faith, because the latter is from God, and charity, so far as it is actually operative in works, is from man; is a doctrine that never entered the mind of any apostle, as appears manifest from their epistles; but this separation and division was introduced into the Christian church, when they divided God into three persons, and ascribed to each equal divinity. That no faith however, can exist without charity nor charity without faith, and that neither hath any life but from the Lord, will be clearly shewn in the next article; in the mean time, as a preparatory step, we shall prove, 1. That man hath power to procure Faith for himself. 2. And also to procure Charity. 3. And further, to procure the Life of both. 4. But that nothing of Faith, nothing of Charity, and nothing of the Life of each, is from Man, but from the Lord alone.

356. 1. *That Man hath power to procure Faith for himself*, was shewn in the third article above, from n. 343 to 348, from these considerations, that faith in its essence is truth, and that it is in every one's power to procure truths from the Word, and as he procureth them for himself, and loveth them, in the same proportion he forms in himself the initiaments of faith. To these considerations we may further add, that unless man had power to procure faith for himself, all the precepts in the Word which relate to faith, would be vain and frivolous; for it is written therein, *that it is the will of the Father that men should believe on the Son, and that whosoever believeth on Him hath eternal life, and whosoever doth not believe shall not see life*; we read again, that Jesus would send the Comforter, *who should reprove the world of sin, because they believe not on Me*; with many other passages of the like import, adduced above, n. 337, 338. To which may be added this consideration, that all the apostles preached faith, and taught that it should be directed towards the Lord God the Saviour Jesus Christ. But what would all such preaching and precepts avail, supposing man to stand with his hands hanging down before him, like a carved image with moveable joints, waiting for influx, by which his limbs, without being able to do any thing to prepare for the reception of such influx, were to be put in motion, and excited to embrace an imaginary something destitute of the properties of true faith? Yet this is the doctrine of modern orthodoxy, which prevails throughout the whole Christian world that hath separated from the Roman Catholics, teaching, *That man is altogether corrupt and dead to what is good, so that in the nature of man, after the fall, before regeneration, there remains or is left not a single spark of spiritual strength, whereby he is capable, of and by himself, of being prepared to receive the grace of God, of apprehending it when offered him, or of retaining it when infused; and that neither is he*

in himself able, in spiritual things, to understand, believe, embrace, think, will, begin, finish, act, operate, co-operate, or apply, or accommodate himself to grace, or contribute any thing towards conversion, either wholly, or by halves, or in the smallest degree. And further, that man, in respect to spiritual things, which regard the salvation of the soul, is like the statue of salt into which Lot's wife was turned, and like a stock or stone, without life, which hath neither the use of eyes, mouth, or any of the senses. Yet still that he is possessed of a loco-motive power, or the power of directing his bodily members, of coming to public assemblies, and of hearing the Word and the Gospel. This is the faith of the Evangelical Protestants, as expressed in the book intituled FORMULA CONCORDIÆ, p. 656, 658, 661, 662, 663, 671, 672, 673, according to the Leipsic edition, published in 1756, to which book, and consequently to which faith, their priests subscribe, and take oath, at their inauguration. The Reformed Churches also profess the same faith. But what man of reason and religion can help exploding such notions as absurd and ridiculous? for he must say within himself, "If the case be so, of what use then is the Word, and religion, and the priest-hood, and preaching, but to make an idle show, and an empty sound?" Tell a judicious pagan, whom you wish to convert, that he is in such circumstances, with respect to conversion and faith, and must he not needs regard Christianity as a man would regard an empty vessel? for if you take away from man all power of believing, as of himself, what then do you leave him but mere emptiness? This subject however will be set in a clearer and fuller light, in the chapter on FREE-WILL.

357. 2. *That man hath power to procure Charity for himself.*

With regard to charity, the case is the same as with faith; for what else doth the Word teach but faith and charity, since these are the two essentials of salvation? for it is

written, "*Thou shalt love the Lord with all thy heart, and with all thy soul, and thy neighbour as thyself,*" Matt. xxii. 34 to 39; and Jesus said, "*A new commandment I give unto you, that ye love one another; by this shall all men know that ye are my disciples, if ye love one another,*" John xiii. 34, 35; and again to the same purport, chap. xv. 9; xvi. 27: it is also said, that a man ought to bear good fruit, like a good tree, and that whoso doeth good shall be recompensed at the resurrection; with many other expressions of a like import. But what end would such precepts answer, unless man had power of himself to exercise charity, and in some way to procure it for himself? Hath not a man power to give alms, to relieve the needy, to do good in his house, and in his vocation? Hath he not power to live according to the commandments of the decalogue? Hath he not a soul by which he is able to practise them, and also a rational mind, by which he is able to bring himself to practise them for such or such ends? Is he not able to think with himself that he will do such and such things because they are commanded in the Word, and consequently are from God? There is no man but what possesseth this power, because God imparteth it to every one, and He imparteth it as every man's own possession; for who has any other consciousness, when he performs an act of charity, but that he does it of himself?

358. 3. *That man hath power also to procure for himself the Life of Faith and Charity.*

In this respect, likewise, the case is still the same; for a man procureth for himself the life of charity and faith, as he approaches the Lord, who is Life Itself; and so far from any man being prevented from approaching Him, He is continually inviting every man to come to Him, saying, "*He that cometh to Me shall never hunger, and he that believeth on Me shall never thirst; and him that cometh to Me I will in no wise cast out,*" John vi 35, 37: "*Jesus*

stood and cried, *If any man thirst let him come to Me and drink,*" John vii. 37: "*The kingdom of heaven is like unto a certain king, which made a marriage for his son, and sent his servants to call them that were bidden, and at last said, Go ye therefore to where the highways meet, and as many as ye shall find, bid to the marriage,*" Matt. xxii. 2 to 9: how plain is it to see, that the invitation or call is universal, and also the grace of reception! The reason why man procureth life by approaching the Lord, is, because the Lord is Life Itself, not only the life of faith, but also the life of charity. That the Lord is Life, and that man receiveth life from Him, is evident from the following passages: "*In the beginning was the Word; in Him was LIFE, and the LIFE was the light of men,*" John i. 1, 4: "*As the Father raiseth the dead and quickeneth them, even so the Son QUICKENETH whom He will,*" John v. 21: "*As the Father hath life in Himself, so hath He given to the Son TO HAVE LIFE IN HIMSELF,*" John v. 26: "*The bread of God, is He who came down from heaven, and giveth LIFE to the world,*" John vi. 31: "*The Words which I speak unto you, they are spirit and LIFE,*" John vi. 63: "*Jesus said, He that followeth Me shall have THE LIGHT OF LIFE,*" John viii. 12: "*I am come that THEY MIGHT HAVE LIFE, and that they might have it more abundantly,*" John x. 10: "*He that believeth in Me, though he were dead, yet SHALL HE LIVE,*" John xi. 25: "*I am the Way, the Truth, and the LIFE,*" John xiv. 6: "*BECAUSE I LIVE, YE SHALL LIVE ALSO,*" John xiv. 9: "*These things are written, that ye might have LIFE IN HIS NAME,*" John xx. 31: That He is "*ETERNAL LIFE,*" 1 John v. 21. By life in faith and charity, is meant spiritual life, which is given by the Lord to man in his natural life.

359. 4. *That nevertheless nothing of Faith, nothing of Charity, and nothing of the Life of each, is from man, but from the Lord alone.*

For it is written, "*That man can take nothing, except it be given him from above,*" John iii. 27 : and Jesus said, "*He that abideth in Me, and I in him, the same bringeth forth much fruit; for without Me ye can do nothing,*" John xv. 5. But these passages, are to be understood in this sense; that man, of himself, can procure for himself no other faith than such as is natural, which is a persuasion that a thing is true, because some person of authority has affirmed it; nor any other than natural charity, which is an endeavour to merit favour for the sake of some recompence, in which faith and charity there is man's self-hood (*proprium*), but not as yet life from the Lord; nevertheless, by such natural faith and charity, man prepareth himself to become a receptacle of the Lord, and according to the manner and measure of such preparation, the Lord entereth and causeth man's natural faith to become spiritual faith, and his natural charity to become spiritual charity, and thus maketh both alive; these effects are produced whilst man approacheth the Lord as the God of heaven and earth. Man, in consequence of being created an image of God, was created a habitation of God, wherefore the Lord saith, "*He that hath My commandments, and doeth them, he it is that loveth Me, and I will love him, and will come unto him, and make my abode with him,*" John xiv. 21, 23; and again, "*Behold, I stand at the door and knock; if any man hear My voice, and open the door, I will come in to him, and sup with him, and he with Me,*" Rev. iii. 20. Hence results this conclusion, that as man prepareth himself, in a natural way, to receive the Lord, so the Lord entereth, and maketh all things within him spiritual, and thus alive. But on the other hand, in proportion as man doth not so prepare himself, he removeth the Lord from himself, and doeth all things himself, of himself; and whatsoever a man doeth of himself, hath not the least principle of life in it. But this subject cannot be set in its full light, till the nature

of CHARITY, and FREE-WILL, has been explained, after which, more will be seen on the subject, in the chapter on REFORMATION and REGENERATION.

360. It was observed above, that faith, in its beginning with man, is natural, and that it is rendered spiritual, as man approacheth the Lord; and the like observation was made of charity; but as no one heretofore hath known the difference between natural faith and charity, and spiritual, it is expedient that this great arcanum should be discovered. There are two worlds, the natural and the spiritual, and in each world there is a sun, and from the sun in each world there proceedeth heat and light; but the heat and light proceeding from the sun of the spiritual world, have in themselves life, which life they receive from the Lord, who is in the midst of that sun; whereas the heat and light proceeding from the sun of the natural world, have in themselves nothing of life, but serve the heat and light of the spiritual sun as receptacles, just as instrumental causes serve their principals, in order to promote their approach unto men. It is to be observed therefore, that the heat and light proceeding from the sun of the spiritual world, and which give birth to all spiritual things, are themselves spiritual, inasmuch as spirit and life are in them; but the heat and light, proceeding from the sun of the natural world, are what give birth to all natural things, which, considered in themselves, are without spirit and life. Now since faith hath relation to light, and charity to heat, it is evident, that so far as man is in the light and heat proceeding from the sun of the spiritual world, he is in spiritual faith and charity, but that so far as he is in the light and heat proceeding from the sun of the natural world, he is in natural faith and charity. Hence it appears, that as spiritual light is within natural light, as in its receptacle, or its repository, and in like manner spiritual heat within natural heat, so also spiritual faith is within natural faith,

and in like manner spiritual charity within natural charity ; and this is effected according to the degree of man's advancement out of the natural world into the spiritual world ; and this advancement is effected as he believeth on the Lord, who is the essential Light, the Way, the Truth, and the Life, as He Himself teaches. This being so, it is evident that when man is in spiritual faith, then also he is in natural faith, for spiritual faith, as was observed, is within natural faith ; and since faith hath relation to light, it follows, that by that insertion of spiritual faith into natural, the natural principle of man is rendered as it were transparent, and that, according to the quality of the conjunction of faith with charity, it acquireth a beautiful tint or colouring ; the reason is, because charity as to colour is red, and faith as to colour is bright white, charity deriving its redness from the flame of spiritual fire, and faith its brightness from the splendor of the light thence issuing. The very reverse happens, where a spiritual principle is not within the natural, but a natural principle within the spiritual, as is the case with those who reject faith and charity ; in such the internal of the mind, in which they are when they are left to their own private reflections, is infernal, and their thoughts also, though they are ignorant of it, originate in hell ; but the external of their minds, from which they talk and converse with their associates in the world, appears as if it were spiritual, though it is filled with the same filth and uncleanness as abound in hell ; wherefore these latter are in hell, being in an inverted state with respect to the former.

361. When, therefore, it is known, that a spiritual principle is within the natural, in all those who are influenced by faith in the Lord, and at the same time by charity towards their neighbour, and that, consequently, the natural principle, in such, is transparent, it follows, that man is proportionably wise in spiritual things, and hence also in

natural things; for he sees within himself, whatever he thinks, or reads, or hears, whether it be truth or not; and this perception he hath of the Lord, from whom he receiveth an influx of spiritual light and heat into the superior sphere of his understanding. In proportion as faith and charity, in man, are rendered spiritual, he is withdrawn from self-hood, or *proprium*, and doth not regard himself, reward, and recompence, but only the delight arising from the perception of the truths of faith, and from the practice of the goods of love; and in proportion as such spirituality is increased, that delight groweth more blessed; hence cometh his salvation, which is called eternal life. This state of man may be compared with the most beautiful and pleasant objects here on earth, and is so compared in the Word; as with trees bearing fruit, and with the gardens in which they grow; with fields full of flowers, with precious stones, and with dainty and savoury meats; also with marriages and their festivities and rejoicings. But when this state is inverted, that is, when a natural principle is within the spiritual, and when, in consequence, man, in his internals, is a devil, and in his externals like an angel, he may then be compared with a dead person laid in a coffin of gilt and costly wood; and also with a skeleton dressed out like a living man, and carried in a magnificent chariot; or with a corpse buried in a sepulchre as magnificent as the temple of Diana: nay, the internal of such a person may be aptly represented by a nest of serpents in a dark cave, whilst his external may be represented by butterflies, which have their wings painted with a variety of colours, but which nevertheless lay their filthy eggs on the leaves of all kinds of useful trees, to the destruction of their fruits: nay further, the internal of such a person may be compared with a hawk, and his external with a dove, and his faith and charity with the flight of a hawk over a dove who is endeavouring to escape, but whom he at length wearies out, then darts down upon, and devours.

VI. THAT THE LORD, CHARITY AND FAITH, CONSTITUTE A ONE, LIKE LIFE, WILL, AND UNDERSTANDING IN MAN; AND THAT, IN CASE THEY ARE DIVIDED, EACH PERISHETH, LIKE A PEARL BRUISED TO POWDER.

362. Previous to the demonstration of this proposition, it will be expedient to mention some particulars, which have hitherto been unknown amongst the learned, consequently to the ecclesiastic order; indeed so entirely so, that they have been, as it were, deeply hidden in the bowels of the earth, when yet they are treasures of wisdom, such as must needs be dug up, and presented to the public, before it be possible for man to attain any just knowledge of God, of faith, of charity, and of the state of his own life, how he ought to regulate and prepare it for a state of eternal life. These unknown particulars are the following: that man is a mere organ of life: that life, with all its constituents, is derived by continual influx from the God of heaven, who is the Lord: that there are two faculties of life in man, the will and the understanding, and that the will is a receptacle of love, and the understanding a receptacle of wisdom; and thus also, that the will is a receptacle of charity, and the understanding a receptacle of faith: that whatever a man willeth, and whatever he understandeth, entereth into him by influx extrinsically; the goods of love and charity, and the truths of wisdom and faith, from the Lord, but whatever is contrary to them, from hell: that the Lord hath provided, that what is thus received extrinsically by influx should be perceived by man, in himself, as his own, and consequently that man should bring forth of himself what is so received as his own, although no part thereof is so: that nevertheless what is so received is imputed to him, as his own, on account of the freedom which he enjoys in the exercise of will and thought, and on account of the knowledges of

good and truth which are imparted to him, and by which he may freely choose whatever is conducive to the good of his temporal and eternal life. He who regardeth these particulars with an oblique glance, may draw from them such conclusions as are the offspring of insanity; but he who fixeth the eye of his understanding directly upon them, may draw from them such conclusions as are the offspring of wisdom: to promote the latter effect, and to guard against the former, it was necessary to place at the beginning of this work such decisions and tenets as relate to God and the Divine Trinity, and afterwards to establish such decisions and tenets as relate to faith and charity, free-will, reformation and regeneration, and imputation; and also to repentance, baptism, and the holy supper, as means.

363. But to see and acknowledge the truth of this article of faith, in which it is insisted, that the Lord, charity, and faith, constitute a one, like life, will, and understanding in man, and that, in case they are divided, each perisheth, like a pearl bruised to powder, it will be expedient to consider it under the following heads: 1. That the Lord, with all His Divine Love, all His Divine Wisdom, and all His Divine Life, entereth by influx into every man. 2. Consequently, that He entereth with the whole essence of Faith and Charity. 3. But that those things are received by man, according to his particular form. 4. And that the man who divideth the Lord, Charity, and Faith, is not a form receptive, but a form destructive of them.

364. 1. *That the Lord, with all His Divine Love, all His Divine Wisdom, and all His Divine Life, entereth by influx into every man.*

In the book of Genesis it is written, that man was created an image of God, and that God breathed into his nostrils the breath of lives, Gen. i. 27; ii. 7; by which account is meant, that man is an organ of life, and not life itself: for God could not create another being like Himself; had this

been possible there would have been as many gods as men : nor was it in His power to create life, in like manner as light also cannot be created ; but He could create man a form receptive of life, as He created the eye a form receptive of light : neither was it in God's power, nor can it be, to divide His own essence, that being one and indivisible. Since therefore God alone is life, it follows indisputably, that God, from His life, quickeneth or giveth life to every man, and that man, without such quickening, would be as to his flesh a mere sponge, and as to his bones a mere skeleton, without any more life in him than a clock, which derives its motion from the pendulum, and at the same time from the weight, or spring. This then being the case, it follows also, that God entereth by influx into every man, with all His divine life, that is, with all His divine love, and all His divine wisdom, these two constituting His life, as may be seen above, n. 39, 40 ; for the Divine cannot be divided. But the manner of God's influx with all His divine life may in some measure be conceived, from what is known as to the sun of this world ; for as this sun, with all its essence, consisting of heat and light, entereth by influx into every tree, fruit, and flower, and into every stone, whether common or precious, and as every object taketh in its portion of this common influx, and yet the sun doth not divide his light and heat, and distribute a part here and a part there, so it is likewise with the sun of heaven, from which divine love proceedeth as heat, and divine wisdom as light ; these two enter by influx into human minds, as the heat and light of the sun of this world enter into bodies, and impart life to them, according to the quality of the recipient forms, each of which takes as much as it needs from the common influx. In this sense the words of the Lord may be applied, "*Your Father maketh His sun to rise on the evil and on the good, and sendeth rain upon the just and on the unjust,*" Matt. v. 45.

The Lord also is omnipresent, and wheresoever He is present, there He is with His whole Essence, and it is impossible for Him to take any thing from it, and consequently impossible to give part to one, and part to another, but He giveth it whole, and affords man a capacity of taking either little or much: He saith also, that He maketh His abode with those who keep His commandments, and that the faithful are in Him, and He in them: in short, all things are full of God, and every one taketh his portion from that fulness. The case is similar with every common or general form; as with the atmospheres and oceans; the atmosphere hath the same qualities in its least parts, as in its greatest, and doth not dispense a part only of itself for the respiration of man, or to assist a bird in flying, or a ship in sailing, or the vane of a windmill in turning the mill, but every recipient object taketh from the atmosphere its measure and portion, and applies what is necessary to its own purposes. The case is similar also with a granary stored with corn; the granary doth not distribute the corn to the owner, but the owner takes daily from the barn sufficient for his wants.

365. 2. *Consequently the Lord entereth by influx into every man, with the whole essence of Faith and Charity.*

This is deduced from the preceding theorem, for the life of divine wisdom is the essence of faith, and the life of divine love is the essence of charity; wherefore since the Lord is present with what is peculiarly His, namely, divine wisdom and divine love, He is also present with all the truths of faith, and all the goods of charity; for by faith is meant all the truth which man perceiveth, thinketh, and speaketh, from the Lord, and by charity all the good with which he is affected from the same source, and which he thence willeth and practiseth. It was observed above, that the divine love, which proceedeth from the Lord as the sun, is perceived by the angels as heat, and that the divine

wisdom proceeding from the same source, is perceived as light : now where the conception cannot penetrate beyond appearances, it may be imagined, that that heat is bare naked heat, and that that light is bare naked light, such as the heat and light proceeding from the sun of this world ; whereas the heat and light proceeding from the Lord as a sun, contain in their bosom all the infinities that are in the Lord, the heat all the infinities of His love, and the light all the infinities of His wisdom, and thus also in infinity every good of charity, and every truth of faith ; and the reason is, because that sun itself is present every where in its heat and in its light, and that sun is the sphere which proximately encompasseth the Lord, being an emanation from His divine love and His divine wisdom together, for, as has been repeatedly observed above, the Lord is in the midst of that sun. Hence then it is evident, that, in consequence of the Lord's omnipresence, man hath all power and opportunity of taking from the Lord, for his own use, every good of charity, and every truth of faith. That this is the case, is plain from the love and wisdom of the angels of heaven, which they derive from the Lord, in that they are ineffable and incomprehensible to the natural man, and likewise capable of being multiplied to eternity. That the heat and light, which proceed from the Lord, contain infinities in them, although they are perceived simply as heat and light, may be illustrated by various circumstances in the natural world ; as for instance : the sound of man's voice and speech is heard only as a simple sound, and yet the angels, when they hear it, perceive in it all the affections of his love, and likewise discover what they are, and what their quality. That such are the hidden contents of sound, is in some measure even perceivable by man, who from the sound of the person's voice conversing with him, can tell whether it involve contempt, or mockery, or hatred, and also whether it involve charity, benevolence, joy, or other

affections; similar hidden contents are in the radiance issuing from the eye, when one person looks at another. This case is capable also of illustration by the fragrances arising from a large garden, or from extensive fields of flowers; the fragranciness which they breathe forth, consists of thousands and myriads of various compounds, which still are perceived as one perfume. It is the same too with many other things, which, although outwardly they appear under one single form, are yet inwardly compounded of innumerable varieties. Sympathies and antipathies are nothing else but exhalations of affections from minds, which excite affection in another according to their similitudes, and aversion according to their dissimilitudes; these similitudes or dissimilitudes, notwithstanding they are innumerable, and are imperceptible to any bodily sense, are yet perceivable by the senses of the soul as a one, and according to these all conjunctions and consociations in the spiritual world are regulated. These instances are adduced, in order to illustrate what was said above concerning spiritual light, which proceedeth from the Lord, that it containeth in it all things that belong to wisdom, and consequently all things that belong to faith, and that it is this light by which the understanding sees and perceives rational things analytically, as the bodily eye sees and perceives natural things symmetrically, or according to their measures and proportions.

366. 3. *That the things, which enter by influx from the Lord, are received by man according to his form.*

By form is here meant the state of man as to his love and wisdom together, hence also as to his affections of the goods of charity, and at the same time his perceptions of the truths of faith. That God is one, indivisible, and the same from eternity to eternity, though His identity is not simple identity, but infinite, and that all variation is from the subject in which He abides, has been shewn above.

That the form or recipient state is the occasion of variations, is evident from the life of infants, of children, of young men, of adults, and of old people, in each of whom there is the same life from infancy to old age, for it is the same soul which animates them in those several stages ; but as their state is changed according to their various ages and the pursuits to which they apply themselves, so also the perception of life is changed. The life of God is present, in all its fulness, not only with the good and the pious, but also with the wicked and impious, and in like manner with the angels of heaven, and the spirits of hell ; the difference is, that the wicked obstruct the way, and shut the gate, so that God is prevented from entering into the inferior regions of their mind, whereas the good prepare the way, and open the gate, and also invite God to enter into the inferior regions of their mind, even as He dwelleth in its highest regions, and thus they form the state of the will to receive the influx of love and charity, and the state of the understanding to receive the influx of wisdom and faith, consequently to receive God : but the wicked obstruct that influx by various lusts of the flesh, and spiritual defilements, which are spread beneath and prevent the passage ; God nevertheless resideth in their highest regions with all His Divine Essence, and giveth them the faculty of willing good and of understanding truth, which faculty belongeth to every man, and is a convincing proof that he hath life from God in his soul ; that the wicked have this faculty, hath been proved to me by abundant experience. That every one receiveth life from God according to his form, may be comparatively illustrated by the case of vegetables of all kinds ; every tree, every shrub, every herb, and every blade of grass, receiveth the influx of heat and light according to its form, thus the influx is received, not only by good and useful plants, but also by the bad and noxious ; and the sun with his heat doth not change their forms, but the forms

change his effects in themselves. The case is the same with the subjects of the mineral kingdom, each of which, whether it be of great or little use and value, receiveth influx according to the form of the contexture of its parts, so that the influx is differently received by one stone, mineral, and metal, and by another; some of them are variegated with most beautiful colours, some transmit the light without variegation, and some of them confuse and suffocate it in themselves. From these few cases it may appear evident, that as the sun of this world, with his heat and with his light, is equally present in one object as in another, but that the recipient forms vary his operations, so the Lord, in like manner, by virtue of the sun of heaven, in the midst of which He is, is universally present with His heat, which in its essence is love, and with His light, which in its essence is wisdom, but that the form of man, which is occasioned by the states of his life, varieth His operations; consequently, that if man is not born again and saved, the fault is not chargeable on the Lord, but rests with the man himself.

367. 3. *But that the Man, who divideth the Lord, Charity, and Faith, is not a Form receptive, but a Form destructive of them.*

For he who separateth the Lord from charity and faith, separateth life from them, in which case, charity and faith either have no being, or else are abortive births: that the Lord is the essential life, may be seen above, n. 358. He who acknowledges the Lord, and yet separates charity from such acknowledgment, acknowledges Him only with his lips; his acknowledgment and confession are cold and languid, in which there is no faith, because they are void of all spiritual essence; for charity is the essence of faith. But he who exercises charity, and doth not acknowledge the Lord, as being the God of heaven and earth, and One with the Father, as He Himself teacheth, exerciseth no

other charity than what is merely natural, in which there is no eternal life: for every true member of the church knoweth, that all good, properly so called, is from God, consequently from the Lord, who is "*the True God, and Eternal Life,*" 1 John v. 21; in like manner charity is from Him, inasmuch as good and charity constitute a one. The reason why faith separate from charity is not faith, is, because faith is the light of the life of man, and charity is the heat of his life; if charity then be separated from faith, it is like the separation of heat from light, the consequence of which is, that the state of man becometh like the state of the earth in the time of winter, when all its vegetable productions wither and die. Charity and faith, to be genuine, can no more be separated than will and understanding, for the understanding is nothing without the will, and the will is soon reduced to nothing without the understanding; the reason why charity and faith are in similar circumstances, is, because charity hath its residence in the will, and faith its residence in the understanding. To separate charity from faith, is like separating essence from form, and it is well known amongst the learned, that essence is not any thing without form, nor form without essence; for essence hath no quality but from form, and form is a subsisting entity only from essence, consequently nothing is predicable of either, when separated from each other: charity also is the essence of faith, and faith is the form of charity, just, as was observed above, as good is the essence of truth, and truth is the form of good. These two, namely good and truth, are in all and every particular thing that essentially existeth; wherefore charity, having relation to good, and faith, having relation to truth, may be illustrated by comparison with several parts in the human body, and several things on the face of the earth. They may be justly compared with the respiration of the lungs and the systolic motion of the heart; for charity is as incapable of

being separated from faith, as the heart is of being separated from the lungs; for the pulse of the heart ceasing, the respiration of the lungs ceaseth instantly; and when the respiration of the lungs ceaseth, all the senses are suspended, the muscles are deprived of their power of motion, and presently afterwards the heart ceaseth to beat, and a dissolution of life ensues: this comparison is just, inasmuch as the heart correspondeth to the will, and consequently to charity also, and the respiration of the lungs correspondeth to the understanding, and consequently to faith also; for, as was observed above, charity resideth in the will, and faith in the understanding; nor is any thing else meant in the Word by heart and spirit, or breath. The separation of charity and faith coincideth also with the separation of flesh and blood, for the blood, separated from the flesh, is gore and becometh corruption, and the flesh, separated from the blood, by degrees groweth putrid, and produces worms; blood also, in the spiritual sense, signifieth the truth of wisdom and faith, and flesh the good of love and of charity, as is shewn in the APOCALYPSE REVEALED, n. 379, and 832. Charity and faith can no more be separated, and yet be any thing, than meat and drink, or bread and wine, can be separated, consistently with the life and well-being of man; for meat and bread, taken without either water or wine, do but distend the stomach, and destroy it with a load of indigested matter, and become like so much putrid mire; in like manner, water and wine, taken without meat and bread, distend the stomach, with the vessels and pores also, and thereby emaciate the body even to death, for want of substantial nourishment: this comparison is also a just one; for meat and bread, in a spiritual sense, signify the good of love and charity, and water and wine the truth of wisdom and faith, as may be seen in the APOCALYPSE REVEALED, n. 50, 316, 778, 932. Charity conjoined with faith, and faith again conjoined with charity, may be likened

to the face of a fair virgin, made beautiful by virtue of a just and proper mixture of red and white; which similitude also hath an exact coincidence, inasmuch as love, and consequently charity, is red in the spiritual world, by virtue of the fire of the heavenly sun; and truth, and consequently faith, is white, by virtue of the light of the same sun; wherefore charity separated from faith may be likened to a face inflamed with pimples, and faith separated from charity may be likened to the pale countenance of a corpse. Faith separated from charity may also be likened to a palsy in one side, which is called *Hemiplegia*, the consequence of which, when it proceeds to extremity, is death: it may also be likened to a disorder called St. Vitus's Dance, occasioned by the bite of a tarantula; for the reason of man, where faith is in such a state of separation, doth dance furiously like such a madman, and fancieth itself in consequence peculiarly alive, when yet it is no more able to collect reasons into one legitimate conclusion, and to form just conceptions of spiritual truths, than a man lying in bed oppressed with the night-mare. What hath been said may suffice to prove the two preceding theorems of this chapter, first, *That faith without charity is not faith, and that charity without faith is not charity, and that neither of them hath any life but from the Lord:* And afterwards *That the Lord, charity, and faith, constitute a one, like life, will, and understanding in man; and that, in case they are divided, each perisheth, like a pearl bruised to powder.*

VII. THAT THE LORD IS CHARITY AND FAITH IN MAN, AND THAT MAN IS CHARITY AND FAITH IN THE LORD.

368. That every member of the church is in the Lord, and that the Lord is in him, is evident from these passages in the Word: "*Jesus said, ABIDE IN ME, AND I IN YOU, I am the vine, and ye are the branches, HE THAT ABIDETH IN ME, AND I IN HIM, the same beareth much fruit,*" John xv. 4, 5: "*Whoso eateth My flesh, and drinketh My*

blood, ABIDETH IN ME, AND I IN HIM," John vi. 56 :
 " *In that day ye shall know that I am in My Father, and
 YE IN ME, AND I IN YOU,*" John xiv. 20 : " *Whosoever
 confesseth that Jesus Christ is the Son of God, GOD DWEL-
 LETH IN HIM, AND HE IN GOD,*" 1 John iv. 15. Man
 himself, however, cannot be in the Lord, yet charity and
 faith can, which are in man from the Lord, and by virtue
 of which two constituents man essentially is man. But in
 order to present this arcanum before the human under-
 standing in some degree of light, it is expedient to digest
 it under the following heads or articles : 1. That Conjunction
 with God is the medium by which Man hath Salvation and
 Eternal Life : 2. That Conjunction with God the Father is
 not possible, but with the Lord, and by Him with God the
 Father : 3. That Conjunction with the Lord is reciprocal,
 that is, that the Lord is in Man, and Man in the Lord : 4.
 That this reciprocal Conjunction is effected by means of
 Charity and Faith. The truth of these articles will appear
 from the following explication.

369. 1. *That Conjunction with God is the Medium, by
 which Man hath Salvation and Eternal Life.*

Man is created to this end, that he may be conjoined with
 God : for he is created a native of heaven, and also a native
 of this world, and as a native of heaven, he is spiritual, but
 as a native of this world, he is natural ; and the spiritual
 man hath power to think of God, and to perceive whatso-
 ever relates to God, and also to love Him, and to be
 affected with what proceeds from Him ; whence it follows,
 that he hath a capacity of being conjoined with God. That
 man hath power to think of God, and to perceive whatso-
 ever relates to Him, is beyond all doubt or dispute, for he
 hath power to think of the Unity of God, of the Esse of
 God, which is Jehovah, of the immensity and eternity of God,
 of the divine love and divine wisdom, which constitute His
 essence, of His omnipotence, omniscience, and omnipresence ;

of the Lord the Saviour His Son, and of redemption and mediation; and also of the Holy Spirit, and lastly, of the Divine Trinity; all which relate to God, nay, they are God; besides, he hath power to think of the operations of God, which are principally faith and charity, with many other proceeding from those two. That man hath not only the power to think of God, but also to love Him, is evident from the two commandments of God, which are thus expressed: "*Thou shalt love the Lord thy God with all thy heart, and with all thy soul; this is the first and great commandment; and the second is like unto it, Thou shalt love thy neighbour as thyself,*" Matt. xxii. 35, 36, 37; Deut. vi. 5. That man hath power to do the commandments of God, and that this is to love God, and to be loved by God, is evident from these words: "*Jesus said, He that hath My commandments, and doeth them, he it is that loveth Me, and he that loveth Me shall be loved of My Father, and I will love him, and will manifest Myself unto him,*" John xiv. 21. Moreover, what else is faith, but conjunction with God by means of truths, which have their place in the understanding, and thence in the thoughts? And what is love, but conjunction with God by means of goods, which have their place in the will, and thence in the affections? The conjunction of God with man is conjunction resulting from the reception of a spiritual principle in the natural, and the conjunction of man with God is conjunction resulting from the natural principle being derived from the spiritual. For the sake of this conjunction, as an end, man is created a native of heaven, and at the same time a native of this world; as a native of heaven, he is spiritual, and as a native of this world, he is natural: if, therefore, he becometh spiritual-rational, and at the same time spiritual-moral, he is conjoined with God, and by means of that conjunction hath salvation and eternal life; but if he be only natural-rational and also natural-moral, in this case God hath conjunction

with him, but he hath no conjunction with God, and consequently he is spiritually dead, which death, considered in itself, is natural life without spiritual; for the spiritual principle, wherein the life of God dwelleth, is extinct in such a person.

370. 2. *That Conjunction with God the Father is not possible, but with the Lord, and by Him with God the Father.*

This is a doctrine taught by Scripture, and approved by reason; for Scripture teacheth, that God the Father was never either seen or heard, neither can be, consequently that He doth not operate at all in man of Himself, as He is in His Esse, and in His Essence; for the Lord saith, “*No one hath seen God, except He who is with the Father, He hath seen the Father,*” John vi. 46: “*No one knoweth the Father, but the Son, and He to whom the Son will reveal Him,*” Matt. xi. 27: “*Ye have neither heard the voice of the Father, nor seen His shape,*” John v. 37: the reason is, because He is in the first beginnings and inmost principles of all things, consequently, in a most eminent degree above every sphere of the human mind; for He is in the first beginnings and inmost principles of all things relating to wisdom, and of all things relating to love, with which man can have no possible conjunction; wherefore, if he should approach to man, or man to Him, the consequence would be, that man would be consumed, and melt away, like a piece of wood in the focus of a large burning-glass, or rather like an image cast into the sun itself; when Moses, therefore, wished to see God, he was told, “*That no man can see God and live,*” Exod. xxxiii. 20. But that conjunction may be had with God the Father by the Lord, is evident from the passages quoted above, affirming that not the Father, but the Only-begotten Son, who is in the bosom of the Father, and who hath seen the Father, hath declared and revealed the things that are of God, and from God; it is evident also from the following passages: “*In that day ye*

shall know that I am in My Father, and ye in Me, and I in you," John xiv. 20 : "*I have given them the glory which Thou hast given Me, that they may be one, as We are one, I in them, and Thou in Me,"* John xvii. 22, 23, 26 : "*Jesus said, I am the Way, the Truth, and the Life ; no man cometh to the Father, but by Me ;*" and when Philip desired to see the Father, Jesus answered him, "*He that seeth Me, seeth the Father also, and he that knoweth Me, knoweth the Father,"* John xiv. 6, &c. and in another place, "*He that seeth Me, seeth Him that sent Me,"* John xii. 45 ; and again, "*I am the Door ; by Me if any man enter in, he shall be saved ; but he that climbeth up some other way, the same is a thief and a robber,"* John x. 1, 9 ; and lastly, "*If a man abide not in Me, he is cast forth as a branch, and is withered, and men gather them, and cast them into the fire, and they are burned,"* John xv. 6. The true ground and reason of this is, because the Lord our Saviour is Jehovah the Father Himself in a human form ; for Jehovah descended, and was made Man, that He might be able to approach to man, and man to Him, and thus conjunction be effected, and by conjunction man have salvation and eternal life ; for when God was made Man, and thus also was made God-Man, being then in a state of accommodation to man, He could approach and be conjoined with him as Man-God and God-Man. There are three things which follow each other in an orderly connection, ACCOMMODATION, APPLICATION, and CONJUNCTION ; there must be accommodation before there can be application, and there must be accommodation and application together, before there can be conjunction ; accommodation on the part of God was effected by His being made Man ; application on the part of God is perpetual, so far as man applieth himself in his turn ; and as this is effected, conjunction is effected also. These three things follow each other, and proceed in their order, in all things, and in each, which become a one, and co-exist.

371. 3. *That Conjunction with the Lord is reciprocal,* that is, that the Lord is in Man, and Man in the Lord.*

The reciprocity of conjunction is also a doctrine which Scripture teacheth, and reason approves. The Lord, speaking of His conjunction with His father, teaches that it is reciprocal; for He saith to Philip, "*Believest thou not that I am in the Father, and the Father in Me? Believe Me, that I am in the Father, and the Father in Me,*" John xiv. 10, 11: "*That ye may know and believe, that I am in the Father, and the Father in Me,*" John x. 38: "*Jesus said, Father, the hour is come, glorify Thy Son, that Thy Son also may glorify Thee,*" John xvii. 1: "*Father, all Mine are Thine, and all Thine are Mine,*" John xvii. 10. The Lord declares the same of His conjunction with man, that it is reciprocal; for He saith, "*Abide in me, and I in you; HE THAT ABIDETH IN ME, AND I IN HIM, the same bringeth forth much fruit,*" John xv. 4, 5. "*Whoso eateth my flesh, and drinketh my blood, DWELLETH IN ME, AND I IN HIM,*" John vi. 56: "*In that day ye shall know that I am in the Father, and YE IN ME, AND I IN YOU,*" John xiv. 20: "*He that keepeth the commandments of Christ, DWELLETH IN HIM, AND HE IN HIM,*" 1 John iii. 24. chap. iv. 3: "*Whosoever confesseth that Christ is the Son of God, DWELLETH IN GOD, AND GOD IN HIM,*" 1 John iv. 15: "*He that heareth My voice, and openeth the door, I will come in to him, and SUP WITH HIM, AND HE WITH ME,*" Rev. iii. 20. From these plain expressions it is evident, that the conjunction of the Lord and man is reciprocal, and as it is reciprocal, it follows of course, that man ought to conjoin himself with the Lord, in order that the Lord may conjoin Himself with him, for otherwise there can be no conjunction, but a withdrawing, and consequent separation, yet not a separation on the Lord's part, but on the part of man. As a means of

* See the Note above, n. 48, concerning Reciprocation of Action.

effecting this reciprocal conjunction, man is endowed with a freedom of choice, so that he can enter either into the way that leads to heaven, or into the way that leads to hell; from this freedom, with which man is endowed, is derived his power of reciprocation, or his ability to conjoin himself with the Lord, or to conjoin himself with the devil: but the nature and quality of this freedom, with the true ground and reason why man is gifted with it, will be explained more fully in the following pages, when we come to treat of free-will, of repentance, of reformation and regeneration, and of imputation. It is much to be lamented, that the reciprocal conjunction of the Lord and man, notwithstanding the clearness with which it is stated in the Word, is yet a doctrine unknown in the Christian church; but the reason is to be imputed solely to the hypothetical tenets which have prevailed on faith and free-will: the hypothetical tenets on faith are, that faith is bestowed upon man without his contributing at all towards procuring it, and without his accommodating and applying himself to receive it, any more than a stock or a stone; and the hypothetical tenets concerning free-will are, that in spiritual concerns man hath not a single grain of free-will in his constitution. But that this reciprocal conjunction of the Lord and man, a doctrine on which the salvation of mankind depends, may not lie any longer concealed and unknown, necessity itself enjoins that it should be explained, which cannot be better effected, than by apposite examples, for these illustrate.

There are two kinds of reciprocations, by which conjunction is produced; one is ALTERNATE, and the other is MUTUAL. ALTERNATE reciprocation, by which conjunction is produced, may be illustrated by the respiration of the lungs: man draweth in the air, and thus dilateth the thorax or chest; presently after he emits the air he had drawn in, and thus compresseth the thorax: this attraction and consequent dilatation is effected by means of the incumbent air, in

proportion to it's column, but the emission and consequent compression is effected by the strength of the muscles acting upon the ribs: such is the reciprocal conjunction of air and the lungs, on which depends the life of all the senses and motions of the body; for when respiration ceases, all sense and motion instantly cease with it. Reciprocal conjunction, which is effected by alternates, may also be illustrated by the conjunction of the heart with the lungs, and of the lungs with the heart: the heart, from its right ventricle, pours forth blood into the lungs, and the lungs pour it back again into the left ventricle of the heart; and hereby that reciprocal conjunction is effected, on which the life of the whole bodily system altogether depends. Similar to this is the conjunction of the blood with the heart, and of the heart with the blood: the blood of the whole body flows through the veins into the heart, and flows out from the heart, through the arteries, into every part of the body; action and re-action cause this conjunction. A similar action and re-action, operating to the continuance of conjunction, existeth between the embryo and the womb of the mother. The reciprocal conjunction of the Lord and man is not however of this sort, but is a **MUTUAL** conjunction, not effected by action and re-action, but by co-operations; for the Lord acteth, and man receiveth action from the Lord, and operateth as from himself (*a se*), yet of himself (*ex se*), from the Lord: this operation of man from the Lord is imputed to him as his own, for he is continually kept in free-will by the Lord: the free-will thence resulting is this, that he hath power to will and power to think from the Lord, that is, from the Word, and also hath power to will and to think from the devil, that is, against the Lord and the Word: the Lord giveth man this freedom, in order that he may be capable of performing his part in effecting this reciprocal conjunction, and of being gifted, through such conjunction, with eternal life and happiness, which, without reciprocal

conjunction, cannot possibly be attained. This reciprocal conjunction, which is of the mutual kind, may also be illustrated by various things in man, and in the world : such is the conjunction of soul and body in every particular person ; such is the conjunction of the will and of action, and such also that of the thought and speech ; such likewise is that of the two eyes with each other, and of the two ears, and of the two nostrils : that the conjunction of the two eyes with each other is reciprocal, after it's manner, is evident from the optic nerve, in which the fibres, from both hemispheres of the cerebrum, are folded together, and in that folded state extend to both the eyes : the case is similar with the ears and nostrils. The same reciprocal mutual conjunction exists between light and the eye, sound and the ear, smell and the nostril, taste and the tongue, touch and the body ; for the eye is in the light, and the light is in the eye ; sound is in the ear, and the ear is in the sound ; smell is in the nostril, and the nostril is in the smell ; taste is in the tongue, and the tongue is in the taste ; and touch is in the body, and the body is in the touch. This reciprocal conjunction may also be compared with the conjunction of a horse and a chariot, of an ox and a plough, of a wheel and a machine, of a sail and the wind, of a musical pipe and the air ; in short, such is the reciprocal conjunction of the end and the cause, and such also that of the cause and the effect ; but this is not the place to enter into a particular explanation of these several cases, for it would require a volume to do it justice.

372. 4. *That this reciprocal Conjunction of the Lord and Man is effected by means of Charity and Faith.*

It is an acknowledged truth among Christians at this day, that the church constituteth the body of Christ, and that every particular person in whom the church is, is in some member or other of that body, according to what is said by

Paul, Ephes. i. 23, 1 Cor. xii. 27, Rom. xii. 4, 5. But what is the body of Christ, but divine good and divine truth? This is understood by the Lord's words in John: "*He that eateth My flesh, and drinketh My blood, dwelleth in Me, and I in him,*" John vi. 56: by the flesh of the Lord, as also by bread, is meant divine good, and by the blood of the Lord, as also by wine, is meant divine truth; that this is their true meaning, will be shewn in the chapter on the HOLY SUPPER: hence it follows, that so far as man is in the goods of charity, and the truths of faith, so far he is in the Lord, and the Lord in him; for conjunction with the Lord is spiritual conjunction, and spiritual conjunction is effected only by charity and faith. That there is a conjunction of the Lord and the church, and consequently of good and truth, in all and every part of the Word, was shewn in the chapter on the SACRED SCRIPTURE, n. 248 to 253; and whereas charity is good, and faith is truth, there is in every part of the Word a conjunction of charity and faith. From what hath been said then it follows, that THE LORD IS CHARITY AND FAITH IN MAN, AND MAN IS CHARITY AND FAITH IN THE LORD; for the Lord is charity and faith spiritual in the charity and faith natural of man, and man is charity and faith natural derived from the spiritual of the Lord, which in conjunction constitute charity and faith spiritual-natural.

VIII. THAT CHARITY AND FAITH ARE TOGETHER IN GOOD WORKS.

373. The whole man, according to his measure and quality, with regard to his mind or his essential quality, is in every work which proceedeth from him: by mind is meant the affection of his love, and the principle of thought thence derived; these form his nature, and in general his life: works, viewed in this light, are like so many mirrors, reflecting the true and real image of the man. This may be illustrated by the similar case of brutes and wild beasts: a

brute is a brute, and a wild beast is a wild beast, in all their respective actions : a wolf is a wolf in all his actions, a tiger is a tiger in all his, a fox is a fox in all his, and a lion is a lion in all his : the same is true of a sheep and a kid in all their actions : in like manner, all man's works partake of his true nature, which nature however is to be estimated according to what he is in his internal man ; for if in this he be like a wolf or a fox, all his works will be interiorly of the same bestial quality ; and so again, if he be like a sheep or a lamb : but that the true nature of man is thus in all his works, doth not appear in his external man, for this can turn and change about the internal ; and yet, the true nature and quality are within : the Lord saith, "*A good man, out of the good treasure of his heart, bringeth forth that which is good ; and an evil man, out of the evil treasure of his heart, bringeth forth that which is evil,*" Luke vi. 45 ; and again, "*Every tree is known by its own fruit ; for of thorns men do not gather figs, nor of a bramble-bush gather they grapes,*" Luke vi. 44. That man's nature and quality are the same in all and every thing that proceeds from him, as they are in his internal man, is a truth, which after death is made manifest in him, by lively evidence, for then he liveth an internal man, and no longer an external. That good is in man, and that every work which proceedeth from him is good, when the Lord, charity, and faith reside in his internal man, will be proved under the following heads : 1. That Charity consisteth in willing what is Good, and that Good Works consist in doing what is Good, from and under the Influence of such a Good Will. 2. That Charity and Faith are mere mental and perishable Things, unless they be determined to Works, and co-exist in them, whensoever it is practicable. 3. That Charity alone doth not produce Good Works, still less Faith alone, but that Good Works are produced by Charity and Faith together. But a particular explanation of each shall be given.

374. 1. *That Charity consisteth in willing what is Good, and that Good Works consist in doing what is Good, from and under the Influence of such a Good Will.*

Charity and works are distinct from each other, like will and action, and like an affection of the mind and an operation of the body; consequently also like the internal man and the external, and these are distinct from each other like cause and effect, for the causes of all things are formed in the internal man, and the effects thence resulting are produced in and by the external; hence charity, as it hath relation to the internal man, consisteth in willing what is good, and good works, as they have relation to the external man, consist in doing good, from and under the influence of a good will. Still, however, there is an infinite diversity between the good will of different persons; for whatever is done by any person in favour of another, is supposed, or appeareth, to flow from good will, or benevolence, when yet it is not known whether such action was done from a principle of charity, and still less from what kind of charity it proceeds, whether genuine or spurious. This infinite diversity in the good will of different persons deriveth its origin from the end, intention, and consequent purpose, by which each is influenced, and which lie concealed in the will of doing good, and stamp on each person's will a peculiar quality: the will also seeketh out, in the understanding, the means and methods of attaining its ends, which are effects, and thus, in the understanding, it betakes itself to the light, in order that it may discern, not only the reasons why, but also the occasions when and how, it should determine itself to actions, and thus produce its effects, which are works; and at the same time, in the understanding, it seeks and finds its power of action: from whence it follows, that works, in respect to their essence, are of the will; in respect to form, are of the understanding; and in respect to act, are of the body; and thus charity descendeth into good works. This may be illustrated by the comparative case of

a tree : man himself, with regard to all his constituent parts, is like the tree : in its seed, there lieth hid, as it were, an end, intention, and purpose, of producing fruits, in which respect the seed correspondeth with the will in man, which, as was observed, containeth those three things : afterwards, the seed from its interior parts, springs forth from the earth, and clothes itself with branches, buds, and leaves, and thus provides itself with means adapted to its ends, which are fruits ; and in this a tree correspondeth with the understanding in man : lastly, when the proper season arrives, and it is allowed free power of exertion and determination, it blossoms and produces fruits ; and in this it correspondeth with good works in man : here it is evident, that the fruit of the tree, in respect to essence, is of the seed, in respect to form, is of the branches and leaves, and in respect to act, is of the wood of the tree. This may also be illustrated by the comparative case of a temple : man is a temple of God, according to Paul, 1 Cor. iii. 16, 17, 2 Cor. vi. 16, Ephes. ii. 21, 22 : salvation and eternal life are the end, intention, and purpose of man, as a temple of God ; and in these there is a correspondence with the will, where those three things have their residence : afterwards he imbibes the doctrinals of faith and charity from his parents, his masters, and spiritual teachers, and when he comes to riper years, he collects them from the Word, and other books of instruction, all which are means conducive to the end ; and in these there is a correspondence with the understanding : lastly, he is directed and determined to the performance of uses, according to the doctrines which he hath imbibed, as means ; and this is effected by acts of the body, which are called good works : and thus the end, by means of causes, produceth effects, which effects, in regard to their essence, are of the end, in regard to their form, are of the doctrines of the church, and in regard to act, are of uses. Thus man becometh a temple of God.

375. 2. *That Charity and Faith are merely mental and perishable Things, unless they be determined to Works, and co-exist in them, whensoever it is practicable.*

Hath not a man a head and a body, which are joined together by means of the neck? And hath he not a mind in the head, which wills and thinks, and power in the body, which performs and executes? Supposing then that man only willed what was good, or that his thoughts were under the influence of charity, and yet that he never practised what was good, nor was in the active exercise of uses, in consequence of such a charitable will; would he not, in such a case, be like a head alone, or a mind alone? which, without a body, could not possibly subsist. How plain then is it to see, from this instance, that charity and faith are not charity and faith, whilst they are only in the head and the mind, and not in the body! For in this case, they are like birds flying in the air, without any place of abode on earth; and also like birds impregnated with eggs, which, having no nests, must drop their eggs in the air, or on the branch of some tree, from which they must fall to the ground, and be broken. There is not any thing in the mind, which hath not something in the body corresponding to it, and that which corresponds to it may be called its embodying form; wherefore charity and faith, whilst they are only in the mind, are not embodied in the man, and may be likened to an aerial being, such as *Fame* was painted by the ancients, with laurel about her head, and a *cornucopia* in her hand: such phantoms of men, however, retaining still the capacity of thinking, must needs be shaken and disturbed by phantasies, in consequence of various sophistical reasonings, just as the fenny bulrush is shaken by the wind, whilst the bottom of its bed is strewn with shells, and frogs croak on the surface. How plain is it to see, that these circumstances are verified in all those, who have only acquired from the Word some knowledge about charity and faith, and

do not practise them! The Lord also saith, "*EVERY ONE THAT HEARETH MY WORDS, AND DOETH THEM, I will liken him unto a wise man, who built his house upon a rock; but EVERY ONE WHO HEARETH MY WORDS, AND DOETH THEM NOT, I will liken him to a foolish man, who built his house upon the sand, or upon the ground, without a foundation,*" Matt. vii. 24, 26, Luke vi. 47, 48, 49. Charity and faith, with all their factitious ideas, when they are unpractised by man, may also be compared with butterflies in the air, which are no sooner seen by the sparrow, but he flies upon and devours them; the Lord also saith, "*A sower went out to sow his seed, and some fell by the way-side, and the fowls came and devoured it up,*" Matt. xiii. 3, 4.

376. That charity and faith are utterly unprofitable to man, whilst they remain only in one hemisphere of his body, that is, in his head, and are not fixed firm in works, is evident from a thousand passages in the Word, of which I shall only adduce the following: "*EVERY TREE, WHICH BRINGETH NOT FORTH GOOD FRUIT, is hewn down, and cast into the fire,*" Matt. vii. 19, 20, 21: "*He that receiveth seed into the good ground, is he that heareth the Word, and understandeth it, WHICH ALSO BEARETH FRUIT, AND DOETH,*" Matt. xiii. 9 to 23: "*Jesus said, My mother and My brethren are they which hear the Word of God, and do it,*" Luke viii. 21: "*We know that God heareth not sinners, but if any man be a worshipper of God, and do HIS WILL, him He heareth,*" John ix. 31: "*If ye know these things, happy are ye IF YE DO THEM,*" John xiii. 17: "*He that hath My commandments, and DOETH THEM, he it is that loveth Me, and I will love him, and will manifest Myself to him, and make my abode with him,*" John xiv. 15 to 21: "*Herein is My Father glorified, THAT YE BEAR MUCH FRUIT,*" John xv. 15, 16: "*Not the hearers of the law are just before God, BUT THE DOERS OF THE LAW,*" Rom. ii. 13, James i. 22: "*God, in the day of wrath and of just*

judgment, will render to every man ACCORDING TO HIS WORKS," Rom. ii. 4, 5: "*For we must all appear before the judgment-seat of Christ, that every one may receive THE THINGS DONE IN HIS BODY, ACCORDING TO THAT HE HATH DONE, whether it be good or bad,*" 2 Cor. v. 10: "*The Son of Man shall come in the glory of His Father, and then He shall reward every man ACCORDING TO HIS DEEDS,*" Matt. xvi. 27: "*I heard a voice from heaven, saying unto me, Write, Blessed are the dead which die in the Lord from henceforth; yea, saith the spirit, that they may rest from their labours, AND THEIR WORKS FOLLOW WITH THEM,*" Rev. xiv. 13: "*A book was opened, which is the book of life, and the dead were judged according to those things which were written in the books, ALL ACCORDING TO THEIR WORKS,*" Rev. xx. 12: "*Behold, I come quickly, and My reward is with Me, to give every man AS HIS WORK SHALL BE,*" Rev. xxii. 12: "*Jehovah, whose eyes are open upon all the ways of the sons of men, to give every one according to his ways, and ACCORDING TO THE FRUIT OF HIS WORKS,*" Jer. xxxii. 19: "*I will punish them for their ways, AND REWARD THEM FOR THEIR WORKS,*" Hos. iv. 9: "*According to our ways, and ACCORDING TO OUR WORKS, so hath He dealt with us,*" Zech. i. 6: not to mention a thousand other passages to the same purport. From all this it must plainly appear, that charity and faith are not charity and faith before they exist together in works; and that if they exist only in an expanse above works, or in the mind, they are like pictures of a tabernacle or temple in the air, which are mere meteors, and vanish away of themselves; or they are like pictures on a piece of paper, eaten by moths; or like abodes on the house-top, where there is no bedchamber, and not in the house. Hence then it is very evident, that charity and faith are fleeting, perishable things, whilst they are only in the mind, and are not determined to works, and co-exist in them, whensoever it is practicable.

377. 3. *That Charity alone doth not produce Good Works, still less doth Faith alone, but that Charity and Faith together do produce them.*

The reason of this is, because charity without faith is not charity, neither is faith without charity faith, as was shewn above, n. 355 to 358; wherefore charity cannot be by itself, nor faith by itself; it cannot therefore be said that charity by itself produceth any good works, nor that faith by itself produceth any. In this respect, the case is similar to that of the will and the understanding; for the will cannot be by itself, consequently it cannot be said, that by itself it can produce any thing; nor can the understanding be by itself, and therefore, this also by itself, cannot produce any thing; but production and fruitfulness are effected by both together, and are the operation of the understanding, acting from and under the influence of the will. The ground of the similitude between these two cases is, because the will is the habitation of charity, and the understanding is the habitation of faith. The latter part of the proposition, that still less can faith alone produce good works, is true, for this reason, because faith is truth, and its operation is to produce truths, and these enlighten charity and its exercises, as the Lord teacheth when He saith, "*HE THAT DOETH TRUTH, COMETH TO THE LIGHT, that his works may be made manifest, that they are wrought in God,*" John iii. 21; wherefore, whilst a man doeth good works, according to truths, he doeth them in the light, that is, intelligently and wisely. The conjunction of charity and faith is like the marriage of husband and wife; all natural progenies are produced by the husband as father, and by the wife as mother; in like manner, all spiritual progenies, which are the knowledges of good and truth, are produced by charity as father, and by faith as mother: these observations may serve to point out the mode of the propagation of spiritual families: in the Word also, according to its spiritual sense, by husband and father is signified the good

of charity, and by wife and mother, the truth of faith : hence again it is evident, that neither charity alone, nor faith alone, can produce good works, any more than a husband alone, or a wife alone, can produce children. The truths of faith not only enlighten charity, but also give it its quality, and, what is more, nourish it ; wherefore a man, who hath charity, and no truths of faith, is as one walking in a garden in the night time, who plucks fruit from the trees, without knowing of what sort it is, whether good or bad : and since the truths of faith not only enlighten charity, but also give it its quality, it follows, that charity without the truths of faith is like fruit without juice, or like a parched fig, or like a grape after the wine hath been pressed from it : and since truths also nourish charity, as was just observed, it follows, that if charity be without the truths of faith, it hath no other nourishment than what a man would receive by eating burnt bread, and drinking at the same time dirty water, drawn from a stagnant pool.

IX. THAT THERE IS TRUE FAITH, SPURIOUS FAITH,
AND HYPOCRITICAL FAITH.

378. The Christian church, from its earliest infancy, began to be infested and rent asunder by schisms and heresies, and in process of time was torn and mangled, much like the man we read of, that went down from Jerusalem to Jericho, and fell among thieves, who stripped and wounded him, and left him half dead, Luke x. 30 ; hence, what is written of that church in Daniel, hath come to pass : “ *At length upon the bird of abominations shall be desolation, and even until the consummation and the decision, it shall drop upon the devastation,*” chap. ix. 27 : and according to the Lord’s words, “ *Then shall the end come, when ye shall see the abomination of desolation, spoken of by Daniel the prophet,*” Matt. xxiv. 14, 15. The fate of the church, in this respect, may be compared with that of a ship, laden with most valuable merchandize, which hath no sooner weighed anchor, and left its port, than it begins to be tossed with storms, and presently is wrecked, and

sinks to the bottom of the sea, and then its rich lading is partly spoiled by the water, and partly torn to pieces by fishes. That the Christian church hath been thus tossed and torn, is plain from Ecclesiastical history, which informs us, that, even in the Apostles' time, it began to be disturbed by *Simon*, who was a Samaritan by birth, and by profession a sorcerer, as we read, Acts viii. 9; and also by *Hymenæus* and *Philetus*, who are mentioned by Paul in his Epistle to Timothy; and again by *Nicolas*, who gave name to the Nicolaitans, mentioned in Revelation, chap. ii. 6; and Acts vi. 5; and besides by *Cerinthus*. After the time of the apostles, several other heretical sects made their appearance, as the *Marcionites*, *Noetians*, *Valentinians*, *Encratites*, *Cataphrygians*, *Quarto-Decimans*, *Alogians*, *Catharians*, *Origenists* or *Adamites*, *Sabellians*, *Samosatenes*, *Manichæans*, *Meletians*, and lastly, *Arians*. After these, whole troops of arch-heretics attacked the church, as the *Donatists*, *Photinians*, *Acaci-ans* or *Semi Arians*, *Eunomians*, *Macedonians*, *Nestorians*, *Predestinarians*, *Papists*, *Zwinglians*, *Anabaptists*, *Schwenckfeldians*, *Synergists*, *Socinians*, *Anti-Trinitarians*, *Quakers*, *Moravians*, with many others; over all which, *Luther*, *Melanchthon*, and *Calvin*, finally prevailed; whose doctrines are generally received at this day. The causes of so many divisions and seditions in the church are chiefly these three: **FIRST**, That the Divine Trinity was not understood: **SECONDLY**, That men had no correct knowledge of the Lord: **THIRDLY**, That the passion of the cross was regarded as redemption itself. Where these three points are misunderstood, which are the very essentials of that faith which gives existence to the church, and from which it is called a church, it must of necessity come to pass, that all things relating to the church will be diverted from their right course, and at last be turned in a direction contrary to truth; and yet the members of that church may possibly still imagine, that they are in a true faith towards God, and influenced by a

right belief in all the truths which relate to God. It is in this case as with persons who bind a handkerchief over their eyes, and walk, as they fancy, in a right line, when nevertheless they are every step deviating from it, and at length get into a direction opposite to that in which they set out, till they fall headlong into some pit or cavern. But it is impossible for a member of the church to be brought back from his wandering into the right way, unless he be made acquainted with the nature and properties of a true faith, a spurious faith, and a hypocritical faith; wherefore we shall proceed to prove, 1. That there is only one true faith, and that it is directed towards the Lord God the Saviour Jesus Christ, and that it abideth with those who believe that He is the Son of God, the God of heaven and earth, and one with the Father. 2. That spurious faith is every faith which is at variance with the one true faith, and abideth with those who climb up some other way, and regard the Lord, not as God, but as a mere man. 3. That hypocritical faith is no faith.

379. 1. *That there is only one true Faith, and that it is directed towards the Lord God the Saviour Jesus Christ, and that it abideth with those who believe Him to be the Son of God, the God of Heaven and Earth, and One with the Father.*

The ground and reason why there is only one true faith, is, because faith is truth, and truth cannot be broken and cut asunder, so that one part may look to the left hand, and another to the right, and yet remain truth. Faith, in a general sense, consisteth of innumerable truths, being their complex; but those innumerable truths constitute as it were one body, the several members of which body are formed of various truths; thus some truths form the members that are dependent on the breast, as the arms and hands; some again the members which are dependent on the loins, as the legs and feet; but interior truths form the head, and the truths proximately proceeding thence, form the sensories in the

face. The reason why interior truths form the head is, because the term interior implies also what is superior, for in the spiritual world whatever is interior is also superior, which is the case with the three heavens. The soul and life of this body, and all its members, is the Lord God the Saviour; hence it is, that the church is called by Paul the body of Christ, and that all who belong to the church, according to the states of their charity and faith, constitute its members. That there is only one true faith, is likewise taught by Paul, in these words: "*There is one body and one spirit, one Lord, ONE FAITH, one Baptism, one God; and he gave some for the work of the ministry, for the edifying of THE BODY OF CHRIST, till we all come to THE UNITY OF THE FAITH, and the knowledge of the Son of God, unto a perfect man, unto the measure of the age of the fulness of Christ,*" Ephes. iv. 4, 5, 6, 12, 13. That the one true faith is a faith in the Lord God the Saviour, was fully shewn above, n. 337, 338, 339. But the reason why a true faith abideth with those who believe the Lord to be the Son of God, is, because they also believe Him to be God, and faith is not faith, unless it be directed towards God. That this characteristic of faith is the chief of all the truths that enter into its composition, is evident from the Lord's words to Peter, when he said, "*THOU ART THE CHRIST, THE SON OF THE LIVING GOD: Blessed art thou, Simon, and I say unto thee, upon this rock I will build my church, and the gates of hell shall not prevail against it,*" Matt. xvi. 16, 17, 18: by a rock here, as in other parts of the Word, is meant the Lord as to Divine Truth, and likewise divine truth from the Lord: that this truth is the primary or chief of all, and like a diadem on the head, and a sceptre in the hand, of the body of Christ, is plain from the Lord's declarations, that upon this rock He would build His church, and that the gates of hell should not prevail against it. It is plain also from what John saith, that this characteristic of faith is of the first consequence; "*Whoso-*

ever shall confess that *Jesus is the Son of God, God dwelleth in him, and he in God,*" 1 Epist. iv. 15. Beside this mark of being in the one only true faith, there is yet another, which is, to believe that the Lord is God of heaven and earth: this is a consequence of the former, that He is the Son of God, and is evident from these declarations: "*That in Him dwelleth all the fulness of the Godhead,*" Coloss. ii. 9; "*That He hath all power in heaven and earth,*" Matt. xxviii. 18; "*That all that the Father hath is His,*" John iii. 35. chap. xvi. 15. The third mark which evinces that they who believe in the Lord, are interiorly principled in faith towards Him, thus that they are in the one only true faith, is, that they believe that the Lord is One with the Father: that He is One with the Father, and is the Father Himself in the Humanity, was fully proved in the chapter on the Lord, and on Redemption, and appears evidently from the words of the Lord, when He declared, "*That He and the Father are One,*" John x. 30; "*That the Father is in Him, and He in the Father,*" John x. 38. chap. xiv. 10, 11; and when He said to His disciples, *that henceforth they had seen and known the Father*; and when He looked at Philip, and said, "*He that hath seen Me hath seen the Father,*" John xiv. 7, 9. The reason why these three are the characteristic testimonies which evince that the worshipper is principled in faith towards the Lord, thus in the one only true faith, is, because not all who approach the Lord are principled in faith towards Him: for true faith is internal, and at the same time external: such only as are in possession of these three precious marks of faith, are in its internals as well as in its externals, so that it is at once a treasure in their hearts, and a jewel in their mouths: but the case is different with those who do not acknowledge the Lord to be God of heaven and earth, nor one with the Father; for these interiorly look towards other gods, who have like power, which yet they conceive is to be exercised by the Son, either as a deputy, or as a being, who,

by reason of the redemption wrought by Him, hath merited the reward of ruling over those whom He hath redeemed: but, such persons break in pieces the true faith, by a division of the unity of God, and when it is broken it is no longer faith, but only the ghost of faith, which, when viewed naturally, appears as a sort of image of faith, but when viewed spiritually, is a mere chimera. How plain and undeniable is it, that faith, to be true, must be directed towards one God, who is the God of heaven and earth, consequently towards God the Father in a human form, thus towards the Lord! These three characters, evidences, and indices, to shew that a man's faith in the Lord is a real faith, are like the Lydian stone by which gold and silver are tried and known: they are also like stones and finger-posts on the roads, which point towards the temple where the one true God is worshipped; and they are also like light-houses on rocks at sea, which in the night inform the sailor where he is, and in what direction he is to steer his ship. This first character of faith, that the Lord is the Son of the living God, is like the morning star to all those who enter into His church.

380. 2. *That Spurious Faith is every Faith that departs from the one only True Faith, and that it abideth with those who climb up some other Way, and regard the Lord, not as God, but as a mere Man.*

That spurious faith is every faith that departeth from the one only true faith, is self-evident; for supposing one alone to be true, it must necessarily follow that every faith, which departs from that, is not true. All the good and the truth of the church, is propagated by virtue of the marriage of the Lord and the church, consequently all that which essentially is charity, and all which essentially is faith are the offspring of that marriage; supposing then any charity or faith not to be the issue of that marriage, it follows that they are not lawfully begotten, but are

an illegitimate issue, consequently the fruit of a connection formed either upon principles of polygamy, or of adultery: all faith which acknowledgeth the Lord, and yet adopteth false and heretical opinions, is the issue of polygamy; and all faith which acknowledgeth three lords of one church, is the issue of adultery; for it is either like a woman who is a professed harlot, or like a woman that is married to one husband, and yet hireth herself out to two others, in whose embraces she spends the night, and calls each of them by turns her husband: hence it is that such faith is called spurious: the Lord also, in many places, calleth the professors of such faith adulterers, and likewise describeth them under the name of thieves and robbers; as in John: "*Verily I say unto you, he that entereth not by the door into the sheepfold, BUT CLIMBETH UP SOME OTHER WAY, the same is a THIEF and a ROBBER; I am the door, by Me if any man enter in, he shall be saved,*" chap x. 1, 9: to enter into the sheepfold, is to enter into the church, and also into heaven, for heaven and the church constitute a one, and nothing else constituteth heaven but the church there; as the Lord therefore is the Bridegroom and Husband of the church, so is He also the Bridegroom and Husband of heaven. The legitimacy or illegitimacy of faith may be discovered and known by the three characters mentioned above, which are, the acknowledgment of the Lord as the Son of God, the acknowledgment of Him as the God of heaven and earth, and the acknowledgment that He is one with the Father; in proportion then as any faith departs from these three essentials, it is spurious. A spurious, and at the same time an adulterous faith, is theirs, who regard the Lord, not as God, but as a man only; this is evidently the case with the two wicked heresies of ARIUS and SOCINUS, which were anathematized in the Christian church, and excommunicated from it, and that because they deny the divinity of the Lord, and climb up some other way: But I fear that those abominations still

lie concealed in spirit among the generality of those who profess to be members of the church at this day. One circumstance is very extraordinary, that the more any person fancieth himself distinguished above others for his learning and judgment, the more apt is he to entertain, and appropriate to himself, ideas concerning the Lord, as being a man, and not God, and to conclude, that since He is a man, He cannot be God; yet every one, who appropriateth to himself these ideas, joineth himself in society with those Arians and Socinians, whose abode, in the spiritual world, is in hell. The reason why the members of the church at the present day entertain such notions in their spirit generally, is, because every man is attended by an associate spirit, for without such an associate, man would be incapable of thinking analytically, rationally, and spiritually, consequently he would not be a man, but a brute; and every man draws into association with himself a spirit similar to the affection of his own will, and the perception of his understanding thence resulting: he who introduceth himself into good affections by means of truths from the Word, and by a concordant life, hath an angel from heaven as his associate; but he who introduceth himself into evil affections, by confirmations of falsities, and by an evil life, hath a spirit from hell as his associate; in consequence of which association, he entereth more and more into fraternity with satans, and then confirmeth himself more and more in falses which contradict the truths of the Word, and in the abominations of Arius and Socinus against the Lord; and the reason is, because the whole host of satans cannot endure to hear any truth from the Word, nor even the name Jesus to be pronounced; for when such sounds strike their ears, they become instantly like furies, and run to and fro, uttering blasphemies; and if at such times any influx of heavenly light breaks in upon them, they cast themselves headlong into caverns, and into their own thick darkness, where they have

a light like what owls see by in the night, and like what cats have when they are in pursuit of their prey in a dark place. To such a condition are all reduced after death, who in heart and belief deny the Divinity of the Lord, and the holiness of the Word; their internal man is such, howsoever the external may play the hypocrite, and pretend to be a Christian; and this I know to be true, because I have both seen and heard it. All who honour the Lord as a Redeemer and Saviour with their mouths and lips only, but in heart and spirit regard Him as a mere man, when they thus speak and teach, their cheeks are like a bladder full of honey, but their hearts like a bladder full of gall; their words also are like cakes of sugar, but their thoughts are like emulsions of poison; or they are like cakes, in the hollow of which deadly serpents lie concealed: if they be priests, they are like pirates at sea, who hang out the flag of a friendly state, but when a ship approacheth them in confidence of friendship, they hang out their piratical flag instead of the former, and make prize of the ship and prisoners of its people; they are also like serpents of the tree of the knowledge of good and evil, which approach like angels of light, holding in their hands apples gathered from that tree, but painted of a golden colour, as if they were gathered from the tree of life, which they present with these words: "*God doth know, that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil,*" Gen. iii. 5; and when they to whom they present them, have eaten, they follow the serpent to his infernal abode, and dwell with him: around that abode are all those satans, who have eaten of the apples of Arius and Socinus. The same persons are also signified by the man, "*who came to the wedding, and had not on a wedding-garment, who was cast into outer-darkness,*" Matt. xxii. 11, 12, 13; the wedding-garment is faith towards the Lord, as the Son of God, the God of heaven and earth, and one with the Father. They who ho-

nour the Lord with their mouths and lips only, but in heart and spirit regard Him as a mere man, in case they open their thoughts, and persuade others to think as they do, are spiritual murderers, and the worst of them are spiritual cannibals; for the life of man is derived from love and faith towards the Lord, but if this essential of faith and love, that the Lord is God-Man, and Man-God, be removed, his life is changed into death; thus the man is slain and devoured, as a lamb is by a wolf.

381. 3. *That Hypocritical Faith is no Faith.*

Man becometh a hypocrite, whilst he thinketh much about himself, and preferreth himself before others; for by this means he determines the thoughts and affections of his mind into his body, infuses them into it, and conjoineth them with the senses belonging to it; hence man becometh natural, sensual, and corporeal; and his mind is then incapable of being withdrawn from the flesh, with which it coheres, and of being elevated to God, and of seeing any thing of God, that is, any thing spiritual, in the light of heaven; and being thus a merely carnal man, the spiritual things which enter the understanding by the sense of hearing, appear to him but as phantoms, or bubbles in the air, yea, as flies about the head of a horse that is heated with running; wherefore in his heart he ridicules them; for that the natural man regardeth the things of the spirit, or spiritual things, as foolishness, is a known truth. A hypocrite is in the lowest rank amongst natural men, because he is a merely sensual man, for his mind is so closely linked with the bodily senses, that he does not love to see any thing but what is suggested by his senses; and they being in the sphere of nature, compel his mind to think on all subjects from nature, and even to judge on matters of faith by the same rule. If such a hypocrite become a preacher, he retaineth in his memory such particulars as he had been taught respecting faith in his childhood and youth, but as

these are animated by no spiritual principle from within, but by one merely natural, they are nothing when introduced into his public discourses, but lifeless words; the sound of animation he infuses into them, is derived solely from the delights of the love of self and the world, from which he trumpets them forth with all his powers of eloquence, which soothes the ear, much like the sounds of an harmonious song. A hypocritical preacher, when he leaves the pulpit, and returns to his own home, laughs within himself at all that he had said about faith, and all that he had adduced from the Word, before the congregation; and possibly he may say to himself, "I have cast a net into the water, and have caught turbot and shell-fish;" for all appear such, in his imagination, who are principled in a true faith. A hypocrite is like a carved image, with a double head, one within the other, the inner cohering with the trunk or body, and the outer being moveable about the inner, and painted in front, of the colour of a human face, not unlike the wooden heads that are exposed to view in a barber's shop. He is also like a little boat, which a sailor, by a proper application of the sail, can direct at pleasure, either with the wind, or against it; his trimming in favour of every thing that indulges the flesh and its senses answering to this management of the sail. Hypocritical ministers are perfect comedians, buffoons, and stage-players, who can play the parts of kings, dukes, primates, and bishops, and presently, when they leave the stage, and put off their theatrical dresses, will go to a brothel, and entertain themselves with their mistresses. They are also like gates, hung on hinges so contrived, that they can open at pleasure both ways: such is the state of their minds: they can open towards hell and towards heaven, and when they are open towards the one, they are shut towards the other; for what is very surprising, at the time they are engaged in their holy ministration, and teaching truths from the Word, they

do not know but that they believe them, because the door towards hell is then shut; but presently, when they return home, they do not believe a syllable of what they have been saying, because then the door is shut towards heaven. There dwelleth in the hearts of all who are deeply sunk in hypocrisy, an intestine enmity against all truly spiritual persons, such as that which burneth in the breasts of satans against the angels of heaven; they are not sensible indeed of this whilst they live in this world, but it manifesteth itself after death, when their external, by which they could assume an appearance of being spiritual men, is removed, for it is their internal man which is of such a satanic nature. But I will tell thee, reader, in what manner spiritual hypocrites, who are such as "*walk in sheep's clothing, when inwardly they are ravening wolves,*" Matt. vii. 15, appear before the angels of heaven: they appear like soothsayers, walking on the palms of their hands and praying, who, with their lips, following the dictates of their hearts, address themselves to devils, and embrace them, whilst with their shoes they make a clapping in the air, and thus direct a sort of noisy worship to God; but when they stand on their feet, they appear, as to their eyes, like leopards, as to their gait, like wolves, as to their mouths, like foxes, as to their teeth, like crocodiles, and as to faith, like vultures.

X. THAT THERE IS NO FAITH AMONGST THE WICKED.

382. All those fall under the denomination of the wicked, who deny that the world was created by God, and consequently deny that there is a God; for such are atheistical naturalists. The reason why such persons are wicked, is, because all good, which is not only naturally, but also spiritually good, is from God, wherefore they who deny a God, have not the will, and consequently not the capacity, to receive any good from any other source than from their proprium or self-hood, and the self-hood of man is the lust of his flesh, and whatever proceedeth from this source

is spiritually evil, howsoever naturally good it may appear. These are theoretically wicked; but the practically wicked are those, who set at nought the divine commandments, as they are summarily expressed in the decalogue, and who live like men governed by no law: these also deny a God, notwithstanding their lip-confession of His existence, because God and His commandments are one, for which reason the ten commandments of the decalogue are called JEHOVAH THERE, Numb. x. 35, 36, Psalm cxxxii. 7, 8. But that the proof of this proposition, that the wicked have no faith, may be rendered more clear and satisfactory, we will reduce it under the two following problems: 1. That the Wicked have no Faith, because Evil or Wickedness is of Hell, and Faith is of Heaven: 2. That throughout all Christendom there is no Faith amongst those who reject the Lord and the Word, notwithstanding the Morality and Rationality of their Lives, and that they even speak, and teach, and write about Faith. But each Problem will require a particular explanation.

383. 1. *That the Wicked have no Faith, because Wickedness is of Hell, and Faith is of Heaven.*

The reason why wickedness or evil is of hell, is, because all evil comes from thence; and the reason why faith is of heaven is, because all the truth of faith is derived from heaven. Man, during his abode on earth, walketh and is held in the midst between heaven and hell, and thus is in spiritual equilibrium, which is his free-will: hell is under his feet, and heaven is over his head; and whatsoever ascendeth from hell is evil and false, and whatsoever descendeth from heaven is good and true: man therefore, by reason of his middle station between those two opposites, and his spiritual equilibrium in consequence, hath the power of choosing, adopting, and appropriating to himself, either the one or the other, freely; if he chooseth, adopteth, and appropriateth to himself the evil and the false, he conjoineth him-

self with hell, but if goodness and truth, he conjoineth himself with heaven. Hence it not only appears that evil is of hell, and that faith is of heaven, but also that those two principles cannot dwell together in one subject or man; for in case they were together, man would be distracted, as if he were tied about the body with two ropes, by one of which he should be pulled upwards, and by the other downwards, the consequence of which would be, that he would remain pendulous in the air; in such case too he would be like a black-bird, which in its flight sometimes mounts aloft, and sometimes sinks towards the ground, and in his lofty flight he would worship God, but in his lowly flight the devil; that this would constitute profanation, must be evident to every one: the Lord also teaches, that "*No man can serve two masters, but he must needs hate the one, and love the other,*" Matt. vi. 24. That faith cannot dwell where evil dwelleth, may be illustrated by various comparisons; as for instance: evil is like fire, (infernial fire being no other than the love of evil,) and consumeth faith like stubble, and reduceth it, and all that belongs to it, to ashes. Evil dwells in darkness, and faith in light, and evil, by means of falses, extinguisheth faith, as darkness doth light. Evil is black like ink, and faith is white like snow, and clear like water, and evil blackens faith, as ink doth snow and water. Moreover, evil and the truths of faith cannot be conjoined together, otherwise than as any stinking body is with an aromatic or sweet-scented one, or as urine with well-flavoured wine; nor can they abide together any otherwise, than as a putrid carcase and a living man would abide together in one bed; or as a wolf would abide with a flock of sheep in their fold; or a hawk in a dove-cote; or a fox in a hen-roost.

384. 2. *That throughout all Christendom there is no Faith amongst those who reject the Lord and the Word, not-*

withstanding the Morality and Rationality of their Lives, and that they even speak, and teach, and write about Faith.

This follows as a conclusion from all that has been shewn above ; for it has been evinced, that the one only and true faith is directed towards the Lord, and derived from Him, and that all faith which is not directed towards Him and derived from Him, is not spiritual faith, but natural, and that faith merely natural hath not in it the essence of faith. Moreover, faith is derived from the Word, and can have no other source, for the Word is from the Lord, and consequently the Lord Himself is in the Word ; wherefore He saith, that "*He is the Word,*" John i. 1, 2 : hence it follows, that whosoever rejecteth the Word, rejecteth the Lord also, because they cohere together as one ; and further, that whosoever rejecteth either the Lord, or the Word, rejecteth also the church, for this hath its existence from the Lord by means of the Word ; and again, that whosoever rejecteth the church, shutteth himself out from heaven, because the church is an introduction into heaven ; and they who are shut out from heaven are amongst the damned, who have no faith. The reason why they who reject the Lord and the Word, have no faith, notwithstanding their lives be moral and rational, and that they speak, and teach, and write about faith, is, because their moral life is not spiritual, but natural ; as also their rational mind is not spiritual, but natural ; and morality and rationality merely natural are in themselves dead : consequently, such persons have no more faith than dead men. The merely natural man, who in respect to faith is dead, can indeed converse and give instruction about faith, about charity, and about God, but not from and under the influence of faith, of charity, or of God. That they only have faith who believe in the Lord, and that others have no faith, is evident from the following passages : "*He that believeth on the Son is not condemned, but he that believeth not is condemned already,*

because he hath not believed in the name of the Only-begotten Son of God," John iii. 18: "*He that believeth on the Son, hath everlasting life; and he that believeth not the Son shall not see life, but the anger of God abideth on him,"* John iii. 36: Jesus said, "*When the Spirit of Truth cometh, He will reprove the world of sin, because they believe not on Me,"* John xvi. 8, 9; and to the Jews, "*Except ye believe that I am, ye shall die in your sins,"* John viii. 24: wherefore David saith, "*I will preach the law, whereof Jehovah hath said, Thou art My Son, this day have I begotten thee: kiss the Son, lest He be angry, and so ye perish from the way; blessed are all they that trust in Him,"* Psalm ii. 7, 12. That in the consummation of the age, which is the last time of the church, there would be no faith existing, in consequence of none being directed towards the Lord, as the Son of God, the God of heaven and earth, and One with the Father, is foretold by the Lord, where He saith, "*that then shall be the abomination of desolation, and great tribulation, such as was not from the beginning of the world, nor ever shall be; and that the sun shall be darkened, and the moon shall not give her light, and the stars shall fall from heaven,"* Matt. xxiv. 15, 21, 29; and in the Revelation: "*that Satan shall be loosed out of his prison, and shall go out to deceive the nations which are in the four corners of the earth, the number of whom is as the sand of the sea,"* chap. xx. 7, 8. And because the Lord foresaw that this would be the case, therefore He said also, "**NEVERTHELESS, WHEN THE SON OF MAN COMETH, SHALL HE FIND FAITH ON THE EARTH?**" Luke xviii. 8.

385. To the above I shall subjoin the following MEMORABLE RELATIONS.

FIRST. A certain angel once said to me, "If thou desirest to see clearly the nature of FAITH and CHARITY,

and thus what faith is when separate from charity, and what it is when conjoined with charity, I will give thee ocular demonstration." And I replied, "Do so." Then he said, "Instead of faith and charity, substitute light and heat, and conceive faith to be light, and charity to be heat, and thou wilt see the matter clearly. Faith in its essence is the truth of wisdom, and charity in its essence is the affection of love, and the truth of wisdom in heaven is light, and the affection of love in heaven is heat; the light and heat which the angels feel and enjoy, are in their essence nothing else: hence thou mayest see clearly what faith is when separate from charity, and what it is when they are in conjunction. Faith separate from charity is like the light in winter, and faith conjoined with charity is like the light in spring: the light of winter, which is light separate from heat, and in consequence conjoined with cold, strips the trees of their leaves, kills every green herb, hardens the ground, and congeals the waters; but the light in spring, which is light conjoined with heat, causeth the trees to vegetate, first into leaves, then into blossoms, and lastly into fruits; it openeth and softeneth the ground, so that it beareth grass, herbs, flowers, and shrubs; and it also dissolveth the ice, so that the waters can flow from their fountains. Exactly similar is the case with faith and charity: faith separate from charity brings death to all things, and faith conjoined with charity imparts life to all things. This extinction of life, and this quickening, may be seen visibly in our spiritual world, because here faith is light, and charity heat; for where faith is conjoined with charity, there are paradisiacal gardens, flower-beds, and shrubberies, gay and delightful in proportion to such conjunction; but where faith is separate from charity, there doth not grow so much as a blade of grass, nor any green thing, except it be on thorns and briers." There were standing at a little distance from us some of the clergy, whom the angel called justifiers and

sanctifiers of men by faith alone, and also arcanists, that is, dealers in mysteries : we related to them the same things concerning charity and faith, and likewise gave them ocular demonstration of their truth ; but when we asked them whether they admitted it to be so, they turned their backs upon us, and said, “ We did not hear you : ” on which we raised our voices, and cried, “ Hear us now then ; ” but immediately they stopped their ears with both hands, and exclaimed, “ We will not hear.”

After this, I conversed with the angel, concerning faith in a state of separation from charity, and I acquainted him, that it had been given me to know, by living experience, that such faith, is like the light in winter ; for that, during the space of several years, spirits had passed before me, who were influenced by various kinds of faith, and that whensoever those approached, who had separated faith from charity, such a coldness seized my feet, and from thence rose up to my loins, and at length to my breast, that I almost fancied my whole bodily life would depart from me ; and indeed this would actually have been the case, had not the Lord driven them away, and thus delivered me. This circumstance appeared surprizing to me, that those very spirits did not feel any sensation of cold in themselves, as they declared to me ; wherefore I compared them to fish under ice, which likewise have no sensation of cold, as their life, and of consequence their nature, is cold in itself. I perceived then that the cold I felt on the approach of such spirits, flowed from the imaginary light (*lux fatua*) of their faith, just as cold exhalations, accompanied by *ignes fatui*, arise from marshy and sulphureous ground in the depth of winter after sun-set, which are often seen and felt by travellers. Such spirits may be compared also to mountains of ice, separated from their places in northern climates, and carried to and fro in the ocean ; of which I have heard it related, that on their approaching a ship, all who are on

board shiver with the cold; hence a company of those spirits, who are in faith separate from charity, may not only be likened to, but without impropriety may be called, such mountains. We learn from the Word, that *faith without charity is dead*, but the cause of its death hath been hitherto unknown; I will therefore take this opportunity of unfolding it: the death of faith separate from charity is a consequence of cold; with which faith being seized, expires like a bird in a severe frost, which first dies as to its eyesight, and at the same time as its power of flying, lastly as to respiration, and then falls down headlong from the tree where it perched, and is buried in the snow.

386. THE SECOND MEMORABLE RELATION.

Awaking one morning from sleep, I saw two angels descending out of heaven, one from the southern quarter, and the other from the eastern, each in his respective chariot, drawn by white horses; the chariot in which the angel from the southern quarter was borne, shone bright like silver, and the chariot in which the angel from the eastern quarter was borne, shone bright like gold, and the reins, which they held in their hands, glowed with a flaming light like the dawn of day. Thus these two angels appeared to me at a distance, but when they came near, they did not appear in chariots, but in their own angelic form, which is human; he who came from the eastern quarter of heaven, was clad in bright purple raiment, and he who came from the southern quarter, in raiment of a violet blue (*hyacinthina*). As soon as they reached the inferior regions below the heavens, they ran to meet each other, as if they strove which should be first, and mutually embraced and kissed each other. I was informed, that these two angels, during their abode on earth, had been conjoined in the bond of an interior friendship, but that now one was in the eastern heaven, and the other in the southern: in the eastern heaven are such as are principled in love from the Lord, and in the southern are such as are

principled in wisdom from the Lord. When they had conversed together some time about the magnificent objects and scenery contained in their respective heavens, they entered upon the discussion of this question, Whether heaven, in its essence, be love, or whether it be wisdom. In this they agreed, that one derived its origin from the other, but the debate was, which was the primitive, and which the derivative. The angel, who belonged to the heaven of wisdom, then asked the other, "What is love?" and he replied, "Love originating from the Lord, as a sun, is the vital heat of angels and men, consequently the esse of their life; and the derivations of love are called affections, and by them are produced perceptions, and thus thoughts; whence it follows, that wisdom in its origin is love, consequently that thought in its origin is the affection of that love; and it is evident, from the derivations examined in their order, that thought is nothing else but the form of affection: but the reason why this is not known, is, because thoughts are in light, but affections in heat, so that the mind reflects upon its thoughts, but not on its affections. That thought is nothing else but the form of the affection of some particular love, may also be illustrated by the case of speech, which is nothing else but the form of sound; and this is a just illustration, inasmuch as sound correspondeth with affection, and speech with thought, wherefore affection forms the sound or tone of the voice, and thought forms the speech, or words of a discourse: this may further be elucidated by this consideration, that if you take away sound from speech, nothing of speech remains, and in like manner if you take away affection from thought, nothing of thought remains. Hence then it is plain, that love is the all of wisdom, consequently the essence of the heavens is love, and their existence is wisdom, or, what is the same thing, the heavens have their being from the divine love, and exist from the divine love by the divine wisdom; wherefore, as was said above, the one deriveth its origin from the

other." There was with me at that time a novitiate spirit, who, hearing this discourse, asked, whether the case was similar with regard to charity and faith, since charity hath relation to affection, and faith hath relation to thought. The angel replied, "The case is similar, faith being nothing else but the form of charity, just as speech is the form of sound, for faith is formed by charity, as speech is formed by sound; we in heaven know also the manner of such formation, but at present we have not leisure to explain it. By faith, however," he added, "I mean spiritual faith, which alone hath in it life and spirit from the Lord, by means of charity, for charity is spiritual, and faith is rendered spiritual thereby; wherefore faith without charity is a merely natural faith, which is dead, and which also conjoineth itself with merely natural affection, which is nothing else but lust." The angels conversed on these subjects spiritually, and spiritual discourse containeth and infoldeth in it thousands of things, which natural language cannot express, and what is wonderful, such as do not so much as fall within the ideas of natural thought. After discoursing together for some time on these and such like subjects, the angels departed; and as they retired each to his respective heaven, their heads appeared encompassed with stars, and when they were removed at a distance from me, they again seemed to be borne in chariots as before.

387. THE THIRD MEMORABLE RELATION.

As soon as those two angels were gone out of my sight, I observed a garden on my right hand, in which were olives, fig-trees, laurels, and palms, planted in order according to their correspondences. Thither I cast my eyes, and saw angels and spirits walking and conversing together among the trees. Then one of the angelic spirits observed me, (angelic spirits are such, as are in the world of spirits preparing for heaven,) and came out of the garden towards me, and said, "Wilt thou come with me into our paradise, and thou shalt

hear and see wondrous things?" I accepted his invitation, and attended him, and then he said to me, "Those whom thou seest, (for there were many persons there,) are all principled in the love of truth, and are in consequence in the light of wisdom: here is a palace which we call the **TEMPLE OF WISDOM**; but such is the nature of this palace, that no person who fancieth himself very wise, can see it, and much less he who fancieth himself wise enough, and least of all he who fancieth that his wisdom is self-derived; the reason is, because such persons have no capacity to receive light from heaven from the love of genuine wisdom. Genuine wisdom consisteth in a man's seeing, by the light of heaven, that the knowledge, intelligence, and wisdom, which he hath, is so little in comparison of what he hath not, that it is but like a drop of water compared with the whole body of the ocean, and thus of scarce any amount. Every one who is in this paradisiacal garden, and who, in consequence of a clear perception and interior sight, acknowledges that his wisdom is respectively so little, seeth that **TEMPLE OF WISDOM**; for interior light in the mind enables a man to see it, but not exterior light without it." Now as I had often thought that such must be the fact, and first from science, afterwards from perception, and lastly from an interior light, had acknowledged that man hath so little wisdom, behold! it was given me to see that temple. In form, it was stupendous; it was raised a great height above the ground, was quadrangular, with walls of crystal, it's roof of transparent jasper elegantly arched, the basement constructed with various precious stones, and the steps leading up to it's entrance of polished alabaster: at the sides of the steps were seen the figures of lions with young cubs. I then asked, whether I might be allowed to enter; and being informed that I might, I ascended the steps; and when I had entered, I observed, as it were, cherubs flying beneath the roof, and presently vanishing out of sight: the floor under our feet was of cedar,

and the whole temple, by reason of the transparence of it's roof and walls, seemed built to be the form of light. The angelic spirit went in with me, and I related to him what I had heard from the two angels concerning LOVE and WISDOM, as also concerning charity and faith: and he said to me, "Did they not speak also of a third?" and I said, "What third?" he replied, "THE GOOD OF USE! Love and wisdom, without the good of use, are mere nothings; they are only ideal entities, and are without reality, until they are fixed in use: love, wisdom, and use, are three things which cannot be separated, for if they are, each is reduced to nothing: love is nothing without wisdom, but in wisdom it is formed for something, which something is use; wherefore when love by wisdom is in use, then it really is, because then it actually exists: the case in this respect is exactly the same as with end, cause, and effect, the end being nothing, unless, by the cause, it be in effect; and if one of the three be destroyed, the whole is destroyed, and becomes as nothing. The case is the same also with charity, faith, and works: charity without faith is nothing, nor is faith any thing without charity, nor are charity and faith any thing without works, but in works they become something, the quality of which something is according to the use of those works. The same holdeth good in regard to affection, thought, and operation, and also in regard to will, understanding and action; for will without understanding is like the eye without sight, and both, without action, are like mind without body; that this is the case, may be clearly seen in this temple, because the light which shineth here is a light enlightening the interiors of the mind. The science of geometry also teaches, that nothing can be complete, or perfect, except it be a trine, or a compound of three; for a geometrical line is nothing, unless it become an area, nor is an area any thing, unless it become a solid, wherefore the one must be multiplied into the other, in order to give them existence, and in the third they

co-exist. And as it is in this instance, so it is likewise in the case of all and every created thing; they have their limit and termination in a third. Hence we see the true ground and reason why the number THREE, in the Word, signifieth what is complete and perfect. Now this being the case, I cannot but wonder, that some profess faith alone, some charity alone, and some works alone, to be necessary to salvation, when yet one without another, or any two of them without the third, are a mere nothing." But upon hearing this I asked him, "Is it not possible for a man to have charity and faith, and yet not have works? may he not be inclined, both in affection and thought, towards some particular purpose, and yet not be in its operation?" The angel answered, "Only ideally, but not really, and even then he must be in the endeavour or will to operate, and will or endeavour is in itself an act, because it is a continual striving towards action, which striving becometh an exterior act, whensoever a termination to the endeavour presents itself; wherefore endeavour and will, as an interior act, is accepted by every wise man, because it is accepted by God, altogether as an exterior act, provided only, that when opportunity offers, it is not defective in operation."

388. THE FOURTH MEMORABLE RELATION.

I was once discoursing with some of those, who are meant by the dragon in the Revelation; and one of them said "Come with me, and I will shew thee the delights of our eyes and hearts:" and he led me through a gloomy wood to the top of a hill, whence I could behold the amusements of the dragons. And I saw an amphitheatre, built in the form of a circus, with rows of benches one above another, on which the spectators were seated: they who sat on the lowest seats appeared to me, at a distance, like satyrs and priapi, some with a covering over the parts which decency requires to be concealed, and some naked without a covering; on the benches over those sat whoremongers and harlots, as I easily

discerned from their gestures and behaviour. Then the dragon said to me, "Now thou shalt see our pastime:" and I saw, as it were, bullocks, rams, sheep, kids, and lambs, driven into the area of the circus, and when they were in, a gate was opened, and there rushed in, as it were, young lions, panthers, tigers, and wolves, which with great fury attacked the flock, and tore them in pieces, and killed them. After the bloody slaughter was over, the satyrs scattered sand over the place where the butchery had been executed. Then the dragon said to me, "These are our sports and pastimes, with which our minds are delighted;" and I replied, "Get thee hence, dæmon; in a short time thou wilt see this amphitheatre converted into a lake of fire and sulphur;" at which words he laughed, and departed. When he was gone, I began to think within myself, "Why, are such things permitted by the Lord?" and I received an answer in my heart, that they are permitted, so long as such dragons are in the world of spirits, but when the time of their continuance in that world is at an end, such scenical exhibitions are changed into infernal horrors. All the scenes above-mentioned were appearances induced by the dragon by means of phantasies, so that the bullocks, rams, sheep, kids, and lambs, were not real, but were formed to be representative of the genuine goods and truths of the church, which are the objects of their hatred; the lions, panthers, tigers, and wolves, were appearances of the lusts ruling in those who appeared like satyrs and priapi; they who were without the covering required by decency, were such as believed that evils did not appear in the sight of God; and they who had a covering, were such as believed that evils did indeed appear in His sight, but did not bring damnation, provided the evil doer were in the faith; the whore-mongers and harlots were falsifiers of the truths of the Word, for whoredom signifieth the falsification of truth. In the spiritual world all things appear, at a distance, ac-

according to correspondences, and when they appear in forms, they are called representations of spiritual things in objects similar to natural.

After this, I observed them as they went out of the wood; the dragon appeared in the midst of the satyrs and priapi, and the whoremongers and harlots came after them like a troop of camp-followers. Their company increased as they went along, and then I heard what they were conversing about: they said, that they perceived in a meadow a flock of sheep with lambs, and that this was a token that one of the cities of Jerusalem, where charity had the pre-eminence, was not far off. And they said, "Let us go and take that city, and cast out its inhabitants, and plunder their possessions:" accordingly they drew near; but the city was encompassed with a wall, which was guarded by angels. Then they said, "Let us take it by stratagem, and for this purpose let us send one skilled in mussitation,* who can make black appear white, and white black, and can give to any object whatever colour he pleases:" and immediately they discovered one of their company, who was expert in metaphysics, and who could change the ideas of things into the ideas of terms, and conceal the things themselves under technical formularies, and thus fly away, like a hawk, with his prey under his wings. This metaphysician had instructions how to treat with the people of the city, by pretending that they were of the same religion, and wished to be let within the walls. So coming to the gate, he knocked, and when it was opened, he said, that he wished to speak with the wisest person in the city: then he entered, and was conducted to the house of a certain wise personage, whom he

* It may be proper to inform the unlearned reader, that mussitation meaneth the same as muttering or whispering, and is therefore a term very properly applied by the angels to denote an art, which consisteth in speaking obscurely and perplexedly on all subjects, and thereby darkening the clearness and plainness of genuine truth.

thus addressed : “ There are some of my brethren without the gates of the city, who request to be let in ; they profess the same religious sentiments with yourselves : we all, both you and we, make faith and charity the two essentials of religion ; the only difference between us is, that you call charity the primitive, and faith the derivative, whereas we say that faith is the primitive, and charity the derivative ; but what matters it which is called the primitive, or which the derivative, provided they are both maintained and believed ? ” The wise man of the city replied, “ It is not expedient that we talk on this subject alone, but in the presence of several witnesses, who may act as arbiters and judges between us, or else we shall never come to any determination. ” Accordingly witnesses were summoned, to whom the draconic spirit spake the same words as before ; and immediately the wise man of the city replied, “ Thou hast asserted, that it is the same thing, whether charity or faith be considered as the primary essential of the church, be it only agreed that each constitutes the church, and its religion ; and yet the difference between them is the same as between prior and posterior, between cause and effect, between the principal and the instrumental, and between the essential and the formal : I speak in this manner, because I have observed that thou art expert in the art of metaphysics, which art we call mussitation, and some call it inchantment : but laying aside these terms, the difference is the same as between what is above and what is below ; nay, if thou art disposed to believe it, it is like the difference between the minds (*mentes*) of those who dwell in the higher regions, and the minds of those who dwell in the lower regions in this world ; for that which is primary constituteth the head and the breast, and that which is thence derived, the feet and the soles of the feet. But let us in the first place determine, and be agreed about, the meaning of charity and faith : charity is the affection of the love of doing

good to our neighbour, for the sake of God, of salvation, and of eternal life, and faith is thought, grounded in trust and confidence, concerning God, salvation, and eternal life." But the emissary said, "I grant that this is faith, and I grant also that charity is the affection of the love of doing good for the sake of God, because He commanded it, but not for the sake of salvation and eternal life." When he had thus drawn the line of agreement and disagreement, the wise man of the city replied, "Is not affection or liking the primitive, and thought the derivative?" to which the dragon's emissary said, "No, I deny it:" but the wise man answered, "It is impossible to deny it: is not some kind of liking the spring and ground of every person's thoughts? If you remove such liking, would it be possible to think at all? or would it not be like removing sound from speech, in which case, the articulation of speech would be impracticable? Sound also originates in, and hath relation to, the affection of some love, as speech originates in, and hath relation to thought, for love produceth sound, and thought frameth it into speech. The case may be also illustrated by that of flame and light; for if flame be taken away, light perisheth at the same time; so it is too with charity and faith, as charity hath relation to love, and faith to thought. Cannot you then hence conceive, that the primary is the all in all in the secondary, just as is the case with flame and light? from which circumstance it is evident, that unless you make that primary which is primary, you cannot be in the other: if therefore you assign to faith the first place, when in reality it is in the second, you must needs appear in heaven like a man inverted, standing with his feet uppermost and his head undermost, or like a mountebank walking on his hands with his feet in the air; and if such be your appearance in heaven, of what sort must your good works be, which are charity in act, but like those which the mountebank would perform with his feet, his hands being otherwise

employed? Hence it is that your charity is natural, and not spiritual, because it is inverted." The emissary understood all that the wise man said, for every devil can understand truth when he heareth it, but he cannot retain it, for the affection of evil, which is the lust of the flesh, on the return of its influence, dispelleth the thought and consideration of truth. After this, the wise man of the city explained at large what is the nature and quality of faith, when it is regarded as the primary essential of religion, shewing that, in such a case, it is merely natural faith, and a bare persuasion, destitute of all spiritual life, consequently that it is not faith: Then, addressing himself to the emissary, he added, "I can venture to assert, that in your faith there is no more real spirituality, than there is in the mind's reflection on the Mogul's dominions, on the diamond mines there, or on the wealth and grandeur of that potentate." As he pronounced these words, the draconic spirit walked off angrily, and related all that had passed to his companions without the gates; and when they heard what was asserted, that charity is the affection of the love of doing good to one's neighbour, for the sake of salvation and eternal life, they exclaimed with one consent, "It is a lie;" and the dragon himself cried out, "What enormous wickedness! Are not all the works of charity, done for the sake of salvation, works that have merit in them?" Then they said one to another, "Let us call together more of our companions, and let us besiege this city, and cast out those charities." But whilst they were proceeding to put their threats in execution, lo! there appeared, as it were, fire from heaven, which consumed them: but the fire from heaven was but an appearance of their anger and hatred against the inhabitants of the city, because they had degraded faith and allowed it only a secondary place, and that even the lowest, beneath charity, and had asserted that to be no faith which they regarded as the primary essential of religion. The reason why they appeared

to be consumed as by the fire, was, because hell was opened under their feet, and they were swallowed up. The like circumstances befel many others, in divers places on the day of the last judgment, and are understood by this passage in the Revelation: "*The dragon shall go out to deceive the nations, which are in the four corners of the earth, to gather them together to battle; and they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city; and fire came down from God out of heaven, and devoured them.*" chap. xx. 8, 9.

389. THE FIFTH MEMORABLE RELATION.

Some time ago a sheet of paper was seen to come down from heaven to a certain society in the spiritual world, where there were two prelates of the church, with inferior canons and presbyters. The paper contained an exhortation to acknowledge the Lord Jesus Christ as the God of heaven and earth, according to what He Himself had taught, Matt. xxviii. 18, and to recede from their doctrine respecting faith, as being itself justificatory without the works of the law, because it was erroneous. The contents of the paper were read and transcribed by several, and became the subject of much consideration, upon which many spoke with great judgment. But after they had received it, they said one to another, "Let us hear the sentiments of the prelates:" their opinion was accordingly given, but they contradicted and reviled the contents of the paper: for the prelates of that society were hardened in their hearts by the fables which they had imbibed in the former world, so that after a short consultation with each other, they sent the paper back again to heaven. Upon this, after some noise and disturbance, several of the laity retracted their first opinion in favour of the contents of the paper: and straitway the light of their judgment on spiritual subjects, which before shone very bright, was suddenly extinguished. After this they were a second time admonished, but in vain; when instantly I observed that society sink

under ground, but how deep I could not see; it was thus removed from the sight of those who worship the Lord only, and hold in aversion the doctrine of justification by faith alone. But some days after, I saw near a hundred persons ascending from the lower earth, whither that wicked society had subsided, who coming to me, one of them said, "Hearken to our wonderful relation: On our descent, it appeared to us at first, as if we were in a lake or a bog, but presently the appearance changed to that of dry ground, and soon after to a small city, in which many had their particular dwellings allotted them. The next day we consulted among ourselves what steps we should take, and it was the opinion of many, that we should go and mildly remonstrate with the two prelates, for sending the paper back to heaven, from whence it came down, for this was the apparent cause of our present calamity. Accordingly a certain number of us were deputed to go to the prelates, (he who gave me this relation said, he was one of the deputies,) and when we were introduced, a particular person of distinguished wisdom amongst us thus addressed them: 'We have heretofore fondly plumed ourselves on the extraordinary purity of our church and our religion, because we have heard it asserted, that we enjoyed the highest degree of Gospel-light; but some of us have lately been favoured with illustration from heaven, in which state we had a perception, that at this day there is no longer any church throughout the Christian world, because there is no religion.' 'How!' replied the prelates, 'doth not the church exist where the Word is read, where Christ the Saviour is acknowledged, and where the sacraments are administered?' To this our friend made answer, 'These indeed belong to the church, for they constitute the church, but they do not constitute the church without, or extraneously to, man, but within him.' He further added, 'Can the church be where three gods are worshipped? Can the church be, where its whole doctrine is grounded

on a single assertion of Paul, falsely understood, and consequently not on the Word? Can the church be, whilst the Saviour of the world, who is the very God of the church, is not approached and worshipped? Who can deny this truth, that religion consisteth in renouncing evil and in doing good? Can there then be any religion in the belief, that faith alone bringeth salvation, without charity? Can there be any religion, where it is a received doctrine, that the charity which proceedeth from man is merely moral and civil charity, and can have nothing in it of a religious principle? Is there in faith alone any thing of deed or work, when yet religion consisteth in doing? Can there be found any people throughout the world, who do not allow the goods of charity, which are good works, to be of a saving nature, since the all of religion consisteth in good, and the all of the church consisteth in that doctrine which teacheth truths, and, by truths, good? What glory would have been ours, had we but received the admonitions contained in the paper which was sent down to us out of heaven! Then the prelates replied, 'Thou speakest in too high a strain; doth not faith in act, which is faithfully justifying and saving, constitute the church? And doth not faith in state *, which is faith proceeding and perfecting, constitute religion? Consider and apprehend this, my children'. But our wise friend made answer, 'Hear this, O fathers! Doth not a man, according to your tenets, conceive faith in act, like a stock or stone? And is it possible for a stock or stone to be so quickened, as to become a

* These are terms taken from the continental writers on the doctrine of justification by faith alone. By *faith in act*, they mean faith at the instant of its supposed infusion, when the elect person is suddenly enabled to believe that his sins are pardoned, and his justification wrought, by the blood shed upon the cross: and by *faith in state*, they mean all the states which the elect person experiences, subsequent to the first miraculous infusion of this justifying faith.

church? And agreeable to your idea, is not faith in state the continuation and progression of faith in act? Since therefore, according to your tenets, faith alone hath all saving power, and the good of charity, which a man doeth, hath nothing in it of a saving nature, where, in such case, is religion to be found? Then the prelates replied, 'Thou talkest in this manner, friend, in consequence of not knowing the mysteries of justification by faith alone; and not to know them is to be ignorant of the interior ways of salvation, and to walk only in an external and beaten track; but go thou in whatever road thou likest, only know this, that all good is from God, and nothing of it from man, and that consequently, in spiritual things, man hath no power to do any thing of himself; and how then can he do such good as is spiritual of himself?' To this our friend answered, with great indignation, 'I know your mysteries of justification better than you do yourselves, and I tell you plainly, that I can see nothing within those mysteries but mere spectres. Doth not religion consist in an acknowledgment of God, and in fleeing from, and in hating, the devil? Is not God goodness itself, and the devil evil itself? What person throughout the whole world, of any religion, is ignorant of this? And doth not the acknowledgment and love of God consist in doing good, because good is of God, and from God? and doth not the fleeing from and hating the devil consist in not doing evil, because evil is of the devil, and from the devil? Yet, let me ask, doth your faith, in act, which ye style a fully justifying and saving faith, or, what is the same thing, doth your act of justification by faith alone, teach you to do any good, which is of and from God, or to shun any evil, which is of and from the devil? Not in the least! because it is an established doctrine with you, that there is nothing of salvation either in doing good or in shunning evil. Further, what is your faith in state, which ye call faith proceeding and perfecting, but the same thing with

faith in act or operation? and how can this be perfected, when ye exclude all good from man, as of himself, by urging in your mysteries, How can man be saved by any good from himself, when salvation is a free gift? And what good can come from man, except such as hath merit in it? Yet all merit belongeth to Christ alone; and of consequence, you say, to do good, with a view to salvation, would be attributing to one's-self what belongeth solely to Christ, and would thus be establishing self-justification and salvation; you add further, how can any man perform what is good, when the Holy Ghost performeth all things, without receiving any aid from man? What need then is there of any accessory good on man's part, seeing that all good, which man doeth, hath no real goodness in it? I appeal to yourselves, whether your mysteries do not consist in these, and other doctrines of a similar nature, which, in my eyes, appear like mere subtle arguments, and cunning artifices, contrived for no other end but to remove good works, which are works of charity, in order to establish your notion of faith alone; and in consequence of so doing, ye regard man with respect to faith, and in general as to all the spiritualities of the church and religion, as a dead stock, or as a lifeless image, and not as a man created in the image of God, to whom was given, and continually is given, the power of understanding and willing, of believing and loving, and of speaking and acting, altogether as from himself, particularly in spiritual subjects, for by virtue of these man is man. Supposing man, in respect to what is spiritual, not to think and operate as from himself, what then is the Word? What is the church and religion? Or what is all worship? Ye know that to do good to our neighbour from a principle of love, is charity; but ye do not know what charity is, when nevertheless it is the soul and essence of faith, and consequently, faith, in a state of separation from charity must be dead, and dead faith

is nothing but a mere ghost, or spectre; I give it those names, because the apostle James styleth faith, without good works, not only dead, but devilish.' Then one of the prelates, when he heard his faith called dead, devilish, and a spectre, grew so angry, that he tore the mitre from his head, and threw it down on the table, saying, 'I will not take it up again, until I have avenged myself on the enemies of the faith of our church;' and he shook his head, muttering and exclaiming, 'THAT JAMES! THAT JAMES!' On the front of his cap was a thin plate, with this inscription, FAITH ALONE JUSTIFYING. Then suddenly there appeared a monster rising out of the earth, with seven heads, which had feet like a bear, a body like a leopard, and a mouth like a lion, exactly resembling the beast described in the Revelation, chap. xiii. 1, 2, whose image was made, and worshipped, verses 14, 15. This spectre took the mitre off the table, and spreading it out wide, placed it on his seven heads, which, when he had done the earth opened under his feet, and he sunk down, and disappeared. At this sight the prelate exclaimed, 'VIOLENCE! VIOLENCE!' Then we left them, and lo! there appeared steps before us, by which we ascended, and returned above ground, and to the sight of heaven, where we had been before." This relation was given me by that spirit, who had ascended, with a hundred others, from the lower earth.

390. THE SIXTH MEMORABLE RELATION.

In the northern quarter of the spiritual world hearing, as it were, a roaring of waters, I walked towards it, and as I approached, the roaring ceased, and I heard a buzzing noise, like the distant voices of a multitude gathered together; and then there appeared a building, full of chinks and clefts, encompassed with a mound of earth, from whence that buzzing issued. I went up to it, and seeing the porter, I asked him who were within those walls: He said, "The wisest of the wise, who are now debating

together on subjects supernatural ;” so he expressed himself in the simplicity of his belief: and I said, “May I be permitted to enter?” “Yes,” says he, “on condition thou wilt say nothing; for I have leave to admit gentiles, to stand with me at the door.” So I went in, and lo! there was a circus, and in the midst an elevated stage, where an assembly of the wise, so called, were discussing the mysteries of their faith. The subject, or proposition, which at that time engaged their attention, was, “Whether the good which a man doeth, in the STATE OF JUSTIFICATION by faith, or in its progression after the act, is the good of religion or not?” They were unanimous in defining the good of religion to be such good as contributes to salvation. The debate was carried on with much earnestness, but victory inclined to the side of those, who contended, that the good actions which a man doeth in the state or progression of faith, are only moral good actions, which conduce indeed to his temporal prosperity, but contribute nothing to salvation, which can only be communicated by faith. This opinion they confirmed by the following arguments: “How,” said they, “can any good thing, proceeding from man’s will, be conjoined with free grace? And is not salvation of free grace? How again can any good thing, proceeding from, or done by man, be conjoined with Christ’s merit? And how is it possible for man’s operation to be conjoined with the operation of the Holy Ghost? Doth not the Holy Ghost do all without the aid or assistance of man? Are not these three things, free grace, the merit of Christ, and the operation of the Holy Ghost, alone conducive to salvation in the act of justification by faith? And do not they remain alone conducive to salvation in the state or progress of faith? Of consequence, the accessory good, on man’s part, can in no wise be called the good of religion, which we have agreed is the good that contributeth to salvation, but ought rather to be called the evil of religion, when-

soever it is done with a view to salvation, since the will of man is in it, which must needs regard its own good as meritorious." Two gentiles heard all this reasoning, as they stood with the door-keeper in the porch, and one said to the other, "These people have no religion at all; for who doth not see, that what is called religion consisteth in doing good to one's neighbour for the sake of God, consequently with, and from God?" and the other said, "Their faith hath infatuated them." Then they asked the door-keeper, "Who are these people?" he replied, "They are wise Christians;" and they said, "Nonsense! thou art imposing upon us; by their manner of speaking we should judge them to be jugglers." I then departed. That I should have gone to this building, and that they should have been then debating on the above subjects, with the other circumstances that have been described, all happened by the peculiar providence and divine auspices of the Lord.

391. THE SEVENTH MEMORABLE RELATION.

The miserable desolation of truth, and the theological leanness, which at this day prevail throughout the Christian world, were clearly discovered to me by the conversation of many of the laity, and many of the clergy, in the spiritual world; amongst the latter, particularly, there is such a poverty and barrenness of spiritual knowledge, that they scarce know any thing but that there is a Trinity, Father, Son, and Holy Ghost, and that faith alone saveth, together with some historical facts related by the evangelists of the Lord Christ; but with respect to other truths, which the Word, both of the Old and New Testament, teacheth of the Lord, as that the Father and He are One; that He is in the Father, and the Father in Him; that He hath all power in heaven and in earth; that it is the will of the Father that men should believe on the Son; and that whosoever believeth on Him hath eternal life; with many

more truths to the same purport; they are as much unknown, and hidden from them, as things that lie at the bottom of the ocean, or even in the center of the earth; and when such truths are produced from the Word, and read to them, they stand like people that hear and yet do not hear; nor are their organs of hearing any more deeply impressed by them, than by the whispers of the wind, or by the sound of a drum. The angels, who are sent by the Lord, at particular times, to visit the Christian societies which are in the world of spirits, thus under heaven, are much grieved to observe such dullness and darkness prevail on subjects which concern salvation, and compare Christians, in such circumstances, with parrots that have learnt to talk; they also affirm that the learned among them have no more understanding in spiritual and divine subjects, than so many statues. Some time ago, a certain angel related to me the particulars of a conversation which passed betwixt him and two of the clergy, one of whom was principled in faith separated from charity, and the other in faith not separate. "Friend," said he to the first, "Who art thou?" he replied, "I am a Christian of the Reformed Church." "And what is thy doctrine, and what thy religion grounded on that doctrine?" he replied, "Faith." "And what," said the angel, "is thy faith?" he answered, "My faith is, that God the Father sent his Son, to take upon Him the curse entailed on all mankind, and that in consequence thereof we are saved." The angel questioned him further, "What knowest thou besides respecting salvation?" he replied, "Salvation is effected by that faith alone." He then asked, "What is thy notion about redemption?" he answered, "It was wrought by the passion on the cross, and the merit thereof is imputed by means of that faith." "And what," said he, "is thy notion of regeneration?" he answered, "This also

is effected by that faith." "What," said he, "is thy notion of love and charity?" "These likewise are involved in that faith." "What is thy opinion of the commandments of the decalogue, and of the other contents of the Word?" he replied, "They are all included in the above faith." "Then," said the angel, "thou dost not think it necessary to do any thing?" he answered, "What should I do? I cannot do good, which is really good, of myself." "But," added the angel, "is it not equally impossible for thee to have faith of thyself?" he replied, "That is a business I never inquire into; it is enough for me that I have faith." Lastly, he asked, "Dost thou know any thing further concerning salvation?" he answered, "What further remains to be known, when faith alone communicates salvation?" Then said the angel, "Thy answers resemble the music of a performer who can sound but one note of his instrument; faith is the only note thou strikest; but if this be all thy knowledge, thou knowest nothing; begone, therefore! and go, visit thy companions." He departed accordingly, and found them in a desart place, where there was no grass; and inquiring into the reason of this circumstance, he was informed, that the place was without grass, because the people who dwelt there had nothing of the church amongst them.

The conversation of the angel with the other clergyman, who conjoined faith with charity, was to this effect. "Friend," said he, "Who art thou?" he replied, "I am a Christian of the Reformed Church." "What is thy doctrine, and what thy religion derived from it?" he answered, "Faith and charity." "These," said the angel, "are two?" he answered, "They admit of no separation." "What," said he, "is faith?" he replied, "To believe what the Word teacheth." "And what," said he, "is charity?" he replied, "To do what the Word teacheth." The angel then

said, "Hast thou barely believed what thou hast read in the Word, or hast thou also done and practised it?" he replied, "I have also done and practised it." The angel of heaven then looked at him, and said "My friend, come along with me, and take up thy habitation in our society."

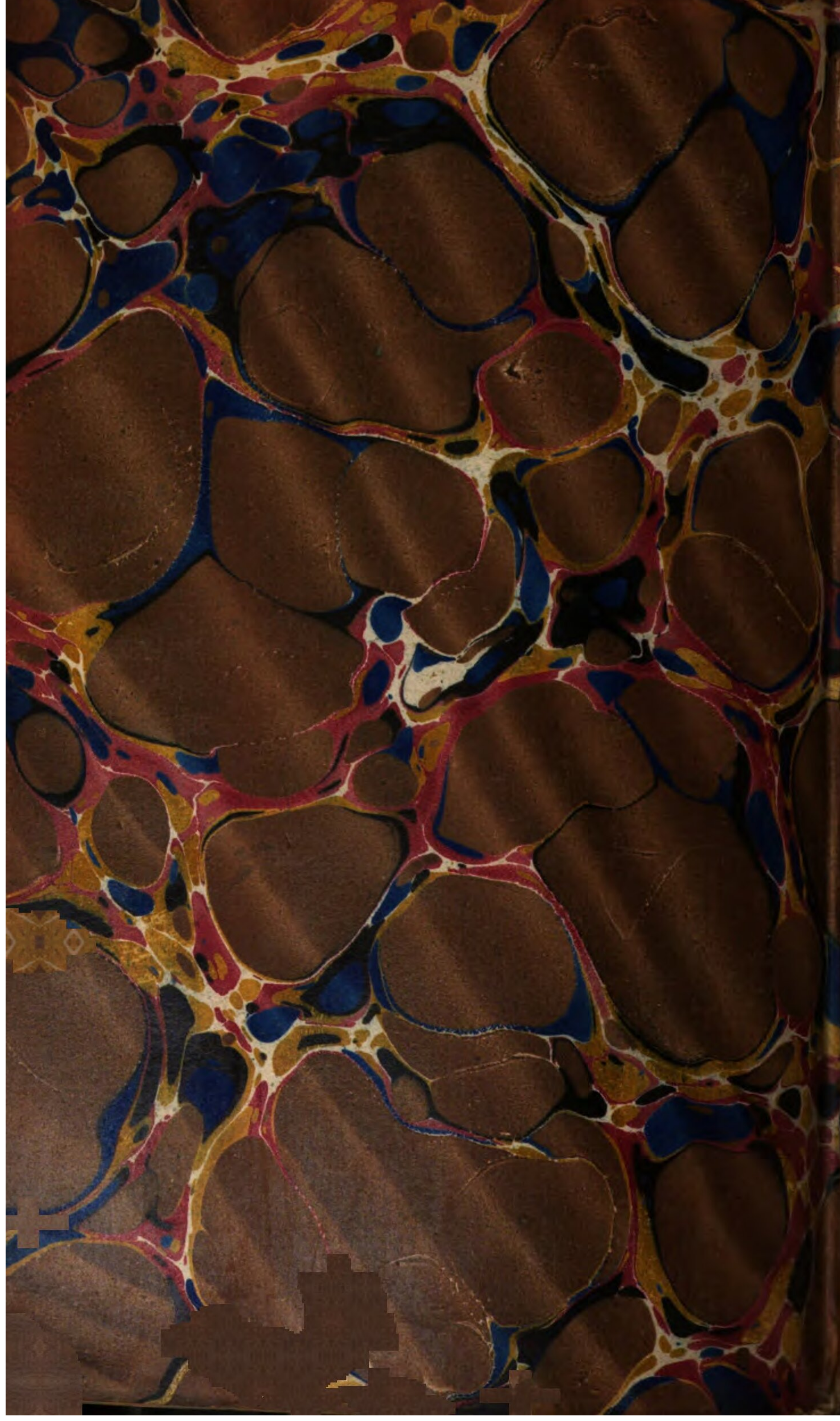
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